THE ARTICLES OF FAITH,

OF

The Holy Evangelical Church,

ACCORDING TO

The WORD *of* GOD,

AND

The AUSBURG CONFESSION.

SET FORTH IN

FORTY SERMONS.

By Magiſt. *Petrus Sachariæ Nakſkow*,
Præpoſitus, and Miniſter of the Goſpel in *Jutland*, in *Denmark*.

Tranſlated from the Original into Engliſh,
By Jochum Melchior Magens.

Naskow (P.)
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BRITISH MUSEUM

To the Honourable

VESTRY,

OF THE

EVANGELICAL CHURCH,

IN

The City of *NEW-YORK.*

Reverend Fathers, and Brothers in Chriſt,

IT is now going on five Years ſince I arriv'd here from the *Weſt-Indies*, in order, if I ſhould like the Place, to ſettle here, or elſe remove to *Copenhagen*, where I have had my Education, in the Royal Univerſity; though born in the Iſland of St. *Thomas*, under Subjection of his moſt Sovereign Majeſty the King of *Denmark*: But I cannot expreſs how I was griev'd in my Mind, when, upon Inquiry after the State of our Holy *Evangelical Church* and Brethren, I moſtly met with a general Contempt and Diſrecommendation, partly occaſion'd by the bad and immoral Lives of ſo well Preachers as ſome of their Hearers; partly by the great Prejudice that prevailed among the other Congregations, concerning our Holy Doctrine: And therefore I reſolv'd to

tranſlate

tranſlate the *Forty Sermons*, of the Worthy Magiſter *Petrus Zachariæ Nakſkow*, upon the Articles of our Faith, in order to have them printed; *Firſt*, For the better Conviction of all who are unacquainted with the Purity of our Holy Doctrine; and, *Secondly*, For the Edification of them that are deſirous to be inſtructed in the true Way to Salvation. And ſince the Honourable *Veſtry* have choſen me to be an Elder of our Church, in the City of *New York*, I thought it proper to dedicate this, my well-meaning Labour, to them.

I ſhall always endeavour to help the promoting of this our ſound Doctrine, and remain with due Regard,

Reverend Fathers and Brethren,

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Yours moſt Obedient,

Fluſhing, Jan. 31, 1754.

J. M. MAGENS.

The AUTHOR's PREFACE.

THERE is a common Proverb, Every One is ſaved by his Faith. *This Saying is Truth and Untruth.*

Truth it is, when we underſtand by the Word Faith, *a ſincere relying on the Mercies and Grace of GOD, revealed in his Son* Jeſus Chriſt; *ſuch a Faith muſt every one that will be ſaved have: For, as none can ſee with another's Eye, neither live by another's Breath, ſo can none be ſaved by another's Faith, but by his own alone.*

Untruth it is, when we take the Word Faith *for Profeſſion; for then the* Heathens *would be ſaved by their* Idolatry; *the* Jews *by* Judaiſm; *and the* Turks *by* Mahometiſm; *which is impoſſible: For, as there is but One true GOD, ſo there is likewiſe but One true Faith, whereby Man can be ſaved, and that is the* Faith *in* Jeſus Chriſt, *which GOD has revealed to us in his Holy Word, wrote by the* Prophets, Evangeliſts, *and* Apoſtles.

They that paſs by the Word of GOD, and follow Traditions of Men, have not the true Faith; *for they believe in Men, and not in GOD. What is Tradition to the Word of GOD?*

Neither have they, who will not believe any Thing, but what they can apprehend with their own Reaſon, a true Faith. For, if they would but follow the Dictates of their Reaſon, they would give unto GOD full Honour in all Things, and take their Reaſon Captive under the Obedience of Faith.

He

He therefore that will know which is the true Faith, *let him read theſe* SERMONS *comprehended in this Book, and prove the ſame by the Word of* GOD; *and he ſhall find, that all the Articles of this* Evangelical Faith, *are grounded on the Word of* GOD *alone, and not on the Tradition nor Reaſon of Men.*

GOD Almighty, by his Holy Spirit, graciouſly turn the Hearts of every one, that they may put a right Value on this his revealed Word, and eſteem it as their greateſt Treaſure, and ground their Faith alone on it, ſo that they may at laſt, receive the End of their Faith, which is the Salvation of their Souls, for the Sake of our Bleſſed Saviour, *Jeſus Chriſt*, AMEN,

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I. SER-

I. SERMON.

OF

THE HOLY SCRIPTURE.

The Text ſtands in the Goſpel of St. John, Chap. V. verſe 39.

Search the Scriptures; for in them ye think ye have eternal Life; and they are they which teſtify of me.

Introduction.

TROUBLE without Profit is tireſom, and alſo is Labour without Gain: We ſeldom undertake any Trouble, without having in View ſome Reward for it. The Merchant undergoes many dangerous Voyages for Gains ſake. The Farmer toils and cultivates his Land, in Expectation of a good Harveſt. The Soldier goes into the War, and expoſes his Life there, for to get Salary and Spoil. This may oftentimes fail in temporal Caſes, but in ſpiritual it never fails: They who ſerve God with a true Spirit and upright Heart, ſhall again receive Grace and Salvation; for God is not unjuſt, that he ſhould forget any one's Actions, provided they are done to the Glory of his Name. If we pray, he promiſeth to hear, and to help us, ſaying: *Whatſoever ye ſhall aſk the Father in my Name, he will give it to you.* John xvi. 23. If we give Alms, he promiſeth Reward, ſaying: *Whoſoever ſhall give to drink unto one of theſe little Ones, a Cup of cold Water, only in the Name of a Diſciple; verily I ſay unto you, he ſhall in no wiſe loſe his Reward.* Mat. xx. 42. If we ſuffer, he gives us Strength in Sufferings, and crowns us afterwards with Glory everlaſting; for ſo we read in the holy Records: *If ſo be, that we ſuffer with* Chriſt, *that we alſo may be glorified together.* Rom. viii. 12. If we ſpend any Time in reading, hearing and preſerving the Word of God, the Lord will certainly reward us for it. *Bleſſed is he that readeth, and they that hear the Words of his Prophecy, and keep thoſe Things which are written therein*; ſays the Spirid of God, Rev. i. 3. Conſider here in;

First, *An Encouragement to read, hear, and keep the Word of* GOD.

Second, *An Aſſurance of great Gain, to be bleſſed thereby.*

First, Concerning the Encouragement: The Spirit of God requires three of our Members to be employ'd and uſed, when we have to do with the Word of God; namely, the Eyes in reading, the Ears in hearing, and the Heart in keeping.

1. Open your Eyes when you read the Word of God: There is not one ſingle Tittle in the Holy Scriptures, that is not full of Wiſdom; the Lord himſelf regards the leaſt Tittle in his Word, and ſays, therefore, *It is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to*
Luke xvi. 17. *fail.* The Holy Scripture is a Letter from God to Man, wherein he revealed, how he will be honoured and ſerved: Should now God, in ſuch a high Cauſe, wherein his own Glory, and the Salvation of Mankind, are concerned, write otherwiſe than Truth? We account ourſelves happy when we receive a Letter from a Friend; we read the ſame over and over again, and conſider every Word, the better to know the Meaning of our Friend. More bleſſed then are they who read the Scriptures, for thereof to learn the Will of God, in order to live accordingly thereafter; So ſays
John xviii. 19 our Bleſſed Saviour, *Ye are my Friends, if ye do whatſoever I command you.* If we will then know the Commands of God, we muſt learn it of reading and hearing his Word; and if we will do his Commands, then muſt we keep his Word in a pure Heart: And why ſhould we not be willing and diligent in the reading and hearing of God's Word; ſince the Bible is the beſt Book in the whole World; for it is holy, true, and inſtructing.

The Bible is holy, becauſe it contains holy Things; the Lord Jeſus Chriſt is the Center in this Book; and muſt therefore he, that reads the Bible, read it, as if every Line was mark'd with the Blood of Chriſt.

The Bible is true, becauſe it contains nothing but Truth; if we ſhould find any Text therein, that the Lord had ſpoken or promiſed, and it was not Truth, then was our Hope in vain: Well do we find many Things related in the Bible in a hiſtorical Way, that are ſpoken againſt the Truth by the Wicked and Ungodly, though all that the Lord himſelf has ſaid is Truth.

The Bible is inſtructing; we can be inſtructed thereof in what Condition ſoever we live: Will a Preacher make good and inſtructing Sermons, ſo that his Words can be as the Words of the Wiſe, *which are as*
Eccle. xii. 11. *Goads, and as Nails faſtened by the Maſters of Aſſemblies:* Then muſt he diligently purſue the Word of God: The Bible muſt be his firſt Book in the Morning, and the laſt at Night. The Tree of the Scripture is ſo fruitful, that the more it is ſhaken, the more Fruit grows on it. St. *Paul* had read many Books, but found in none ſuch Wiſdom and Content, as in this; and therefore perſuaded *Timothy*, ſaying, *But continue thou in*
2 Tim. iii. 14. *the Things which thou haſt learned, and haſt been aſſured of, knowing of whom thou hadſt learned them; and that from a Child, thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation,*

through

through Faith, which is in Christ Jesus. Will a Magistrate know what Book he shall use? The Holy *Psalmist*, King *David*, shews it him; saying, *Thy Testimonies are my Delight, and my Counsellors:* Yea, the Lord commands all Rulers, diligently to read the Word of God; saying, *This Book of the Law shall not depart out of thy Mouth; but thou shalt meditate therein Day and Night, that thou mayest observe, to do according to all that is written therein; for then thou shalt make thy Ways prosperous, and then thou shalt have good Success.* Would a Merchant cast so often up in the Bible as in his Account Book, there should not be found in his House Ballances and Measures of Deceit, which is an Abomination to the Lord. Would any Labourer prosper in his Undertakings, then must he learn of this Book, to fear God, walk in his Ways, and maintain his Family in Honesty: Would a Warrior have Success, and bring his Life as a Booty out of the Battle, then must he know the Word of God; for it is the Book of the Wars of the Lord; besides, every one can learn of this Book, how to arm himself against the Devil, the World, and his own Flesh, which war against the Soul.

Psal. cxix. 24
Josha. i. 8.
Psal. cxix. 9.

2. Open your Ears, when you hear the Word of God; it is not so easy to hear the Word of God, as Men think in common: We can soon go to Church, and set there in order to hear, but the Heart must first be prepared with and by Prayers and Devotion, by removing all fleshly Thoughts, by captivating our own Reason, and by denying all worldly Affections; which is the Meaning of our Saviour, when he says, *He that is of God, heareth God's Word:* The Lord will, we shall not alone read his Word, but also hear it: Therefore has he ordained Ministers to preach, and what are they, but *Ambassadors for Christ, as though God did beseech by them.* Although we can read the Word of God at home, yet must we not neglect the publick Assemblies: Therefore, says the Psalmist, *For I had gone with the Multitude; I went with them to the House of God.*

John viii. 47.
2 Cor. v. 20.
Psal. xlii. 4.

3. Open your Heart, when you read or hear the Word of God; blessed are they that hear the Word of God, and keep it: We never let Gold and precious Stones lye for every one's Eyes, but we keep them in the safest Places. Is not the Word of God better than Gold and Jewels? Every Text therefore, is as a precious golden Ornament, wherewith we can adorn our Hearts; and thereby, *Lay up in Store for ourselves a good Foundation against the Time to come, that we may lay Hold on eternal Life.* By reading and hearing the Word of God, we may grow wise in our Brains; but by keeping it, we will grow wise in our Hearts. If an Angel from Heaven did preach to us; yea, if the Lord Jesus Christ did himself preach to us, it would be of no Service nor Use, if we kept not the Words in our Hearts: We must do as *Mary, who kept all these Things, and pondered them in her Heart:* And then, when we read, hear, and keep the Words of God, it follows thereupon,

1 Tim. vi. 19.
Luke ii. 19.

Second, An Aſſurance of great Gain; we will be bleſſed thereby. This Salvation and Bleſſing can we better diſcern, when we conſider the Profit and Gain we have of reading, hearing, and keeping the Word of God. For,

Rom. x. 17. John xv. 3. Eph. ii. 8. 1. We receive Faith; *Faith cometh by hearing, and hearing by the Word of God.* Faith purifies the Heart from Sin: The Lord Jeſus ſays, *Now ye are clean through the Word which I have ſpoken unto you:* And St. *Paul* ſays, *By Grace are ye ſaved through Faith.*

Gen. xxxix. 9 2. We become thereby able to withſtand Sin: When *Joſeph* was perſuaded to Adultery by his Maſter's Wife, then was his Knowledge in the Word of God, the only Armour whereby he defended himſelf from Temptation: *How*, ſays he, *can I do this great Wickedneſs, and Sin againſt God?* When Sin ariſes in our Thoughts, then can we be hindred therefrom by the Word of God: For by holy and godly Meditations, can we drive away all worldly Thoughts, that may ariſe in our Hearts.

3. We become thereby zealous in our Devotion; the Lord complains, that the Prophets were light: A light Chriſtian is ſoon perſuaded to Sin: We can lightly blow a Feather where we will: There are many Feather-light Chriſtians, who, when there ariſes a little Storm of Temptation, at once are ready to fall off and ſink: On the contrary; the Word of God makes a Chriſtian ſtrong in his Faith.

4. We come thereby apt to prayers; for Prayer is a Lamp, and God's Word is the Oil in the Lamp; as the Lamp, having no Oil, goes out, likewiſe goes the Lamp of our Prayers out, when it is not nouriſhed by the Word of God; beſides, the Word of God gives us Words, when we will pray, and can't utter our Meaning.

Job xiii. 16. 5. We become thereby bold and patient in Sufferings: See how bold *Job* was in all his Sufferings: *Though the Lord ſlay me*, ſays he, *yet will I truſt in him.* What made St. *Paul* ſo bold in his Troubles? That he

Rom. v. 3, 4, 5. ſays, *We glory in Tribulations, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed.* The Reaſon of this Boldneſs was, as he ſays afterwards, *Becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt, which is given unto us:* A Child of God under Affliction, is as the Lilly

Pſal. i. 3. under the Snow, and *like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Seaſon, his Leaf ſhall not wither.*

6. We become thereby Partakers of the Kingdom of Heaven after this Life; for the Lord ſays in our Text; *Search the Scriptures, for in them ye think ye have eternal Life; and they are they which teſtify of me.* We will then, in the Name of the Lord, take the Holy Scripture before us, and ſee what Book it is, ſince it contains ſuch high and holy Things, that we thereof can be inſtructed, and have the eternal Life. The Lord give his Grace hereto. *Amen.*

EXPLANATION

EXPLANATION of the TEXT.

There was at Jeruſalem, *by the Sheep Market, a Pool called* Bethesda, *having five Porches; in theſe laid a great Multitude of impotent Folks-of blind, halt, and withered, waiting for the Moving of the Water; for an Angel went down at a certain Seaſon into the Pool and troubled the Water; whoſoever then firſt after the troubling of the Water, ſtepped in, was made whole of whatſoever Diſeaſe he had.* There was a certain Man which had an Infirmity thirty and eight Years, him did Jeſus make whole on the Sabbath Day: *This vexed the* Jews, *that* Jeſus *had wrought Miracles on the Sabbath, and began therefore to diſpute with him, accuſing him of breaking the Sabbath; Chriſt uſed many Arguments againſt this Accuſation, whereby he ſheweth that he was the Son of God, and Lord over the Sabbath; and among other Arguments, Chriſt calls upon the Scripture, ſaying,* Search the Scriptures; for in them ye think ye have eternal Life; and they are they which teſtify of me.

Our Saviour means by the Word Scriptures, the Bible, that is, the Word of God, wrote by the Prophets, Evangeliſts, and the Apoſtles, whom God uſed in this Cauſe, as Secretaries or Clerks; and they were holy Men, inſpired with the Holy Ghoſt, in order that we ſhould be inſtructed by their Writings, to know and to do the Will of God, and thereby obtain eternal Life and Salvation.

We have to obſerve here,

Firſt, The Certainty of the Holy Scripture. That there is ſuch a Book, which is the Word of God, dictated by the Holy Ghoſt, can be proved by theſe three following Arguments.

1. The own Teſtimony of this Book; the Holy Scripture ſhines of its own Light, not having Occaſion to borrow from any where elſe; as the Light of the Sun convinces us of its Brightneſs; ſo has the Scripture his own convincing Teſtimonies of its Godlineſs: *It is the Spirit that bearеth Witneſs, becauſe the Spirit is Truth:* Read in the Old or New-Teſtament, and you ſhall find, that all that is ſaid there, is ſaid of the Lord himſelf, or his Son Jeſus Chriſt; or ſpoken by holy Men by God's Order. We will find here and there the Words and Actions of the Wicked; but they are related for us to abhor them: Who dares then ſay, that this Book is not from God, ſhewing its Authority by its own Teſtimony? We have therefore no Need of going to the Pope, or any where elſe, for to get a Confirmation hereon. Is the Diſciple more than his Maſter? Is the Pope more than *John* the Baptiſt? The Jews did ſend to him, and he bore Witneſs of Chriſt, but Chriſt refuſeth his Teſtimony, ſaying, *I receive not Teſtimony from Man.* When a Miniſter is in the Pulpit, he muſt take his Authority from his Doctrine; ſo taketh the Scripture Teſtimony from his own Authority; for that is the true Light, wherefrom all Doctrine muſt take their Light. Alſo we find in the Holy Scripture, great Power to inſtruct, to reveal all ſecret and hidden

1 John v. 6.

John v. 34.

Thoughts,

Thoughts, to withstand all false Doctrine, to drive away Idolatry, and to comfort in all Tribulations, and oppose all Temptations; all which can be effected by the Word of God alone: Thereby were the *Thessalonians* persuaded to believe, and to embrace the Doctrine preached by St. *Paul*; thereby did the Hearers of St. *Peter*, become so pricked in their Hearts, that they did not know what to do, before St. *Peter* advised them, *To repent, and be baptized in the Name of Jesus Christ, for the Remission of Sins*: Thereby was one of the Malefactors converted before ever he knew where to find the apostolic Church.

Acts ii. 37, 38
Luke xxiii. 42.

2. The Testimony of the Church; for, since the Holy Scripture is so full of godly Words, wonderful Miracles, and deep Mysteries, from the Beginning to the End, is all so harmonious, and is all Truth; therefore has the whole Christendom always acknowledged this Book to be the Word from God's own Mouth; and none has ever dared to contradict or thwart it, with any sound Reason; so that this Book, which has been consented to, and has been received by so many Millions who lived at the Time, or just after it was wrote, and has been since acknowledged in so many hundred Years, can in no Manner be now contradicted by any one. They might as well dispute the Sun her Light; wherefore, so long as the Church acknowledges this Book to be the Word of God, lives conformable to its Commands, and alters not the least Tittle thereof; so long is such a Church, a true Catholick Church; therefore did St. *Paul* call the Christian Church, *The Pillar and Ground of the Truth*: For as Sovereigns have their Orders on publick Pillars, that every one can read them, so we find the Word of God in the Church, that every one can learn of them the Lord's Will and Commands.

1 Tim. iii. 15.

3. The Testimony of the Holy Ghost in the Conscience. If any doubts of this Book, let him read in it; consider and ponder on what he reads; live conformable to it, and pray to the Lord for the Assistance of his Holy Ghost, and he shall find such pricking in his Heart, and, by the Testimony in his own Conscience, be convinced, to confess, that this Book is the Word of God. It will go with him, as with the *Samaritans*, who, after the Woman had told them that Christ was there, and they had spoken to him; *said unto the Woman, Now we believe not because of thy Saying; for we have heard him, and know that this is indeed the Christ, the Saviour of the World*: Likewise can the Christian Church testify the Holy Scripture to be the Word of God; But by reading, hearing and meditating thereon, the Holy Ghost will testify it in our Hearts. We have now to consider,

John iv. 42.

First, The great Necessity of the Holy Scripture. Our Saviour commands to search the Scriptures; and what is there that we can do with greater Profit? There are two Reasons that should bring us to the searching of the Scriptures.

1. God's

1. God's Command. Search is a Word of Command: Christ did not say what the Jews did, but what they ought to do: He had in the foregoing 38th Verse, upbraided them of their Unbelief and Neglect of the Scriptures: Thereupon he commands them in our Text's Words, what they should do with greater Attention. It has pleased the good and gracious God, always to preserve the Bible, that it is not altered in the least; although the Jewish Church erred greatly against it, as we may observe of our Saviour's Complaints. As God would not suffer the Book of Nature altered by the Heathens, although they corrupted it with Sin against Nature; so did the Bible always remain unaltered, although the Jews erred greatly against the true Doctrine thereof; yea, not in the greatest Wars, when whole Countries were destroyed, has this holy Book suffered any Damage. When *Jerusalem* was destroyed the first Time, by the King of *Babylon*, and the Tribes brought into Captivity, and even the Temple burnt, then were the Scriptures preserved, as we can conclude from the Words of the Prophet *Daniel*, who was one of the Captives, and understood of the Scripture; the Time when *Israel* was to be relieved; which Scriptures were *Moses*'s, and the other Prophets. Mat. xxiii. 2.

Afterwards when they came home to their own Country again, in order to rebuild the City and Temple, they had the Bible with them: In the last destroying of *Jerusalem* by the *Romans*, the Bible was preserved; as we can see, since we have it yet.

2. Our own Need and Want. Had we not the Bible, then were we as Heathens; of whom St. *Paul* says, *That they are Strangers from the Covenant of Promise, having no Hope, and without God in the World.* It would go with us, as with them that were on board with St. *Paul*, who, *When neither Sun nor Stars appeared, and no small Tempest arose, had no Hope to be saved.* But, *the Word of God is a Lamp unto our Feet, and a Light unto our Path.* It is a perfect Light, that enlightens us in all that is necessary for us to know to Salvation. It is a clear shining Light, so that every one can see thereby, and learn what is required of him: It is a true Light, having Light of itself like the Sun: It is a continuing Light, that shall burn so long as the World stands. *We have also a more sure Word of Prophecy; whereunto ye do well that ye take Heed, as unto a Light, that shineth in a dark Place, until the Day-dawn, and the Day-Star arise in your Hearts.* Next have we to consider, Eph. ii. 12. Acts xxvii. 20 Psal. cxix. 105. 2 Peter i. 19.

Thirdly, The Writers of the Holy Scriptures; our Saviour says in our Text, Scriptures. Who has then wrote these Scripture? The Bible is not wrote from the Beginning of the World; for then did the Parents learn their Children by heart, and was in them Days, the Doctrine transplanted from Generation to Generation by Word of Mouth, until the Time of *Moses*, who was the first that began to write by the Command of God, after the Children of Israel were gone out of *Egypt*, 2454 Years after the Creation. It is worth observing, that although *Moses* did not

live at the Time of the Creation, yet has he wrote ſuch a true and exact Hiſtory of the whole Tranſaction, as if he had been preſent from the firſt Day, and had heard or ſeen the Order and Words that the Lord uſed: The Reaſon therefore is, that the Spirit of God dictated to him, all what he ſhould write; for *Moſes* was a high inſtructed Man of God, with whom the Lord ſpoke Face to Face, as a Man ſpeaketh unto his Friend. Afterwards the Lord wrote with his own Finger the Ten Commandments upon the two Tables of Stone, and delivered them to *Moſes*; ſince that, have the other holy Men wrote, all by the Inſpiration of the Holy Ghoſt; for if they had wrote without Orders from God, they would have committed a high and treacherous Crime: Theſe holy inſpired Men have been,

1. True and juſt: They did not write after their own Thoughts, but
2 Tim. iii. 16. alone by the Inſpiration of the Holy Ghoſt, and wrote what they had
John xix. 35. heard and ſeen; for they did not hide away even their own Faults.

2. Harmonious. Although the Prophets and Apoſtles wrote at different Places, Times and Languages; yet, for all, they agree, and don't write againſt one another, contrary to temporal Writers, who oftentimes contradict themſelves. Herefore are the Prophets ſaid to ſpeak with one
Luke i. 70. Mouth.

3. Sound in Faith and Doctrine; For, ſince they were all inſpired by
John xvi. 13. the Holy Ghoſt, and God himſelf dictated to them, then could they not err; neither write againſt the Truth.

4. Mean and ignorant before their Call. *Moſes* was a Shepherd; *Elijah* a Ploughman; *Amos* a Herdman, and a Gatherer of Sycomore Fruit; *Mathew* a Receiver of Cuſtom; *Lucas* a Phyſician, and the Apoſtles all Fiſhermen; but after their Call to this Office, they received Knowledge and Intelligence, of what they ſhould write and ſpeak; for when the Holy Ghoſt inſtructs, can Man be ſoon inſtructed to Perfection.

The Reaſons why it has pleaſed the Lord, to give and reveal his Word, are as follows:

1. Since the Memory of Men was not to be depended upon, eſpecially in ſupernatural Cauſes. We can hardly apprehend the Earthly, much leſs the Heavenly Things; and it is a great Bleſſing that Writing is invented, ſince it is the greateſt Help to Memory.

2. Becauſe Men did encreaſe and multiply. For ſince one Country after another, did receive the Word of God, and the Chriſtian Church became enlarged; therefore did the Apoſtles and Evangeliſts write to them, whom they could not perſonally inſtruct with Preaching.

3. For the greater Certainty. The Doctrine we receive by Word of Mouth, is not ſo durable, neither to be ſo much depended upon, as what is wrote down, eſpecially, if it concerns ſpiritual Things; for if the true Doctrine had not been wrote down, there would have been many more erroneous Opinions in Chriſtianity, than there is already. We have to conſider, *Fourthly*,

Fourthly, The Diviſion of the Holy Scripture. *Search the Scriptures*, whereby we muſt not alone underſtand the Old Teſtament, as it was of old, in the Time of Chriſt's Incarnation, but alſo of the New, ſo as it is now in our Days.

The Old Teſtament is that Part of the Bible, containing the Books that were wrote before the Birth of Chriſt, called the Time of Promiſe, or the Time under the Law; of which Books *Geneſis* is the firſt, and the Prophet *Malachi* the laſt.

The New Teſtament is the other Part of the Bible, containing the Books wrote after the Birth of Chriſt, called the Time of Revelation, or the Time under the Goſpel; whereof the Goſpel of St. *Matthew* is the firſt, and the Revelation of St. *John* is the laſt.

The Scriptures in the Old and New Teſtament, are called canonical or fundamental, ſince they contain the Grounds of the Chriſtian Faith, wherefore Chriſt and the Apoſtles did always uſe them, to confirm their Preaching and Doctrine with.

We find beſides in the Old Teſtament, ſome Books called Apocrypha, which are good and exemplary to read, but can in no Ways ſerve to the Confirmation of any Article of Faith; for they are not wrote by the Inſpiration of the Holy Ghoſt, as having many Faults and Contradictions in them; and therefore not counted among the Canonical: We have to obſerve,

Fifthly, The Holineſs of the Scriptures. Our Text ſays: *For in them ye think, ye have eternal Life.* What is the End and Aim of all our Troubles, Sufferings, and Deſires? Is it not the eternal Life? This we can find in the Holy Scriptures; not as Phyſic in a Box, but as the only Means that can help us to the eternal Life; therefore are the Scriptures like warning Lights, whereby we can ſee to arrive through this wicked World, into the heavenly Glory.

Our Saviour ſays in our Text: *Ye think.* We muſt not accuſe the Scriptures with any Falſhood, as if it ſhould promiſe us what we can't find in it: No! but Chriſt accuſes here the Jews of their Uncautiouſneſs, and own Conceit, and likewiſe their Explanation of the Scriptures; wherefore St. *Paul* writes of them; *Even unto this Day, when* Moſes *is read, the Vail is upon their Hearts:* Like many among the Chriſtians, who are of Opinion, that becauſe they read and hear the Srciptures, go to Church, receive the Sacrament, give Alms, ſing and pray, they therefore ſhall enter into the Kingdom of Heaven, and receive eternal Life, although they have no living Faith: No! but they who read the Holy Scriptures, hear the Word of God, go to Church, receive the Sacrament, or performing any pious or charitable Actions, thereby ſeeking Jeſus Chriſt, by a true Faith, have the eternal Life: *He that hath the Son, hath Life, and he that hath not the Son of God, hath no Life.* Let us alſo conſider, 2 Cor. iii. 15. 1 John v. 12.

Sixthly, The Glory of the Holy Scripture. Our Saviour says in our Text; *They testify of me:* The Holy Scriptures testify of the Person, Offices, and Benefits of Christ.

Psal. ii. 7. Gal. iv. 4. 1. Of his Person. That he is the second Person in the Blessed Trinity, true God and true Man in one Person; true God, born of the Father from Eternity; and true Man, born in the Time of the Virgin *Mary*.

Luke i. 33. Heb. ix. 14. 2. Of his Offices. That he is our King, Priest, and Prophet: Our King, for he reigns over us with his Spirit and Word. Our High Priest; *Who through the eternal Spirit, offered himself without Spot to God; and shall therefore his Blood purge our Conscience from dead Works, to serve the living God.* Our Prophet: For he has revealed to us the Will and Pleasure of his Father; has reconciled us with God, and interceeds for us.

Heb. xii. 2. Hos. ii. 19. Acts x. 38. 2 Cor. v. 10. 1 Sam. xii. 7. Isaiah ix. 6. John x. 11. 1 Pet. i. 18. Mat. ix. 12. Luke xix. 10 Gen. iii. 15. 3. Of his Benefits towards us. He is the *Alpha* and the *Omega*, the Beginning and End of our Faith. He is our Bridegroom, who has betrothed us unto himself in Righteousness, and in Judgment, and in loving Kindness, and in Mercies, and in Faithfulness, that we should know the Lord. He is our Christ; for God anointed him with the Holy Ghost and Power. He is our Judge; for he is to judge every one, according to that he hath done, whether it be good or bad. He is our *Ebenezer*; for hitherto has the Lord helped us by him. He is the Prince of Peace; for he has obtained the everlasting Peace with God for us. He is the good Shepherd; who has given his Life for his Sheep, for to free them from the Power of Satan. He is our Redeemer; for he has redeemed us not with corruptible Things, as Silver and Gold, but with his own precious Blood. He is our Physician; and has healed our spiritual Sicknesses. He is our Saviour; for he has saved us when we were lost. He is the promised Seed of the Woman; who has bruised the Head of the Serpent. He is our Guide; for he is the Way, and the Truth, and the Life; the Way we should walk in, the Truth we should walk after, and the Life we should walk unto. He is the Way in his Example, the Truth in his Doctrine, and the Life in his Sufferings and meritorious Death; and there are a great many more Benefits which are innumerable.

Who would not then search the Scriptures, since they bear such a glorious Testimony of Christ: And is the Bible an heavenly Apothecary, wherein we can find a true Remedy for all our spiritual Diseases? It is a Prayer-Book, and we can learn therefrom to pray rightly. It is a Book of Virtue and Vice; for we find therein the Virtues we must practice, and the Vices we must abhor. It is a Book of Examples; for therefrom we can learn how to behave ourselves in Temptation. It is a Receipt-Book; for therein we can find the Receipts for our Sins, by the Blood of Christ. It is a Book of Testimony; for all the Prophets witness, that, through his Name, whosoever believeth in Him, shall receive Remission of Sins. Yea, the Bible is an Armour, whereon there hangs a thousand Bucklers, all Shields of mighty Men. Search therefore the Scriptures, all

Men,

Men, high and low, young and old, big and ſmall, ſince you are intreated and commanded thereunto; and ye ſhall thereby receive ſuch great Reward. You might aſk, how ſhall we ſearch the Scriptures?

1. Buy you a Bible, that is the beſt Furniture we can have in our Houſes; we oftentimes lay out Mony on ſmall Matters, whereof we have little or no Profit; why won't we then lay it out for a Bible, whereof we can reap ſo many Benefits: *Solomon* ſays; *Get Wiſdom, get Underſtanding*. But how ſhall we get Wiſdom? Buy a Bible, and you have Wiſdom in your Hands; read diligently therein, and you will get Wiſdom in your Head; and keep the Word, and live according to its Commands, and you will get Wiſdom in your Hearts. Prov. iv. 5.

2. After you have bought a Bible, read diligently in it; we can beſtow whole Days, Weeks, Months, yea, even Years, in reading temporal and worldly Books; but for to read the Bible, we can not, and oftentimes will not, find any Spare of Time. Worldly Men are like Quickſilver, which has no Reſt; their Thoughts are always here and there, to and fro, like a Bird from one Limb to another.

3. In reading of the Bible, ſearch the Scriptures with Reverence and Devotion. He that will read, or hear the Word of God, to any Profit or Purpoſe, muſt firſt put away all fleſhly and worldly Thoughts, and beſeech the Lord for the Aſſiſtance of his Holy Ghoſt, for to enlighten his Reaſon, and incline his Heart to preſerve what he hears or reads. What will it ſignify, if we read or hear the Word of God, and are not truly reſolved to live according to it. That Seed is evil ſowed that yeilds no Harveſt; ſo is reading of no Profit, if not accompanied with outward Actions, and likewiſe with a ſincere Reſolution. To ſearch the Scriptures is the Work of the Soul, not in flying Thoughts, like the Dog who ſobs of the Water, and runs away from it: But in the peruſing of the Scriptures, take this Advice; do not read much at one Time, but break off, and ponder, and conſider, with ſincere Meditations, on what you have been reading.

If you are not able to buy a Bible, get a Catechiſm, and ſearch in that; for that is an Extract of the Bible, and contains all what is neceſſary for you to know and believe to Salvation: If you can't read, get another to read for you; go often to Church, and liſten with due Attention and Reverence to the preaching of the Scriptures, whereby you will be inſtructed.

The Lord give every one of us his Spirit and Grace, that we may always put a true Value on his holy Word, for the Sake of our Saviour, Jeſus Chriſt. AMEN.

II. SERMON.

II. SERMON.

OF

GOD.

The Text ſtands in the Goſpel of St. JOHN, Chap. IV. verſe 24.

God is a Spirit; and they that worſhip Him, muſt worſhip Him in Spirit and Truth.

INTRODUCTION.

IT is a mournful Complaint, that the Lord made of the Ignorance of his People, in the Cauſe of their own Salvation; ſaying, by the Prophet *Iſaiah*, the firſt Chap. third and fourth verſe. *The Ox knoweth his Owner, and the Aſs his Maſter's Crib; but Iſrael doth not know, my People doth not conſider: Ah ſinful Nation.* The Prophet ſets forth three Things in theſe Words.

Firſt, The natural Senſe of the Beaſts. *The Ox knoweth his Owner, and the Aſs his Maſter's Crib.* The Lord is pleaſed here, not to take Example or Similitude of the ſubtileſt ſort of Beaſts; as a Serpent, Stork or Dog; but of the dulleſt ſort, as an Ox and Aſs, who, although they are dull by Nature, yet know their Owners and Benefactors. *Balaam's* Aſs knew her Owner; for when *Balaam* ſmote her with a Staff, then did the Lord open her Mouth, and ſhe ſaid unto *Balaam: What have I done unto thee, that thou haſt ſmitten me theſe three Times; am not I thine Aſs, upon which thou haſt ridden, ever ſince I was thine, unto this Day.* Likewiſe do we find ſeveral other Creatures praiſed in the Scriptures; as the Ant of Carefulneſs, the Spider of Laborioufneſs, the Stork, Turtle, Crane, and Swallow, of obſerving the Times.

Numb. xxii. 28.

But here the Lord complains of,

Secondly, The ſcandalous Ignorance of his People. *Iſrael doth not know, my People doth not conſider.* Men ſhould be careful, ſince the Lord has been pleaſed to give unto them Reaſon and Senſe, whereby they are ſeparated, and above the Beaſts; but they are oftentimes worſe than even the dulleſt of Beaſts; in Wickedneſs, they are ſubtile enough; but in the Knowledge of God, they are dull and ignorant: Iſrael won't know, that the Lord gave them *Corn, Wine, Oil, Wool and Flax.* When a Man is in Honour, and don't conſider it, then is he worſe than a Beaſt. *Adam* was in great Honour in *Paradiſe*, but ſince he did not remain in it, he became like the Beaſts; for the Lord made him Coats of Skins of the Beaſts,

Hoſ. ii. 8.

Beasts, that he should learn of them, to be obedient to his Creator: So scandalous can Men become by Disobedience. The Beasts never leave off their beastly Nature; but many Men lose their human Nature, by Disobedience, and become Dogs, Hogs, Lions, Bears, Scorpions, Vipers, and even Devils themselves, as our Saviour says of *Judas* the Traitor. Men are apt enough to understand the World, and all worldly Things; but to know, and serve God, as their Lord and Maker, are they dull and unwilling. The Heathens had more Regard for their Gods, than Israel for the true God, who had brought them out of Bondage, by so many Miracles; whereof the Lord complaineth, saying; *Hath a Nation changed their Gods, which are yet no Gods? But my People have changed their Glory, for that which doth not Profit. Be astonished, O ye Heavens, at this, and be horribly afraid, be ye desolate, saith the Lord.* Jer. ii. 11, 12.

Thirdly, The Lord puts therefore by the Punishment. *Ah! sinful Nation.* Ah, is a little Word, but contains all temporal Punishment, and eternal Damnation; the Lord calls them, sinful Nation! for they that don't know God, are sinful; since they want whereby they can abstain from Sin; and that is the Knowledge of the living God. He that saith, I know him, and keepeth not his Commandment, is a Lyar, and the Truth is not in him. 1 John ii. 4. They knew God, but would not obey him: They thought if they did but offer their Sacrifices, and observe the outward Ceremonies, that was enough, and were not further concerned how they lived; as we can see of the following in said Chapter. The Punishment of such senseless People, will be greater and harder, since they knew the Will of God, and lived not according to it; *For that Servant that knew his Lord's Will, and prepared not himself, neither did according to his Master's Will, shall be beaten with many Stripes.* Luke xii. 47. For, besides that, they shall not prosper in their Undertakings; as the Lord threatneth, saying; *Because there is no Knowledge of God in the Land*; therefore shall every one that dwells therein languish; so shall this *Ah!* befall them after Death, *In flaming Fire, for Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Hos. iv. 1. And it will be the harder in the Day of Judgment, when it will go better with *Tyr* and *Sidon*, than with *Corazin* and *Bethsaida*, where Christ had often preached, and wrought many Miracles. 2 Thes. i. 8.

Therefore, that we shall not be like Horses and Mules, who have no Sense, but must be ruled with the Bridle, will not we be in our own Light; but, according to our Duty, strive to learn to know God rightly; whereto our Text will serve. Whereof we will take to Consideration, these three Heads.

First, *That there is a GOD.*

Second, *What this God is in his Essence.*

Third, *What Honour and Service we owe to this God.*

First.

EXPLANATION of the TEXT.

First, We have to enquire that there is a God.

Our Saviour coming on his Journey to a City of *Samaria*, called *Sichar*, near the Mount *Gerizim*, where the *Samaritans* had built a Temple, where there was a Well called *Jacob*'s Well, ſat him down by this Well, being weary of his Journey; there cometh a Woman of *Samaria* to draw Water, Jeſus ſaid unto her, Give me to drink. Then ſaid the Woman to him, How is it that thou being a Jew, aſkeſt Drink of me, which am a Woman of *Samaria*? For the Jews have no Dealings with Samaritans. Jeſus anſwered and ſaid unto her, If thou kneweſt the Gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have aſked of him, and he would have given thee living Water.

The Woman thinking that Jeſus ſpoke of the Water in the Well; ſaid unto him, Sir, thou haſt nothing to draw with, and the Well is deep; from whence then haſt thou that living Water? Thereupon explains Jeſus this living Water, ſaying, That whoſoever drinketh of this Water, ſhall never thirſt: But this Water ſhall be in him a Well of Water, ſpringing up into everlaſting Life. And when the Woman again underſtood that Jeſus ſpoke of natural Water; then did he break off the Diſcourſe, and ſaid unto her, Go call thy Huſband, and come hither. The Woman anſwered, I have no Huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no Huſband: For thou haſt had five Huſbands, and him whom thou now haſt, is not thy Huſband. The Woman finding that Jeſus knew her Secrets, took him to be a Prophet, and began to talk of Religion, ſaying, Sir, I perceive that thou art a Prophet; Our Fathers worſhipped in this Mountain; and the Jews ſay, that in Jeruſalem is the Place where Men ought to worſhip. She wanted to know, which of the two Parties were in the Right. Jeſus thereupon inſtructs her concerning the true Worſhip, ſaying; Woman, believe me, the Hour cometh, (when the Meſſias is come, and has ſatisfied with his own Blood, whereby all levitical Offerings will be ended, and the Goſpel is preached over the whole World,) when ye ſhall neither in this Mountain, neither at Jeruſalem worſhip the Father: But in every Place ſhall a pure Offering of Devotion, be offered unto the Name of the Lord. Thereupon explains Jeſus to her, in our Text's Words, How the true Worſhippers ſhall pray and worſhip God, and that in Spirit and Truth; becauſe God is a Spirit, ſaying; *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and Truth.* Of this we have to conſider, that there is a God.

The Samaritans knew very well that there was a God; Therefore ſaid the Woman; Our Fathers worſhipped on this Mountain. We know better, the Lord's Holy Name be praiſed for it, that there is a God; altho' the Fool ſay in his Heart, there is no God; they acknowledge an Almighty Power with their Mouths, but deny it with their Actions: Such Fools can be convinced that there is a God.

1. Of the Nature. The Heathens who don't know God, know for all that there is a God; which they can conclude, of the Creation of the World; as St. *Paul* writes of them; which Knowledge is a natural Knowledge, wherewith every one is born. So that there is not one Nation in the Univerſe, that don't acknowledge the Being of a God; yea, many Nations have choſen rather Sticks, Stones, and other Images for their Gods, than to be without a God. This inbred natural Knowledge of the Being of a God, increaſeth by the Sight of the World, and of all that is therein. So ſays the Pſalmiſt; *The Heavens declare the Glory of God, and the Firmament ſheweth his handy Work.* So many Stars in the Skies; ſo many Birds in the Air; ſo many Drops of Water in the Sea; ſo many Sand-Grains on the Earth; ſo many Flowers in the Fields; ſo many Days in the Year; ſo many Hours in the Day; ſo many Moments in an Hour, are all ſo many Evidences of the Being of an Almighty God. The Firmament, with Sun Moon and Stars, have ſtood ſo many thouſand Years without Support or Pillar. The Earth gives its Seed, and produces in due Seaſon; Winter and Summer, Day and Night, follow one another ſo regular; and Man is ſo wonderfully formed in his Mother's Womb: All this is the Work of an almighty artful Maſter, who has created, preſerved, and daily brings forth every Thing in ſuch complete and ample Order, ſo that nothing is loſt; and therefore ſays *Solomon*; *God has ordered every Thing, by Meaſure, Weight and Number:* Juſt as if every Thing in Nature was numbered and weighed; for if there was too much in Nature, that would be burdenſom; if too little, that would weaken Nature. Pſal. xix. 1.

2. Of the Conſcience. The Woman of *Samaria*, was convinced in her Conſcience, that Jeſus knew all her ſecret Wickedneſs; alſo our Conſcience convinces us, that there is a God, who knows and ſees all our Doings; for Conſcience is a Letter from God to the Soul, and is the Vicar of God; and is as the Eccho of the Voice of God, which occaſions ſuch a Fright and Terror in the Mind, that a Sinner cannot forbear it: Hereof comes it, that the Wicked is always chaſed even of a ſhaken Leaf. Lev. xxvi. 36. We have many Examples of Murderers, and other Malefactors, who could never reſt in their own Conſciences, before they revealed their Crimes; and if others would not puniſh them for their Crimes, have even laid violent Hands on themſelves. What made *Cain* ſay; *My Puniſhment is greater than I can bear?* A guilty Conſcience. What made *Judas* ſay; *I have ſinned, in that I have betrayed innocent Blood?* A guilty Conſcience. He was very ready and willing to receive the thirty Pieces of Silver; but now he was ſo pricked and troubled in his Conſcience, that he went and hanged himſelf. Mat. xxvii. 4.

3. Of the Holy Scripture. There is not one ſingle Leaf in the Bible, that do not confirm that there is a God. Who created Heaven and Earth, the Sea, and all that in them is? God. Who promiſed unto Men Redemption by the Seed of the Woman? God. Who brought the Sin-Flood

over

over the World? God. Who deſtroyed *Sodom* and *Gomorrah*, with Brimſtone and Fire from Heaven? God. Who ſpoke with *Abraham*, *Iſaac*, and *Jacob*, and promiſed unto their Seed the Land of *Canaan*? God. Who brought the Children of *Iſrael* out of *Egypt*? God. Who wrought ſo many Miracles? God. Who ſpoke with the Prophets and others? God. Who would then doubt that there is a God, who ſees and knows all Things? yet we ſee many live in the World, as if there was no God,
Jer. v. 21. but the Spirit of the Lord calls them; *Fooliſh People.*

Secondly, We have to conſider what this God is in his Eſſence.

Since we are now convinced that there is a God: What is then this God in his Eſſence? No Man is able to underſtand or diſcribe the Eſſence
Iſa. xlv. 15. of God; for this is a Myſtery; therefore ſays the Prophet *Iſaiah*: *Thou art a God that hideſt thy ſelf*: And St. *Paul* ſays; *That God dwelleth in*
1 Tim. vi. 16. *a Light, which no Man can approach unto, whom no Man hath ſeen, nor can ſee.* Of this Myſtery can we talk but as Children, in as much as the Scripture has revealed to us, and we can apprehend or underſtand.

God is a Spirit, Eternal, Infinite, Incomprehenſible, Omnipreſent, Allknowing, Almighty, Free-making, True, Holy, Good, Juſt, Merciful, Honourable, *&c.* Theſe are ſome Attributes whereby God is deſcribed, and ſignify his Eſſence in itſelf; we cannot underſtand and deſcribe the Eſſence of God better, than of his Attributes: And although we find in the Scripture more Attributes of God, yet are theſe the moſt principal; for the Eſſence of God is nothing elſe but the Nature of God, whereby God is of himſelf, and in himſelf.

We muſt then conſider, that the Attributes of God are eſſential and perſonal. The eſſential Attributes of God, are attributed to all the three Perſons in the Holy Trinity, without Difference, and is the Eſſence of God in itſelf; for the Attributes of God, is God himſelf; which, altho' they are many towards us, ſince our weak Minds can't comprehend it otherwiſe, are but one in God.

Perſonal Attributes, are attributed to every Perſon in the Trinity in particular, as the perſonal Attribute of the Father, is to generate or beget a Son; the perſonal Attribute of the Son, is to be born of the Father; and the perſonal Attribute of the Holy Ghoſt, is to proceed from the Father and the Son.

God is a Spirit. The Angels are Spirits, and likewiſe the Souls of
Heb. xii. 9. Men; but *God is the Father of all Spirits*; and is ſo much and high above all other Spirits, as Eternity is above this preſent Time. And ſince God is a Spirit; then by Conſequence follows,

1. That he has no Body nor Members. We often read in the Scripture, of the Members of God; but, that is, becauſe the Spirit has wrote according to our Simplicity, that we ſhould and could better apprehend what God is. And we muſt underſtand this Way of Writing in the Scripture, in a higher and godlier Stile.

2. That

2. That he can not be ſeen. Therefore ſaid the Lord to *Moſes*; *Thou canſt not ſee my Face; for there ſhall no Man ſee me, and live.* By our own Souls, which are likewiſe Spirits, we can partly conclude what the Eſſence of God is: The Souls within us are Spirits, who can't be ſeen nor handled; God is in a higher Way a Spirit, not created, cannot be ſeen nor apprehended, and is without Body and Members. The Soul is whole in the whole Body, and whole in every Part of the Body, and rules the whole Body: God is in the whole World, and in every Part of the World, and governs the whole World. The Soul cannot be ſeen, but can ſee all that is in and without the Body; ſo can no Body ſee God, but God ſees every Thing. The Soul can in a Moment travel through the whole Nature; ſo is God over all, and can paſs through the whole Nature in an Inſtant: For, when it blows, He is ſaid to walk on the Wings of the Wind; when it rains, He is ſaid to water the Earth; when it thundereth, He is ſaid to let hear the Voice of his Strength; and when it ſnows, He is ſaid to give the Snow like Wool.

God is eternal. God is always the ſame, without Beginning, Change or End; therefore is he ſaid to inhabit Eternity, and is called King, *for ever and ever.* Who lives for ever? *The eternal God, whoſe Arms are everlaſting.* This Eternity of God, is concealed in that holy Name, that the Lord told unto *Moſes*, when he aſked what his Name was; *And God ſaid unto* Moſes, *I AM THAT I AM, this is my Name for ever, and this is my Memorial unto all Generations.*

Iſa. lvii. 15. Pſal. x. 16. Deut. xxxiii. 27. Exod. iii. 14, 15.

In this Name is concealed many deep Meditations.

I AM THAT I AM; that is, I am eternal; I am that I am, in preſent Time, and know not of Time paſt nor to come; for the Eſſence of Eternity is to be always the ſame; wherefore St. *John* ſays; *Which is, and which was, and which is to come, the Almighty.*

King. i. 8.

I AM THAT I AM; that is, I am the Beginning and Offspring of all what is: An Eſſence, whereof all other Eſſences have their Eſſence; and all what is divided into certain Degrees in others, all flows out from me.

I AM THAT I AM; that is, I am unchangeable and conſtant; for all that can change, is not ſo much as what remains always conſtant.

I AM THAT I AM. I am alone, that have Eſſence of himſelf; all other Things are not of themſelves, but have their Eſſence and Being, from my Will and Pleaſure.

I AM THAT I AM; that is, all what in me is, is my Eſſence; I am not compoſed of Particles, as other Things are, but I am of myſelf.

I AM THAT I AM; that is, I am ONLY God; *I am the Lord, and there is none elſe; there is no other God beſides me.*

God is infinite and incomprehenſible. God is in his Eſſence and Power ſo great, that he cannot be meaſured: He fills Heaven and Earth, and cannot be comprehended of any Place. He is over ALL. He gives Life and Motion to every Thing. He is higher than Heaven; what canſt

Job xi. 8. 1 King viii. 27.

thou do? deeper than Hell; what canſt thou know? The Heaven and
Jer. xxiii. 24. Heaven of Heavens cannot contain him. *Can any hide himſelf in ſecret Places that I ſhall not ſee him, ſaith the Lord. Do not I fill Heaven and Earth?* ſaith the Lord.

God is Omnipreſent. The Angels can be but in one Place at once, but God is always over all, not as *the Houſe was filled with the Odour of the*
John xii. 3. 1 King viii. 10. *Ointment:* Neither as *the Cloud filled the Houſe of the Lord.* Neither is he defiled of the unclean Things, whereby he is preſent; like the Sun, who is not ſtained of the Things whereon it ſhines. If any ſhould aſk, was God over ALL before the Creation? He muſt know, that God was well infinite and incomprehenſible before the Creation; but we can't ſay that God was over all, and filled every Thing before the Things were. The old Fathers have made this Queſtion, Where was God, when there was nothing but himſelf? Whereupon they anſwer; He was in himſelf, for he is himſelf enough. The Omnipreſence of God is not idle, without Effect and Power; no, but is always working in the Wicked, with Terror and Fear; and in the Faithful, with Grace and Comfort; neither is it a bare and ſimple godly Effect, without the Preſence of his Eſſence. As the Sun is in the Air, not with its Body, but alone with its Beams, Light and Power: For ſince the Lord fills Heaven and Earth, and is Lord himſelf in his Eſſence; ſo fills this Eſſence, Heaven and Earth with Power. But therein conſiſts the Omnipreſence of God, that he fills every Thing eſſential.

Yet, for all, the Omnipreſence of God has its Degrees.

The common Omnipreſence of God, ſtretches unto all that is in Heaven and Earth. The Heaven is his Throne, and the Earth his Foot-ſtool. His gracious Preſence ſtretches to the Chriſtian Church, and the Faithful on Earth. It is worth obſerving, that our Saviour commands us to pray; *Our Father which art in Heaven*; and not, *Our Father which art over all:* For this is a Prayer that belongs alone to the Chriſtian Church; and God will, that all Chriſtians ſhould be his Heaven: And the nearer the Faithful keep themſelves to God, the nearer is God to them. And in Regard to this we can ſay, that God is not even nigh unto every one in the Chriſtian Church. For, as the Spirit of *Elias* did reſt double on *Eliſhah*: So the Preſence of God works more Holineſs in one than in another. His glorious Preſence, is by the Angels and Saints in Heaven; who, of the continual ſeeking of his Face, are filled with Glory and Honour. When we read in the Scripture, that God is departed, is gone away, or is come again, it muſt be underſtood of the different Ways of his Preſence. When God is ſaid to depart, then comes Puniſhment and Misfortunes: When he is ſaid to come again, then comes Bleſſing, Comfort, Grace, and all other Good Things, (underſtand to the Faithful.) *Gen.* xix.

God is All-knowing. He knows all, what has been, is, and ſhall be, in, and through the whole Nature. There are three Things that Men do not know,

namely,

namely, what is abſent, ſecret, and to come: But God knows all Things; he knows what is abſent; for he is the whole Eye, and ſees all Things; he is the whole Ear, and hears all Things; he is the whole Foot, and is over all: He knows all what is hidden and ſecret; he knows all ſecret Thoughts of the Heart; he ſees in the bottomleſs Pit; he ſearches the Heart and Reins: He knows all what ſhall happen, good or bad; for it ſtands all before his Eyes; ſo that we may ſay, That, in Regard to this, the Knowledge of God ſtretches further than his Power and Will. God knows more than he can do, as Sin; God knows more than he will do, as the Things that are poſſible, but happens never. The old *Hebrews* have ſaid of this Knowledge of God; there are three Things above us that we ſhould never forget; that is, an Eye that ſees all Things; an Ear that hears all Things; and a Book wherein all our Thoughts, Words and Deeds are numbered.

God is Almighty. The almighty Power of God ſhines forth; *firſt*, of his Titles and Names he is called by in the Holy Scriptures; as, He is *the Almighty God: The King of Glory. The Lord ſtrong and mighty: The Lord mighty in Battle.* A Man of War; a Gyant, *who maketh Wars to ceaſe unto the End of the Earth; he breaketh the Bow, and cutteth the Spear in ſunder; he burneth the Chariot in the Fire. Secondly*, Of his Words. By his Almighty Word, he made Heaven, Earth and Sea, and all that in them is, of nothing. *He ſpake, and it was done; he commanded, and it ſtood faſt:* And he ſtill preſerves by his Almighty Word every Thing. *Thirdly.* Of his Actions. *He is mighty, and can do what he pleaſeth in Heaven and upon Earth.* His Hand is not ſhortened. *He can do exceeding abundantly, above all that we aſk or think.* We muſt for all conſider hereby; 1. That what is againſt, or impoſſible in Nature, God can't do; and even if he could, he would not; For God is not againſt himſelf; neither can God do what is againſt his Holineſs and Perfection. 2. That when we read in the Holy Scriptures, that God can't do it; we muſt then underſtand it in Regard to his Promiſes, that he has made and will not break. So ſaid the Lord to *Lot*, when he would deſtroy *Sodom* and *Gomorrah: Haſte thee, eſcape thither; for I cannot do any Thing till thou be come thither.* The Reaſon thereof was, becauſe the Lord had promiſed to ſave *Lot.*

Gen. xvii. 1. Pſal. xxiv. 8. Pſal. xlvi. 9.

Pſal. xxxiii. 9. Pſal. lix. 1. Eph. iii. 20.

God is free-making. He is not ſubject, neither tied to any natural Cauſe; but all what he does, he does freely after his own Will and Pleaſure, and Decree; ſo that none can ſay, What do you do? The Will of God is all what God will, and all what God will, has he decree'd; which in a Scripture Way is called, *the ſecret Will of God:* And all what God has decreed, and afterwards revealed, is called, *the revealed Will of God.* But ſince the Will of God is not always fulfilled by Men, through the wicked and bad Diſpoſition of Men's ſelf, therefore fulfils God his Will and Decree to the Praiſe of his Glory, Wiſdom and Juſtice, becauſe

the Wicked ſhould have nothing to cloak their Wickedneſs with. Hereof ariſes the Difference between the foregoing, and following Will of God, which are in God but one Will, but is called ſo in regard to us Men. The foregoing Will of God is his Mercy towards Men, that they ſhall be ſaved through the Faith in Jeſus Chriſt: The following Will of God, is his Juſtice to ſave the Faithful, and damn all Unbelievers. The foregoing Will of God is grounded on this; I won't the Death of a Sinner, but that he ſhall repent, believe in Chriſt, and be ſaved: The following Will of God has regard to the Faithful, and Unbelievers, the Firſt to be ſaved and the laſt to be damned; as our Saviour ſays, *He that believeth on the Son, hath everlaſting Life, and he* John iii. 36. *that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.* The foregoing Will of God, contains on God's ſide, the Offer of Salvation, with the Means thereof: The following Will of God contains on Man's ſide, the Reception of Salvation, and the right Uſe of the Means; and they that ſhall uſe theſe Means rightly, ſhall be ſaved; but they that neglect and abuſe the Means, ſhall be damned: hereby can we underſtand theſe Words; *O Jeruſalem, Jeruſalem, how often would* Mat. xxiii. 37. *I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not.*

God is true and faithful. He is called in the Scripture, not true alone, but Truth. The Father is Truth, the Son is Truth, and the Holy Ghoſt is Truth. He has ſhewed himſelf true in his Word, and it is therefore called the Word of Truth; true in his Works; for all that he has promiſed or threatned, he fulfils. *God is not a Man, that he ſhould Lie,* Num. xxiii. 19. *neither the Son of Man, that he ſhould repent: Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good?* And this ſhall be the Comfort of the Faithful in Afflictions, that God will certainly fulfil what he has promiſed: He has not two Tongues in one Mouth, nor two Hearts in one Breaſt; the Lord ſhall cut off all flattering Lips: Therefore, ſays St. *Paul*; *It is impoſſible for God to lie.* God Heb. vi. 18. is holy; he is holy in his Eſſence; *I am Holy*, ſaith the Lord. He is holy in his Effect; He ſanctifies all them he comes unto. The Father ſanctifies us in Truth. The Son ſanctifies us by his Blood and the Baptiſm. The Holy Ghoſt ſanctifies us by the Goſpel. Therefore ſhall the Children of God endeavour to be Holy; as the Lord commands; *Sanctify yourſelves*; *for I am Holy*. We ſhall be holy by Faith in Chriſt; for Faith cleanſes the Heart from Sin, and ſanctifies us. We ſhall be holy by Works, for we muſt endeavour to ſerve God without Fear, in Holineſs and Righteouſneſs, all the Days of our Lives.

God is good. He is good in himſelf, of himſelf, and through himſelf. All Goodneſs that we find in the Creatures, is but a Glance or Brightneſs of the eſſential Goodneſs in God. God has ſhewed his Goodneſs towards all Creatures in the Creation, particularly towards Men; firſt, in the Creation;

Creation; God created Man in his own Image; afterwards in the Redemption and Sanctification; He redeemed us by the Blood of his Son; and brings us, by the Holy Ghoſt, upon the right Way to Salvation; and ſince God is Goodneſs itſelf, and the Fountain of Goodneſs; then conſequently follows, that God is not the Cauſe of Sin: For, *Firſt*, he had given unto Man in the Creation, ſuch Reaſon, and Senſe, and Strength, that he could have withſtood Satan and all his Temptations; For Satan did not force Man to eat of the forbidden Fruit: Can a Child of God after the Fall, withſtand the Devil, by the Power of the Spirit of God; much more could *Adam* and *Eve* before the Fall. *Secondly*, God forbid them to eat of the Fruit; and ſince he forbid them; he had given unto them in their Minds, not to do againſt his Commands; for God hates Sin. *Thirdly*, God ordained the Puniſhment that ſhould follow, which God could not have done in Juſtice, if he had been the Cauſe of Sin.

God is juſt and righteous. He rewards the Good, and puniſhes the Wicked; he won't let one Sin paſs unpuniſhed, without Repentance. We ſhall not think that God is unjuſt, becauſe he puniſhes the Wicked, ſome with temporals and ſome with eternal Puniſhment; for although their Sins are finite, yet is God, whom they ſin againſt, infinite: And ſince no Man could ſatisfy for his own, much leſs for another's, therefore did God accept the Perſon of Chriſt, and laid his Merits in the one Scale of the Balance of his Juſtice, and in the other Scale the Sin of all Men, and received thereby full Satisfaction; the one is Juſtification by the Law, that God according to his Juſtice requires of us after the Law; the other is Juſtification by the Goſpel, that God according to his Mercy imputes to the Faithful by Chriſt, who is become a Juſtification for us. And, ſince the Faithful are become hereby pleaſing in the Sight of God, through Faith, therefore is God ſaid to reſpect ſome Faithful, not for the Sake of his own Perſon, but for the Merits of Chriſt. According to the Firſt, God will puniſh the Wicked with temporal and eternal Puniſhment; and according to the laſt, God will reward the Faithful with temporal and eternal Bleſſings. Although we don't perceive this always in this World, (for the Wicked proſper oftentimes beſt, and the Faithful worſt) yet ſhall the Juſtice of God not ſuffer hereby: For in the Day of Judgment, *God will render unto every one according to his Deeds: Then ſhall it be well with the Righteous; for they ſhall eat the Fruit of their Doings: But woe unto the Wicked, for it ſhall be ill with him; for the Rewards of his Hands ſhall be given him.* Pſal. lxxiii. 3. Rom. ii. 5. Iſa. iii. 10, 11.

God is merciful, in general unto all Men; to whom he has given Body and Soul, and preſerves them daily with his fatherly Providence. *What haſt thou, that thou didſt not receive?* Afterwards he has given unto them his Son Jeſus Chriſt, and offers them in his Word and Goſpel, his Grace and Mercy in Chriſt, that none ſhall be loſt, but all be ſaved; 1 Cor. iv. 7.

in

in particular, againſt the Faithful, whom he forgives their Sins and Tranſgreſſions; chuſes for his Children, and makes them eternaly happy; for Chriſt is the Saviour of all Men, eſpecially of thoſe that believe.

God is glorious. In Majeſty and Eſſence is God glorious: He has his Majeſty and Glory in himſelf, and of himſelf; he will glorify the Faithful, in his glorious Son Jeſus Chriſt, and they ſhall again glorify and praiſe him here in Grace; and afterwards in the glorious Kingdom of Heaven: *Thou art worthy, O Lord; to receive Glory, and Honour, and*
Rev. iv. 11. *Power; for thou haſt created all Things, and for thy Pleaſure they are, and were created.*

We muſt obſerve theſe two Things of God. 1. That there is but one God. 2. That there is Three Perſons in this Godhead.

Firſt, We have to obſerve, that there is but one God: The Angels
Deut. vi. 4. and Men are innumerable; but God is only ONE. *Hear, O Iſrael, the*
Iſa. xliii. 11. *Lord our God is one Lord. I, even I am the Lord, before me there was no God formed, neither ſhall there be after me.*

Secondly, We have to obſerve, that there is Three Perſons in this Godhead: Chriſt ſpeaks here in our Text, as the eternal Son of the Father, of his heavenly Father, ſaying, *God is a Spirit*; and includes herein the Holy Ghoſt; for the Word Spirit is uſed two Ways in the Holy Scriptures.

1. Eſſential. For the Three Perſons in the Godhead, and the Holy Ghoſt is not excluded; for he is a Spirit as well as the other Perſons are.

2. Perſonal. For the Third Perſon in the Holy Trinity, that proceeds from the Father and the Son, and theſe Three Perſons makes out that
1 John v. 7. godly Eſſence; *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe Three are One God.*

God the Father is the Firſt Perſon, not that he has been before the other Perſons; for they are all Three even eternal: Neither, that he is more or worthier than the others; for they are all Three even, glorious and mighty; but ſince he is the firſt Fountain and Offspring in the godly Eſſence, but not the Cauſe.

God the Son is the Second Perſon, born of his Father from Eternity, and in the Time of his Mother, the Virgin *Mary*.

God the Holy Ghoſt, is the Third Perſon, proceeding from the Father and the Son, and was ſent viſible upon the Apoſtles, and is yet ſent in the Hearts of the Faithful, and fills them with ſpiritual Gifts.

3. We have to conſider, what Honour and Service we owe to this God.

Since we have ſuch a mighty and glorious Lord and God, it is certainly then our Duty, to honour and ſerve him, and we can never employ our Time better, than on the Knowledge and Service of God. It is his godly Will and Pleaſure, that we ſhould learn to know and ſerve him; and therefore, ſays our Saviour; *He muſt be worſhiped in Spirit and Truth:*

Truth: Many one worſhips God as the *Samaritans*, of whom Chriſt ſaid, *Ye worſhip, ye know not what.* So does many worſhip God, who have not received the ſaving Knowledge of God. The *Samaritans* worſhipped God on the Mount *Gerizim*, without command: So does many worſhip God without Faith. Chriſt ſays in our Text; *They that worſhip God, muſt worſhip him in Spirit and Truth.* We muſt know, That,

To worſhip God in Spirit, is to worſhip him, *Firſt*, with Faith and true Devotion, raiſed by the Holy Ghoſt. That Prayer that is not inſpired by the Holy Ghoſt, is vain and uſeleſs. *No Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Secondly*, With a broken and contrite Heart. *The Sacrifices of God, is a broken Spirit: A broken and contrite Heart, O God! thou wilt not deſpiſe. The Lord loves to look to him that is poor, and of a contrite Spirit, and trembleth at his Word. Thirdly*, With gathered Thoughts and Attention. God can't bear, nor will not ſuffer ſcattered Thoughts, when we pray to him. Many are more concerned in their Prayers for their worldly Buſineſs and Profits, than Devotion. Attention in Prayers, agrees beſt with the Nature of God.

1 Cor. xii. 3. Pſal. li. 17. Iſa. lxvi. 2.

To worſhip God in Truth, is to worſhip him without Hypocriſy, conſiſting only in going to Church, and all other outward Ceremonies and Actions, whereby we only ſhew the Shadow of Religion outwardly, but have not the real Religion inward in our Hearts. God is not pleaſed with ſuch Devotions, as we can ſee of the Offering of *Cain*, in the Tears of *Eſau*, and of the Prayers of the Phariſees. We may compare ſuch Hypocriſy with an Inn, having an Angel as a Sign, but a Devil in the Houſe; or as the Cake of the Prophet, *that was not turned*, but was bak'd on the one Side, and raw on the other.

Hoſ. vii. 8.

God will not alone be worſhipped in Spirit and Truth, but he will alſo be praiſed in Spirit and Truth: When he has heard and helped us, then are we obliged to praiſe his holy Name for it: He commands us; *Call upon me in the Day of Trouble, I will deliver thee, and thou ſhalt glorify me.* It is his gracious Will, that we ſhall praiſe him: *I will praiſe the Name of God with a Song, and will magnify him with Thankſgiving. This alſo ſhall pleaſe the Lord, better than an Ox or Bullock, that hath Horns and Hoofs.* The Praiſe of God is a ſpiritual Offering; and ſince God is a Spirit, therefore is he beſt pleaſed with a ſpiritual Offering. God is worthy of our Praiſe, and what can Man do better, than to praiſe his Creator. *It is a good Thing to give Thanks unto the Lord, and to ſing Praiſes unto thy Name, O moſt high! to ſhew forth thy loving Kindneſs in the Morning, and thy Faithfulneſs every Night.* Beſides, in praiſing of God, we become like the Angels, who praiſe the Lord always. *The Hoſt of Heaven worſhipeth him. Bleſs ye the Lord, all ye his Hoſts, ye Miniſters of his that do his Pleaſure.*

Pſal. l. 15. Pſ. lxix. 30, 31. Pſal. xcii. 1, 2. Neh. ix. 6. Pſal. ciii. 20.

We ſhould praiſe his Goodneſs and Mercy; that, although we are but poor Sinners, yet he is ſo merciful, that he will we ſhould be ſaved.

He

He has therefore given his only Son, who bore all our Sins; and if we Sin, he puniſhes us not inſtantly, but has Patience with us. We ſhould praiſe his Juſtice, that he will recompence all our Enemies, as they have
2 Theſ. i. 6. deſerved, if not in this World, then in the World to come. It is a righteous Thing with God, to recompence Tribulation to them that trouble you. We ſhould praiſe him for all his Bleſſings, that he gives us Peace, Reſt, Health and Proſperity in all our Undertakings: Even if he ſends us Croſſes and Affliction, we ſhould not forget to praiſe him; for
Job ii. 10. who knows, wherewith he has deſerved it. *Shall we receive Good at the Hand of God? And ſhall we not receive Evil?*

When we are ſo joined unto the Lord, then do we become one Spirit
1 Cor. vi. 17. with him, and Partakers of the Divine Nature; that, as God is an im-
2 Pet. i. 4. mortal Spirit, ſo ſhall we become likewiſe, bleſſed, happy, and immortal, through Faith in Jeſus Chriſt.

The Lord enlighten our Hearts by his holy Spirit, that we may daily increaſe in the true Knowledge of God, and his Son, become ſtrong in Faith, and receive at laſt the Crown of everlaſting Life. AMEN.

III. SERMON.

III. SERMON.

OF

The HOLY TRINITY.

The Text ſtands in the firſt Epiſtle of St. JOHN, Chap. V. verſe 7.

There are Three, that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One.

INTRODUCTION.

IN the Year, that King *Uriah* died, did the Prophet *Iſaiah* ſee the Lord ſitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it ſtood the Seraphims, each one had ſix Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly; and one cried unto the other and ſaid: *Holy, Holy, Holy, is the Lord of Hoſts, the whole Earth is full of his Glory*; as we can read by the ſaid Prophet *Iſaiah*, in the ſixth Chapter, the 1, 2, and 3 Verſes.

In this Sight we have to conſider three Things,

Firſt, The Sight in itſelf. The Lord appeared here unto the Prophet in a Sight, and not in a Dream, for to confirm him publickly in his prophetical Office, whereto he was called: And the Lord ſhewed to the Prophet in this Sight,

1. His godly Majeſty; whoſe Pomp and Grandeur is deſcribed, *Firſt*, of the Throne he was ſeated upon. Worldly Kings have their Thrones to ſit upon. *Solomon* had a great Throne of Ivory, there was not the like made in any Kingdom. But the Throne of God is more pompous, Heaven is his Throne, and the Earth his Footſtool: He has builded his Stories in the Heaven. The Throne of *Solomon* had ſix Steps; but the Throne of God is above all Heaven: Therefore is the Lord called, *The high and lofty One that inhabiteth Eternity*. *Secondly*, of his Garment. His Train filled the Temple. As the Train of God filled the Temple, ſo has Chriſt in his Time filled the Temple in *Jeruſalem* with Glory in his Manhood. *The Glory of this Houſe ſhall be greater than of the former*; and ſo is Chriſt always preſent in his Church, not alone with his godly, but alſo human Nature, *and fills all Things*: And the Faithful ſhall receive *of his Fulneſs, Grace for Grace*. For he is given,

1 King x. 18. Iſa. lxvi. 1. Amos ix. 6. Iſa. lvii. 15. Hag. ii. 9. Eph. iv. 10. John i. 16.

Eph. i. 22, 23. *to be the Head over all Things to the Church, which is his Body, the Fulneſs of him that filleth all in all.* *Thirdly*, Of his Waiters. Above it ſtood the Seraphims; *The holy Angels are the Miniſters of the Lord to do his Pleaſure:* That they ſtood, we can thereby remember the happy State wherein they remained, and did not fall like the bad Angels, from their original Truth and Holineſs. *Fourthly*, Of the Cloud that filled the Temple. Whereby we can remember the myſterious Eſſence of God, which can not be ſeen: *Clouds and Darkneſs are round about him.*

Pſal. ciii. 10.

2. The Miſtery of the Holy Trinity. The Angels did cry one to another three Times, *Holy*. Herein is concealed the Miſtery of the Holy Trinity. The firſt *Holy* belongs to God the Father; ſee *Revelations* 4th Chapter. The ſecond *Holy* belongs to God the Son; ſee the Goſpel of St. *John*, 12th Chapter. The third *Holy* belongs to God the Holy Ghoſt; ſee *Acts* 28th Chapter. Hereof we can ſee and perceive, that this Miſtery has been known and acknowledged by the Forefathers in the Old Teſtament, although not ſo plain as in the New.

3. The Praiſe of the Work of God. *The whole Earth is full of his Glory.* If we conſider the Creation; every Thing is full of the Glory of the Lord. If we conſider the Redemption; then is Chriſt given a Saviour, not of few but of all. If we conſider the Chriſtian Church; we ſhall find that God protects his Church againſt Tyrants, and reigns among his Enemies.

Thirdly, We have to conſider in this Sight, the Humbleneſs of the Angels. We have a Deſcription here of the Angels:

1. Of their Order and Number. Seraphim ſignifies glowing and burning; for the holy Angels are like Fire, and burns of Love to God, and of Zeal for his Glory, to cleanſe the good and conſume the bad. Therefore is this Name given to the Angels no where in the Scriptures than here, where there is ſpoken of touching the unclean Lips of the Prophet, and of the Puniſhment of the unconverted Jews. Theſe Seraphims have been many and innumerable. The Prophet *Michael Saw the Lord ſitting on his Throne, and all the Hoſts of Heaven ſtanding by him, on his right and on his left Hand.*

1 King xxii. 19.

2. Of their Poſture. They ſtood, whereof we can obſerve their Willingneſs to ſerve God; for, to ſtand, ſignifies in the Scripture, to ſerve and to wait upon.

iv.

3. Of their Nimbleneſs. Each one had ſix Wings. The Creatures with Wings are always nimbler than thoſe without; ſince Wings cauſes Nimbleneſs: *Daniel ſaw an Angel fly ſwiftly.*

Dan. ix. 21.

4. Of their Humbleneſs. With Twain they covered their Faces, in order to ſhew their Humbleneſs towards God, and their Baſhfulneſs to ſee God in his Glory; and to acknowledge, that they cannot underſtand the Divine Myſtery of the Holy Trinity, and the human Nature of the Son of God. Whereof St. *Peter* ſays; *The Angels deſire to look into.*

1 Pet. i. 12.

And

And with Twain they covered their Feet, for to ſhew their deep Reverence. *The Heavens are not clean for the Sight of the Lord, and he puts no Truſt in his Saints.* What Goodneſs and Holineſs there is in the Angels, they have of and from God. Who has confirmed them in Goodneſs, and preſerves them in their original Holineſs. Job xv. 15.

Thirdly, We have to conſider in this Sight, the Complaint of the Prophet; *Wo is me, for I am undone, becauſe I am a Man of unclean Lips, and I dwell in the midſt of a People of unclean Lips; for mine Eyes have ſeen the King, the Lord of Hoſts.* The Prophet conſiders here, the Holineſs and Majeſty of God on one Side, and on the other, his own Uncleaneſs and ſinful Nature; and is therefore aſtoniſhed, it would coſt him his Life and Salvation; for, what is a Man to be compared to God? Men have often been afraid, when they have ſeen an Angel, much more muſt they then be to ſee God, who can ſpoil Soul and Body. God is an inviſible Spirit, and no Man can ſee him and live, therefore was the Prophet ſo frightened. And ſince the Prophet *Iſaiah* ſaid, *That he had ſeen the Lord in his Majeſty and Glory:* Therefore did the Jews accuſe him of Blaſphemy, and afterwards deſtroyed him, becauſe the Lord had ſaid unto *Moſes*; *No Man can ſee me, and live.*

In the New Teſtament God hath ſhewed himſelf with leſs Pomp, in the Incarnation of his beloved Son. The high and lofty Throne, is the Glory and Majeſty of Chriſt, that was ſeen in his Miracles, and heard in his Sermons. His Garment is his Words and the Sacrament. His Train is his Mercy and Grace. The Seraphims are, in Part, the Holy Angels, that protect his Holy Church, and, in Part, the Miniſters that preach and declare unto Men the Myſtery of the Holy Trinity. Whereof our Text ſays; *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.* We will, in the Name of our Saviour Jeſus Chriſt, undertake to ſpake of this high and holy myſterious Trinity, although we muſt cover our Faces like the Seraphims, and acknowledge with *Abraham, That we are but Duſt and Aſhes:* And in the deepeſt Reverence, conſider theſe two Heads of our Text.

First, *That there is Three Perſons in the Godhead.*

Second, *The Teſtimony and Unity of theſe Three Perſons.*

Explanation of the Text.

I. That there are Three Perſons in the Godhead, St. *John* teſtifies in our Text, when he ſpeaks,

Firſt, Of the Number of them; *There are Three.* This Myſtery is hid for the Nature, but revealed in the Church, though clearer and plainer in the New, than in the Old Teſtament. The Forefathers in the Old Teſtament, have had Knowledge of the Three Perſons in the Trinity, or elſe, how could they have know Chriſt, believe in him, and be ſaved through him: In the Old Teſtament, we can ſee and be convinced of the Trinity.

1. Of the Creation. *Moſes*, in deſcribing the Work of the Creation,
Gen. i. 1. ſpeaks of the Three Perſons, ſaying; *In the Beginning God created Heaven and Earth, and the Spirit of God moved upon the Face of the Waters: And God ſaid: Let there be Light, and there was Light.* Herein are all the Three Perſons named. God the Father, is the firſt Perſon, who created Heaven and Earth. The Word he ſaid, is not alone his Word of
John i. 3. Command, but alſo the eſſential Word, the Second Perſon; by whom all Things were made. The Spirit of God, the Third Perſon that moved upon the Face of the Waters. In Regard to this, ſays *David*; *By*
Pſal. xxxiii. 6. *the Word of the Lord were the Heavens made, and all the Hoſts of them, by the Breath of his Mouth.* The Pſalmiſt names and mentions here all the Three Perſons. The Lord is the Firſt Perſon. The Word of the Lord is the Second Perſon. And the Breath of his Mouth is the Third
Gen. i 26. Perſon. Likewiſe, when God would create the firſt Man, he ſaid; *Let us make Man in our own Image, after our Likeneſs.* God ſpoke here not to the Angels, but to the other Perſons in the Trinity: For to whom ſhould God ſpeak than to them whoſe Image and Likeneſs Man was to bear?

2. Of the Way of Bleſſing, wherewith *Aaron* and his Sons, were to
Num. vi. 24. bleſs the People, ſaying; *The Lord bleſs thee, and keep thee:* That is, God the Father, the Firſt Perſon, who bleſſes us with all Bleſſings in Jeſus Chriſt. *The Lord make his Face ſhine upon thee, and be gracious unto thee:* That is, The Son, the Second Perſon, who enlightens us with the true Knowledge of God, and has obtained Grace of God for us. *The Lord lift up his Countenance upon thee, and give thee Peace:* That is, The Holy Ghoſt, the Third Perſon, who preſerves us from Sin; that the Countenance of God can ſhine in our Hearts by a good Conſcience, and ſeals unto us the Remiſſion of Sins, which is the eternal Peace of our Conſcience. With this Bleſſing does the Greeting of St. *Paul* agree, wherewith he concludes his Second Epiſtle to the *Corinthians*, ſaying;
2 Cor. xiii. 13. *The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with you all.*

3. Of the Sight *Moſes* had in the Deſart, in the burning Buſh, *that*
Exod. iii. 2. *did burn with Fire, and was not conſumed.* He that revealed himſelf to *Moſes* in the Buſh, was God, which is without Doubt; for none elſe could
Acts vii. 35. do ſuch Works, as to bring the Children of *Iſrael* out of *Egypt*, and to give the Law on Mount *Sinai*. He that was ſeen in the Buſh, was the Son of God, the uncreated Angel; the Angel of the Preſence of God.
Iſa. lxiii. 9. John xiv. 9. For, as we can know a Man by his Face, ſo can we know the Father in the Son. *Moſes* calls him afterwards his Mercy, that was in the Buſh.
Exod. xiii. 21. *The ſame Angel went before them in a Pillar of a Cloud, to lead them the Way:* And in the ſame Angel was the Name of the Lord. The Holy Ghoſt, the Third Perſon, was alſo in this Work; for the Children of
Iſa. lxiii. 10. Iſrael were ſaid, *to have vexed his Holy Spirit*, in the Wilderneſs. And

therefore

therefore ſaid the Lord unto *Moſes*, in the ſame Sight; *I am the God of* Abraham, *of* Iſaac, *and of* Jacob. Had there not been a Myſtery in it, he would have ſaid, of *Joſeph*, or any other Patriarch too.

4. Of the Words of *David*. *The Spirit of the Lord ſpake by me, and his Word was in my Tongue. The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over Men, muſt be juſt, ruling in the Fear of God.* The Myſtery of the Holy Trinity is concealed in theſe Words. *The Father, the God of Iſrael ſpoke to* David: *The Son, the Rock of Iſrael, and the Word of God, ſpoke with* David: *And the Ghoſt, the Spirit of God, ſpoke likewiſe with* David. 2 Sam. xxiii. 2, 3.

In the New-Teſtament we can find plainer Proofs of this Myſtery.

1. In the Words, as here in our Text, beſides in the Command of Chriſt; *To baptize, in the Name of the Father, the Son, and the Holy Ghoſt,* Mat. xxviii. 16.

2. In divers Sights, as in the Baptiſm of Chriſt. *The Voice of the Father was heard from Heaven; the Son ſtood in the River, and was baptized, and the Spirit of God deſcended like a Dove.* Mat. iii. 16. In the Transfiguration of Chriſt; *There was the Voice the Father heard out of the Cloud:* The Son was transfigurated, and the Holy Ghoſt appeared in a bright Cloud. Mat. xvii. 5.

3. In ſeveral Effects; it is the Promiſe of Chriſt: *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.* In theſe Words, we have a plain Teſtimony of the Three Perſons. It is attributed to the Father, to have begotten a Son in Eternity, and in Time, to ſend this Son and the Holy Ghoſt. It is attributed to the Son to be born of the Father, and to pray the Father, that he will ſend the Holy Ghoſt: For he is our only Propitiator, and the High Prieſt, in the New Teſtament, by whoſe Satisfaction and Merits, the Father ſends the Holy Ghoſt. It is attributed of the Holy Ghoſt, that he is ſent a Comforter from the Father in the Name of the Son. Our Saviour ſays in another Place: *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me.* John xv. 26. Here we have again a plain Proof and Teſtimony of the Three Perſons. *I*, ſaid Chriſt, that is, the Second Perſon, *will ſend unto you from the Father*, that is, the Firſt Perſon, *the Comforter, the Spirit of Truth*; that is, the Third Perſon. Further, our Saviour ſays; *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name.* John xiv. 26. The Son attributes here to himſelf, the ſending of the Holy Ghoſt; which, in another Place, is attributed to the Father. Whereof follows, that the Father and the Son, are of one Power and Eſſence. The Son ſends the Holy Ghoſt from the Father; therefore has the Father and the Son one Spirit; and they that have one Spirit, cannot be ſeparated in Eſſence. The Son ſends the Holy Ghoſt from the Father; therefore is the Son one Perſon for himſelf, from the Father. The Holy Ghoſt proceeds from the Father and the Son, and is one Eſſence with them.

them both; and ſince the Holy Ghoſt proceeds from the Father and the Son, threfore is he another Perſon for himſelf, from the Father and the Son.

St. *John* deſcribes in our Text,

Secondly, The Name of every Perſon, the Father, the Word, and the Holy Ghoſt.

The Father is one Perſon, the Firſt Perſon, and a godly Perſon; that is, true God. God the Father is one Perſon, ſince he has his own Eſſence, and conſiſts of himſelf; is perfect, living and reaſonable, and cannot ſhare with others of his Perſon: For a Perſon is deſcribed alſo, that it has,

1. Its own Eſſence, and conſiſts for itſelf, as by Compariſon. The Speech, Wiſdom, and Beauty in Man, are no Perſons, for they do not conſiſt of themſelves, neither have their own Eſſence, but they belong to the Man, and are common.

2. A Perſon has a perfect Eſſence; as, a Man conſiſts of Body and Soul: When theſe two Parts are ſeparated, then is the Man no longer a Perſon. The Perfections in God are yet greater; he is not compoſed of any Parts, for all what is in God is God.

3. A Perſon is living and reaſonable; therefore are Trees, Stones, and all the Beaſts, no Perſons, for the firſt are without Life, and the others without Reaſon.

4. A Perſon doth not ſhare with others of his Perſon. *Eſau* and *Jacob* are two Perſons, the one cannot ſhare with the other of his Perſon; but every one of them remains a Perſon for himſelf: The human Nature in them both, cannot be called a Perſon: but *Eſau* is one Perſon, and *Jacob* another, for they can't ſhare their Perſons with one another; *Eſau* remains *Eſau*, and *Jacob* remains *Jacob*.

Although the Godhead is a perfect Eſſence, yet it is not a Perſon, for it is common to all the Three Perſons. But the Father, the Son, and the Holy Ghoſt, are every one for himſelf, a Perſon, ſince the one don't ſhare with the other of his Perſon; but every one for himſelf, is a Perſon for himſelf, yet are theſe Three Perſons but one God, and have one godly Eſſence.

God the Father is the Firſt Perſon, in regard to,

1. The Origin, for he is of none, but is as the original Fountain of the divine Eſſence.

2. The Order, not in regard to any Dignity, as if the other Two Perſons ſhould be leaſs than he, but alone, in regard to the Nomination, becauſe he is commonly called and reckoned the Firſt in the Scriptures.

3. The Appearance. So did he appear in the Baptiſm of Chriſt, and Chriſt has likewiſe inſtructed us ſo in the Form of Baptiſm.

The Father is a godly Perſon, that is, a true God. This cannot be doubted, nor in Reaſon, diſputed by any Body.

The

The Son, or the Word, is one Perſon; the Second Perſon, and a godly Perſon, that is, a true God.

God the Son is one Perſon, ſeperate from the Father and the Holy Ghoſt; which can be ſeen in the Deſcription of the Perſon of the Father. The Son is one Perſon for himſelf, and conſiſts for himſelf. He is perfect, living, and reaſonable, and doth not ſhare with the others of his Perſon: Beſides, he is called the Word, which Name is never given to the Father nor the Holy Ghoſt. The Son of God is called the Word, in reſpect to,

1. The Father. As our Mind, when we think, forms the Words yet remaining in the Mind; ſo is the godly Word born of the Father in Eternity, and remains unſeparated by the Father; therefore is the Son of God called; *The Image of the inviſible God. The Brightneſs of his Glory, and the expreſs Image of his Perſon.* Col. i. 15. Heb. i. 3.

2. As Men, with Words we reveal our Thoughts and Pleaſure; ſo has the heavenly Father ſent the Word Jeſus Chriſt to us, and by him revealed his fatherly Will and Affection: Yea; *This Word, the Son of God is a Propitiation for our Sins, and an Advocate for us by the Father.*

The Son of God is the Second Perſon, in regard to,

1. The Order. He is always placed next the Father in the Scriptures.

2. His Office. *He is a Mediator between God and Men.* He has always the middle Place. He was born at Midnight. When he was Twelve Years old, *He ſat in the Temple, in the midſt of the Doctors.* He preached over all in the midſt of the Coaſt. He was crucified between two Malefactors. After his Reſurrection, he went in the midſt of tho two Diſciples to *Emmaus.* He ſtood afterwards in the midſt of his Diſciples. He was ſeen after his Aſcenſion; *Like unto the Son of Man in the midſt of the Seven Candleſticks.* Beſides, he has promiſed; *Where two or three are gathered together in my Name, there am I in the midſt of them.* 1 Tim. ii. 5. Luke ii. 6. Luke ii. 46 Mark vii. 31. Mat. xxvii. 38. Luke xxiv. 15, 36. Rev. i. 13.

God the Son is a godly Perſon, that is, a true God; which can be affirmed,

1. Of his godly Names. He is called not alone Lord, but *Jehovah*, which is the eſſential Name of God. He is called *God over all, bleſſed for ever.* True God, *God manifeſt in the Fleſh.* Iſa. ix. 5. Rom. ix. 5. 1 Tim. iii. 16.

2. Of his godly Attributes. He is of the ſame Eſſence with the Father, and is one with the Father, even eternal; even almighty, and infinite with the Father. In him we are elected before the Time; by him we are redeemed in the Time; and he will glorify us after the Time. All which, is a plain Proof of the Godhead of Chriſt.

3. Of his godly Works, as to create, preſerve, redeem, juſtify, and ſanctify. It is the Faculty of God to do Miracles: The many Miracles Chriſt wrought here on Earth, in the Time of his Incarnation, convinces, us of his Godhead; and therefore, ſaid he to the Jews; *The Works that I do in my Father's Name, they bear Witneſs of me.* He wrought all John x. 25.

theſe

these Miracles by his own Power, that cometh from himself, as from a Fountain; wherefore he could give unto others the Power of doing the same, to the Glory of his Name. Truly that one Miracle, that he raised himself from the Dead, was a plain Proof that he was God, and the Son of God.

4. Of the godly Worship and Adoration. We must worship the Lord God only; therefore, since we are commanded to worship him; *At the Name of Jesus every Knee shall bow.* The Disciples worshipped him, when he ascended into Heaven. *The Elders in Heaven fell down before him.* It follows by Consequence, that he is a true God.

Mat. iv. 10. Phil. ii. 9. Luke xxiv. 52. Rev. v 8.

The Holy Ghost is one Person, the Third Person, and a godly Person, that is, a true God. God the Holy Ghost is one Person; he is called Spirit in our Text, which cannot be understood here, essential of the Three Persons, as in them Words *God is a Spirit*; but personal of the Third Person in the Holy Trinity; who, in other Places of the Scripture, is called; *The Spirit of God.* The Spirit of the Lord. The Holy Spirit of God. This Word Holy, shews us the Office of the Holy Ghost; that he is not alone holy in his Essence, but also in his Effects. He sanctifies all them he comes to, and makes them faithful. The Holy Ghost calls us through the Gospel; enlightens us with his Gifts; sanctifies and preserves us in a true Faith.

John iv. 24.

The Holy Ghost is the Third Person; not that he is less than the Father and the Son, for he is of even divine Essence, Glory, and Majesty with them both; but because he is named in the third Place in the Baptism of Christ, and several other Places in the Scripture, and likewise here in our Text; though it is no Sin, much less Blasphemy, to alter the Order in naming the Son before the Father, or the Holy Ghost, before the Father and the Son.

The Holy Ghost is a godly Person, that is, a true God: Which we can prove,

1. Of his godly Names. He is called *Lord, Lord God: He that Ananias lieth to, was God the Holy Ghost.* St. *Paul* says, *There are Diversities of the Gifts of the Spirit; but the same Lord and God, which worketh all in all.*

Acts v. 3, 4. 1 Cor. xii. 3, 4, 5.

2. Of the godly Faculties. The Holy Ghost is of one Essence with the Father and the Son, these Three are one: He is therefore called; *The eternal Spirit. The Breath of the Almighty. The Spirit that searches all Things.*

Heb. ix. 14. Job xxxiii. 4. 1 Cor. ii. 10.

3. Of his godly Works. *All the Hosts of Heaven were made by the Breath of the Mouth of the Lord. The Holy Ghost came upon the Virgin Mary in the Incarnation of Christ.* He preserves all Things, he sanctifies the Faithful, and we are baptized in his Name.

Psal. xxxiii. 6. Luke i. 35.

4. Of the godly Worship. *The Angels praise him, and likewise we.*

Isa. vi. 3.

III. The

Thirdly, The Difference between these Three Persons, is some inward and some outward Tokens.

The inward Tokens have Respect to the Persons inwardly; as the inward Token of the Father is, to beget or generate a Son; that of the Son is, to be born of the Father; and that of the Holy Ghost, to proceed from the Father and the Son. We cannot apprehend, much less understand this high mysterious *Knowledge of God, therefore we must bring our Thoughts into Captivity, to the Obedience of Christ.* 2 Cor. x. 5.

The outward Token have Respect to us Men, according to the Three Articles of our Christian Faith: That of the Father is the Creation: That of the Son, the Redemption: That of the Holy Ghost, the Sanctification.

II. We have to consider the Testimony and Unity of these Three Persons; whereof St. *John* says in our Text; *There are Three Persons that bear Record in Heaven.*

St. *John* will prove, *That Jesus Christ, is true God and Man.* Therefore to prove that he is true God, St. *John* produces three Evidences, that bear Record in Heaven. As we are obliged to prove our Right and Causes with Evidences, which cannot be less in Number than Two or Three; so doth St. *John* prove here, the true God and Manhood of Christ, with Three Evidences in Heaven, for the surer Confirmation of our Faith.

The first Evidence is God the Father. He has testified of his Son, *Thou art my Son, this Day have I begotten thee:* That he is a Priest, after the Order of *Melchisedeck: That he is his beloved Son, in whom he is well pleased: That he should bruise the Serpent's Head.* God the Father testified likewise of Christ, by *John* the Baptist; *There was a Man sent from God, whose Name was John, the same came for a Witness, to bear Witness of the Light, that all Men through him might believe.* He was not that Light, but was sent to bear Witness of that Light. Christ did acknowledge this Testimony, saying to the Jews; *Ye sent unto John, and he bear Witness unto the Truth. But I have greater Witness than that of John; For the Works which the Father hath given me to finish, the same Works that I do, bear Witness of me; That the Father hath sent me.* Psal. ii. 7. Mat. iii. 17. Gen. iii. 15. John i. 6, 7, 8. John v. 33.

The second Evidence is the Word; *The Son of God hath testified for us on Earth what he had seen in Heaven.* He has testified not alone by his Word; *That he is the Saviour of the World, and the true Messias: The Light of the World: The Way, the Truth, and the Life:* But he has also confirmed this his Testimony with his painful Death and Suffering: He is therefore called, *The faithful Witness, who loved us, and washed us from our Sins in his own Blood.* He testifieth of his Godhead, with his descending into Hell, Resurrection, and Ascension. John iii. 11. John iv. 26. John viii. 12. John xiv. 6. Rev. i. 4.

The third Evidence is the Holy Ghoſt: He has teſtified of Chriſt three Times.

Mat. iii. 16. Mat. xvii. 5. Acts ii. 4. Firſt, *When Chriſt was baptized in Jordan by John.* Second, *When Chriſt was tranſigurated*; and the third Time, on the Day of Penticoſt, *when he was ſent upon the Apoſtles.*

Since we have ſuch glorious heavenly Teſtimony of Chriſt, and the Chriſtian Doctrine; then we muſt ſurely believe and acknowledge, that the ſame Teſtimonies are true, and to be depended upon; *For he that*

2 John v. 10. *believeth not God, hath made him a Liar, becauſe he believeth not the Record that God gave of his Son.*

Every Child of God can therefore rely and depend upon his Faith, and

2 Tim. i. 12. ſay, *I know in whom I have believed, and I am perſuaded, that he is able to keep that which I have committed unto him againſt that Day.*

Will the inward Teſtimony, that is, our Heart, condemn us; God, who has given Record of the Merits of Chriſt, is greater than our Hearts.

Although there are Three Perſons in the Trinity, yet there is but one God. St. *John* ſays, *Theſe Three are One:* They are not One alone in Conſent and Will; for what the Father will, that will the Son and the Holy Ghoſt: But alſo in Teſtimony; for what one teſtifies, that teſtifies the other likewiſe, and in Effect; for what one doth, that doth the other two likewiſe. Therefore ſays St. *John*; *They are One*; that is, in Eſſence and Nature.

This we cannot comprehend with our human Reaſon; and the Pit of this Holy Myſtery is ſo deep, and the Cord of our Reaſon ſo ſhort, that we cannot reach to the Bottom; therefore we muſt captivate our Reaſon, and remain by that Knowledge, that the Lord has pleaſed to reveal to us in his holy Word. If we look too long at the ſhining Sun, we ſhall become blind: In the Life to come, we ſhall ſee God, as he is, and be ſatisfied with the Sight of his glorious Preſence.

Unto thee, O holy and bleſſed Trinity, Father, Son, and Holy Ghoſt, be all Honour, Praiſe, Might and Majeſty, now and for ever more.

AMEN.

IV. SERMON.

IV. SERMON.

OF

The CREATION.

The Text, GENESIS, Chap. I. verſe 1,------26, incluſive.

INTRODUCTION.

IT is worth obſerving, what the Apoſtle St. *Paul* writes to the *Hebrews*, Chap. xi. verſe 3. *Through Faith we underſtand, that the Worlds were framed by the Word of God; ſo that Things, which are ſeen, were not made of Things which do appear.*

In theſe Words we have three Things to conſider,

Firſt, Whereby we can underſtand, That the World is framed; St. *Paul* ſays, through Faith. There was no Man, when God created the World, therefore can none know how it was tranſacted, neither can we comprehend it with our Reaſon; therefore ſome have wrongfully concluded, that the World is eternal; others, who have heard ſomething of a Creation, but could not rightly underſtand it, are fallen on divers ridiculous Opinions, as; That the World is blowed together and compoſed of Sungrains: Others ſaid, That there had been ſome Subſtance before, whereof every Thing is created; as Fire, Water and Air; for, ſaid they, 'Of nothing cometh nothing.' But they did all err, and when they thought themſelves wiſe, they became Fools: St. *Paul* corrects us herein, ſaying, *Through Faith we underſtand it.* Rom. i. 22.

Faith is built upon the Word of God, which learns us, that the World is neither eternal, nor compoſed of Sungrains, but framed by the Word of God; ſo that Faith is the Spying-glaſs, through which we can ſee the abſent Things as preſent. The Unbelievers will not conſent hereto, for they are willingly ignorant of this; but a true Chriſtian beholds the Creation with a faithful Eye, not as the Heathens, who worſhipped the Creature more than the Creator. Therefore ſays St. *Paul*, *Through Faith we underſtand.* We muſt have Knowledge to apprehend the Creation; not a philoſophical Knowledge, which human Wiſdom can teach, but a Knowledge, that the Holy Ghoſt hath inſtructed us in by the Word of God, whereof comes Faith; and when we follow this Knowledge, then we do underſtand through Faith, not alone that the World is framed, but alſo, 2 Pet. iii. 5. Rom. i. 25.

Secondly, Whereof the World is framed: St. *Paul* ſays; *The World is framed by the Word of God.*

In which Words the Apoſtle ſheweth us, as with his Finger on the Creator, and the Tools. On the Creator, who is not an artful and cunning Maſter among Men, as *Micemides* a Carver, who made a Coach, Horſes and Coachman, in ſuch little Figures, that a Fly could cover it all with her Wings: Another formed in a Cherry-Stone, a Ship with all her Tacklings. Such cunning Maſters are nothing but Mockers of Nature; ſince they can do nothing but what they have ſeen before, and that of Things already made to their Hands: But here hath the Almighty God himſelf, been the Work-Maſter, and hath built this beautiful Work of the whole Creation. In particular, the Work of the Creation is attributed to God the Father, the firſt Perſon in the Holy Trinity; when we confeſs in the firſt Articles of our Chriſtian Faith, *I believe in God, the Father Almighty, maker of Heaven and Earth.* For in the Creation is God the Father gone out the firſt Time of his ſacred godly Light, and hath ſhewed himſelf in his Work.

The Tools, whereby God framed the World, is called here, *The Word of God:* This is not a Word that any one can ſpeak, but it is the eſſential Word, the Son of God, as St. *John* declares; *In the Beginning was the Word, and the Word was with God, and the Word was God: The ſame was in the Beginning with God; all Things were made by him, and without him was not any Thing made, that was made.* This Word ſtands yet, and hath its full Power and Effect, or elſe the World could not conſiſt. It was likewiſe the Word of God's Command; *God ſaid, Let there be: And there was.* The Apoſtle ſays; *By this Word was the World framed:* Which Word *framed*, comprehends a Compariſon, taken of one broken in his Limbs, that again muſt be put in order, if the Body ſhall have its right Shape; whereby is laid before us the beautiful Creation, compoſed in an ample Order, of divers contrary Parts; which, in Part, were nothing, and in Part ſomething, tho' nothing in reſpect to the unformed Chaos, wherein every Thing was mixed. The Apoſtle calls them here,

John i. 1. 2. 3.

Gen. i. 3.

Thirdly, The Things that do not appear: What are the Things that do not appear? that is, *in Part, nothing.* There is ſtill ſomething that doth not appear in our Sight, as Air; therefore this nothing is explained in other Places in the Scripture, by Things that are not: *Moſes* calls it, *Without Form and void; and Darkneſs upon the Face of the Deep.* So, when the Apoſtle ſays here, that the Things which are ſeen, are made of Things which do not appear, is to ſay, that the World is created of nothing: For, ſince the World is not made of Things that do appear, then it is certainly made of nothing; therefore, ſaid the Wiſdom of God; *When there were no Depths, I was brought forth.*

Gen. i. 2.

Prov. viii. 24.

In Part nothing; that was ſtill ſomething, but wholly unformed, and unapt to make any Thing of, otherwiſe called the unformed Chaos, wherein every Thing were mixed together, which was as good as nothing: So, as the Scripture calls this unformed Matter, Heaven and Earth, be-

cauſe

cauſe Heaven and Earth were created thereof; ſo are likewiſe them Things that are created thereof, ſaid to be created of nothing, becauſe the ſame unformed Matter is created of nothing. Hereof did God bring forth, by his almighty Word, one Thing of another; Light from Darkneſs, wet from dry; and did put a glorious Form thereon. Alſo is then what was in the Biginning nothing, made firſt to ſomething, and afterwards to ſomething beautiful.

Muſt we not therefore be aſtoniſhed? For what Maſter can make ſomething of nothing? When a Church, Palace, or Houſe is to be built, then muſt all the Materials be provided before Hand, and then build a long Time thereon, before it is finiſhed and compleated. But God had alone Power to create, in a little Time, the whole World, and every Thing, and that of nothing. *For the Lord ſpake, and it was done: The Lord commanded, and it ſtood faſt.* Of this Creation doth our Text make mention, and give a full Deſcription. We ſhall, in the Name of our Lord Jeſus Chriſt, take a Walk into the World, and conſider of our Text, theſe two Heads; Pſal. xxxiii. 9

FIRST, *The Creation in itſelf.*

SECOND, *The Creator.*

EXPLANATION of the TEXT.

I. We have to conſider the Creation in itſelf.

We ſhall conſider the Work of the Creation, as if it was done Yeſterday; for with God, ten thouſand Years are as one Day; therefore, here are all new Things before us in our Text; whereas *Moſes* gives us ſuch a Deſcription; *In the Beginning, God created the Heaven and the Earth.* Conſider here,

1. *The Time*, when the World was created; in the Beginning: We can't call this Time, for before the Beginning there was no Time, but all Eternity: But Time begun in the Beginning. Likewiſe, when the World is at an End, there will be no longer Time, but Eternity. Hereof we can ſee, that the World is not eternal, but was created in the Beginning; neither could the World be from Eternity, for then it would be even with God, and by Conſequence be God. Since nothing is eternal, and without Beginning but God, who is alone from Everlaſting to Everlaſting; *Before the Mountains were brought forth, and the Earth was made.* Pſal. xc. 3. The World is created with the Time, and Time with the World, in the Beginning, when it did pleaſe God, to draw the Thread of Time out of the Ball of Eternity. Will any one know, what God did before the Creation? *Moſes* maketh no mention thereof, neither is it of any Conſequence for us to know, as not belonging to our Salvation. Though we can anſwer ſuch Inquiſitives, what St. *Paul* ſays; *God choſe us in Chriſt, before the Foundation of the World:* And we can conclude of the Words of our Saviour, that God made, in the Beginning, the Kingdom of Heaven for the Faithful, and Hell-Fire for the Devil and Unbelievers. Eph. i. 4.

2. *The Manner or Mode* how the World is framed, is comprehended in this Word, *create*; which Word ſignifies here, to make a ſtately and glorious Work, either of nothing or of ſomething, whereon human Reaſon and Senſe muſt doubt, that any Thing could be made of, much leſs, ſo compleat and well; ſo that all they who are no Gods, are here defied to make ſuch a Work, which did coſt God but one Word, and it was there. *Moſes* ſhews us in this Word *create*, three Things; *Firſt*, *That* there was nothing to create of, or elſe he could not ſay, create; neither doth he mention any Matter. *Secondly*, *That* God did create of nothing this unformed Chaos, wherein all the Elements were mixed, and whereof Heaven and Earth were afterwards created. *Thirdly*, *That* God did divide this unformed Chaos from one another, and did put every Thing in their proper Places in the three firſt Days: For the firſt Day he divided the Light from Darkneſs; the ſecond Day, he divided the Waters under the Firmament, from the Waters above the Firmament: The third Day, he divided the dry Land from the Seas; and in the other three Days, God did adorn and fill the ſame: On the fourth Day, he adorned the Firmament with Light and Stars: On the fifth Day, he adorned and filled the Waters with Fiſhes, and the Air with Birds: And on the ſixth Day, he adorned and filled the Earth with all Sorts of Creatures; and at laſt with Man, who was to rule over all. God had nothing to create and adorn this of, but he created and made all of nothing; and as God did then create all Things, ſo doth he yet preſerve them daily, that nothing ſhall be loſt or go to Decay.

3. *To what End* hath God created the World. When a Thing is made, it is commonly made for Profit ſake. A Houſe is always built for the Profit of the Builder; likewiſe hath the Creation its Intent; as the *Glory of God*. So ſays the Pſalmiſt; *The Heavens declare the Glory of God, and the Firmament ſheweth his handy Work: Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge.* We can ſee in the Creation, the Glory of God's almighty Power. It is a great and plain Proof of the infinite Power of God, that he, by one Word, could create all viſible and inviſible Things; ſome of nothing, and ſome of a coarſe unformed Chaos. When he ſaid, *Let there be Light*, and there was Light. When he ſaid, *Let there be a Firmament*, it was ſo. When he ſaid, *Let the Waters be gathered together in one Place*, it was ſo. When he ſaid, *Let the Earth bring forth Graſs, Herbs and Trees*, it was ſo. When he ſaid, *Let there be Lights in the Firmament*, there was Sun, Moon and Stars. Here we muſt fall in Aſtoniſhment, and cry out, *Ah, Lord God, thou haſt made the Heaven and Earth by thy great Power and ſtretched out Arm, and there is nothing too hard for thee.* We can ſee further in the Creation, *the Glory of God's Wiſdom*. The Work praiſeth its Maſter. All what God hath made, is divided in certain Order: Some have no Life, as Heaven, Earth, Stones and Metals; ſome have Life, as the

Pſal. xix. 1, 2.

Jer. xxxii. 17

Trees

Trees and the Beasts; and some have Reason, as Man; and for all, they do all consist. Is not this a great Wisdom? We can likewise see in the Creation, the Glory *of God's Goodness and Mercy*. God, who is perfect, and needeth nothing, is pleased here, to communicate his Goodness to the Creatures, and give them Life and Spirit; which Goodness and Mercy of God, the Prophet *David* praiseth with these Words; *O give Thanks unto the Lord, for he is good, for his Mercy endureth forever*: Psal. cxxxvi. *O give Thanks unto the God of Gods, for his Mercy endureth forever*: 1. *O give Thanks unto the Lord of Lords, for his Mercy endureth forever*: *To him, who alone doeth great Wonders, for his Mercy endureth forever*: *To him that by Wisdom, made the Heavens, for his Mercy endureth forever*: *To him that stretched out the Earth above the Waters, for his Mercy endureth forever*: *To him that made great Lights, for his Mercy endureth forever*: *The Sun to rule by Day, for his Mercy endureth forever*: *The Moon and Stars to rule by Night, for his Mercy endureth forever*.

The Use and Profit of Man. God created Man for his own sake, that he should honour, serve, and obey him, as his Lord and Maker: But the World, and all what therein is, God created for the Use and Profit of Man, either in Cloathing, Victualling, or Diversion: We can be better convinced hereof, when we consider the Work of every Day by itself.

On the first Day, God created the Light. Is not the Light a precious Thing? For, what would we do, if we had no Light to see by? If there was no Light, then the World would be nothing else but a Land Job. x. 17. of Darkness; yea, as Darkness itself, and of the Shadow of Death, without any Order, and where the Light is as Darkness. The old Fathers are of Opinion, that the Angels are created the same Day, as the Light; for they are called Angels of Light, glowing Fire. So says St. *Paul* of them, *Are they not all ministering Spirits, sent forth to minister* Heb. i. 14. *for them, who shall be Heirs of Salvation.*

On the second Day, God created the Firmament; whereby is understood, *First, in common*, that Place, from the Earth and Sea, to the highest Regions, and comprehends the Element of Fire and Air, likewise *the Circuit*, where the Sun, Moon and Stars have their Turn, otherwise called the Heaven. *Secondly, in particular*, The uppermost Part of Heaven, which we call the blue Sky, or starry Heaven. The Psalmist calls it, *The Firmament of God's Power.* This Firmament was before nothing but a thick moist Air, as a thick Sky, wherein the Earth laid concealed. Psal. cl. 1. Here happened now, according to the Command of God, a Division: For there rose up a Firmament, which was stretched out as a Curtain, and spreadeth out as a Tent, and remaineth hanging in his own Circle some thousand Miles broad: This Firmament was to divide the Waters above the Firmament, from the Waters under the Firmament. The Waters

above

above the Firmament are unknown to us, although the Scripture maketh mention thereof in other Places. The Waters under the Firmament, are the Sea and Sky, which are drawn together of the Vapours that riſe out of the Earth, and preſſed together by the Coldneſs of the Air, and falls down again in Rains, Snow, Hail, and Dews; this is all for the Profit of Man.

On the third Day God created Heaven and Earth; that is: He divided the dry Land from the Waters; ſo that we can walk, live, ſow, and plough on the Land; and he adorned the Earth with Graſs, Herbs, and Trees, every one after its Kind, and filled its Inſide with Metals, Minerals and Stones. The Waters of the Sea were gathered together as an Heap, and were ſhut up with Doors, and is kept in Subjection, that it ſhould not lift up its Waves too high. We can daily ſee how ſervient or profitable the Waters are; for when it rains, how quick doth the Waters run to the Sea, which is their right gathering Place? Who can number up all the Uſe and Profit Men have of the Earth and Waters? We live, are fed, and cloathed of the Earth, and find at laſt a Place of Reſt in her when we die. The Waters furniſheth us plentifully with Fiſh, we drink it, we ſail on it, and waſh our Stains off with it.

Pſal. xxxiii. 7
Job xxxviii. 8
Pſal. xciii. 4.

On the Fourth Day, God created Sun, Moon and Stars, that they ſhould give *Light upon the Earth, and divide the Day from the Night, and to be for Signs and for Seaſons, and for Days and for Years.* For Signs natural, as Heat, Cold, Rain, and good Weather; as ſupernatural, as when the Sun ſtood ſtill, or went back: *For Seaſons*, that we thereby could know the four Seaſons of the Year, when we ſhould plough, ſow and reap: *For Days and for Nights*, that we ſhould know when to work and to reſt. We ſhould be careful that we do not attribute unto the Sun, Moon and Stars, more Power and Effect than we find here ſummed up.

On the Fifth Day, God created all the Birds in the Air, and the Fiſhes of the Sea, whereof the Whale is alone named; which, in the ground Text ſignifieth, a great and monſtrous Sea Creature; for the greateſt Creatures are to be found in the Sea. We have the Fiſhes and the Birds for our Food, and the Feathers of the Birds to lay on; yea, we have many innumerable Profits of them.

On the ſixth Day God created all living Creatures and Worms, *every one after his Kind.* What Uſe and Profit have Men not of the Creatures? Some of them we ride on, they work for us; of others, while they live, we have Butter, Milk and Cheeſe; and afterwards their Fleſh for Food, and their Hides for Shoes. Of poiſonous Worms we prepare Antidotes againſt Poiſon. Beſides, we have other Profit of the Creatures; for we can learn of them, as of the Ant, Diligence; of the Ox and the Aſs, Thankfulneſs; of the Stork, Turtle, Crane, and Swallow

Swallow, Carefulneſs; of the Dove, Simplicity; and of the Serpent, Subtilty. On the ſame Day God created Man after his own Likeneſs, and concluded therewith the Work of the Creation. This was a Maſter-Piece, and an Epitome of all what God had created on the other Days; ſince it was above all the other Creatures in Magnificence and Glory, by reaſon of the Speech and rational Senſe; which is the Power of the immortal Soul, that God had laid in particular in Man. And after Man was created, God reſted on the ſeventh Day, to ſhew, that he would have his Reſt in Man, and Man ſhould again reſt in him; that they could at laſt come to the eternal Reſt in Heaven.

II. We have to conſider, the Creator.

Let us now lift up our Thoughts higher, and conſider this glorious and great Creator. *Moſes* calleth him with one Word, *GOD*; that is, the Holy and Bleſſed Trinity, *which is, and which was, and which is to come, the Almighty.* In the ground Text there ſtandeth Gods; not as if there had been many Gods, but thereby is alone ſhewed the three Perſons; who are all named here by *Moſes*, in the Deſcription of the Creation. The firſt Perſon is called *God*. The Second Perſon is called *Word*; for this Word was not alone a ſimple Word of Command, but alſo the eſſential Word, the Son of God; wherefore *Solomon* explaineth this Word by the Wiſdom of God. St. *Paul*, ſpeaking of Chriſt, ſaid; *He is the Image of the inviſible God; the Firſt-Born of every Creature: By him were all Things created.* The third Perſon is called, *the Spirit of God that moved upon the Face of the Waters.* This was not a Wind, for the Winds were then not created, but the Holy Ghoſt; who by his godly Power kept up the unformed Lump of the Earth, and made it fruitful as a Hen that ſits upon her Eggs, and hatches out her Chickens. We have now named here the Almighty Creator of all Things; that is, the Holy and Bleſſed Trinity, the Father, the Son and the Holy Ghoſt: As St. *Paul* declareth, ſaying: *Of him*, (that is, God the Father) *and through him* (that is, God the Son) *and to him*; (that is, God the Holy-Ghoſt) *are all Things: To whom*, (that is, the Holy-Trinity) *be Glory for ever.* AMEN.

Rev. i. viii.

Prov. xxx. 4.

Col. i. 15.

Rom. xi. 36.

This Creator is unſearchable, wondrous, unalterable, bountiful and generous, worthy of Praiſe, and glorious.

Unſearchable. He dwelleth in the Light, which no Man can approach unto; whom no Man hath ſeen, nor can ſee; yet is he gone out of this Light, and hath ſhewed himſelf in the Creation, where we can ſee his back Parts.

1 Tim. vi. 16

Exod. xxxiii. 23.

Wondrous: There is nothing imperfect in the Creation; but ſuch a Harmony, that although one Thing is againſt another, yet is there no Diſagreement: the Night releaſeth the Day; the Moon the Sun; one Seaſon the other; One Thing is againſt another; as Fire and Water, Air and Earth, hard and ſoft, ſour and ſweet, wet and dry, thick and thin, black and white, heavy and light; notwithſtanding all which, Nature is not corrupted.

Unalterable.

Unalterable. All what is in the World is ſubject to Alterations; but
Pſal. cii. 26. the Creator is always the ſame. So ſays the Pſalmiſt; *The Heaven ſhall wax old like a Garment, as a Veſture ſhall it be changed; but thou art the ſame, and thy Years ſhall have no End.* We ſee every Thing altereth, even Man himſelf, who is created after the Image of God, is ſubject to Alterations, from his Birth to his Grave: For from Children we become Youth, from Youth Boys, from Boys young Men, from young Men to Man's old Age, and at laſt we alter to Duſt in our Graves.

Bountiful and generous. He hath ſhewed his Bounty ſo plentifully in the Creation; where the hath given unto Men, all what is needful for them.

Worthy of Praiſe, and Glorious. This is the final Cauſe wherefore God created us, that we ſhould praiſe and glorify him; therefore hath he given us a rational Soul, that we ſhould know, love, and eternally poſſeſs him, as the only and higheſt Good. He that don't love and acknowledge this higheſt Good, forſakes the final Cauſe for which he was created. Our Soul is created after the Image of God, therefore ought the ſame to love that God and Creator, of whom it hath all Things and every Thing. If a Shadow had Life, it would certainly love that Body whoſe Shadow it is. If a Picture had Life, it would love the Maſter that drew it. Should not then our Souls in a higher Degree love that Lord and God, who made it after his own Likeneſs? This Grace we can alone receive by Prayers; therefore will I conclude with this ſhort One,

O Holy Lord God, Heavenly Father, draw our Hearts unto thee with the Cords of thy Love, that we may forget all earthly Things, and cleave unto thee, and alone ſeek the heavenly Things, whereto we in the Beginning were created, and which thou haſt preſerved for them that love thee, that when we quit theſe earthly Tabernacles, we may be received into the everlaſting Ones: Hear us, O Lord, for Jeſus Chriſt Sake, AMEN.

V. SERMON.

OF

The GOOD ANGELS.

The Text, PSALM XCI. 11th and 12th Verſes.

He ſhall give his Angels charge over thee, to keep thee in all thy Ways: They ſhall bear thee upon their Hands, leſt thou daſh thy Foot againſt a Stone.

INTRODUCTION.

FRIENDS have all Things in common. God hath this Way, that they who are his Friends, have every Thing in common with him. He hath the Heaven in common with the Angels, and the Angels in common with the Faithful: ſo ſays the Apoſtle St. *Paul*, in his Epiſtle to the *Hebrews*, 1ſt Chapter, 14th Verſe: *The Angels are all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation.* Of theſe Words we have to conſider two Things,

Firſt, The Miniſtry of the Angels. The Angels are here deſcribed by their Eſſence, their Glory, and their Willingneſs.

Of their *Eſſence*. They are Spirits, whereby they are ſeparated from all viſible Creatures. They have often appeared in the Form of Men; But of the Angel, whereof we read in the Hiſtory of *Tobias*, we can ſee, that they only kept ſuch Form ſo long as they were ſent out.

Of their *Glory*. They are Angels; Angel is a Name of Miniſtry, and ſignifieth Errand, for they are Errands from God, and we can ſee thereby their Glory: For, as there are two Things which make a Man great, *to wit*, his own Qualities, that he can merit a high Charge; and his Office that he gets according to his Qualities: So are there two Things that make the Angels glorious; their Nature and their Office; on Account of the firſt are they called *holy*, and on Account of the laſt are they *glorious*.

Of their *Willingneſs*. They are ſent forth to miniſter: God did not keep the Angels for himſelf in Heaven, but he ſent them forth to miniſter for Men; therefore are they called miniſtring Spirits. This is not to the Diſgrace of the Angels; for, as an Ambaſſador accounts it a great Honour to be employed in the King's Service; ſo is it likewiſe

a great Honour for the Angels to be ſent forth in the Service of God to Men.

Secondly, For whom the Angels are miniſtring. They are ſent in particular for them that ſhall be Heirs of Salvation. God ſendeth his Angels to ſave the Faithful in Dangers, as *Lot* in *Sodom*; *Daniel* in the Lion's Den; the three Men in the fiery Furnace; *Paul* in the Danger of the Sea; *Peter* in Priſon. God ſends his Angels to deſtroy and withſtand the Enemies of the Faithful. An Angel ſmote the Sodomites with Blindneſs. An Angel deſtroyed the firſt-born in *Egypt*. An Angel withſtood *Balaam* on the Road. An Angel ſmote the Camp of the *Aſſyrians*. And an Angel ſmote *Herod*, ſo that the Worms did eat him. Yea, the Holy Angels miniſter for the Faithful, from their Cradles to their Graves, and carry them then into the Boſom of *Abraham*.

We ſhall ſpeak here of theſe Holy Ambaſſadors, and heavenly Miniſters, and of our Text conſider theſe two Things.

FIRST, *The ſending of the Angels, from what Lord they are ſent.*

SECOND, *Their Miniſtry, in this their ſending to Men.*

EXPLANATION of the TEXT.

I. We have to conſider, the ſending of the Angels, from what Lord they are ſent.

As the Holy Angels miniſtred unto Chriſt in the Time of his Incarnation, from his Birth until his Aſcenſion; ſo do they miniſter unto them, that through Faith are made Members of Chriſt. Therefore, after the Pſalmiſt had deſcribed, how the Man ſhall be, who ſhall have the Protection of the Angels; namely: *He ſhall dwell in the ſecret Place of the moſt high, and abide under the Shadow of the Almighty:* He ſhall ſay of the Lord; *He is my Refuge, and my Fortreſs, my God, in him will I truſt*; Then follows the gracious Promiſes, that God had made to ſuch a Man, as we can ſee in the Words of our Text: And we have to conſider here, the Lord and the Miniſters.

1. The Lord that ſends them. He is no earthly King, as the King of *Babylon* ſent Letters and Preſents unto *Hezekiah* in *Jeruſalem*; but he is Lord above all Lords, and King above all Kings: He is Almighty, Commanding and Protecting.

Almighty. Heaven and Earth, and all what therein is, are created by the Word of his Mouth. The Scripture makes no mention of, on what Day the Angels were created; though we can conclude, that they were not before the Creation; for what is, or hath been, before the Beginning of Time, is, according to the Way of ſpeaking in the Scripture, eternal; neither were they created after the Six Days, for then did God reſt from all his Work; therefore they muſt be included in the Creation of the Six Days. The old Fathers are of Opinion, that the Angels were created on the firſt Day, when the Light was created, becauſe Light agreeth

beſt

beſt with the Nature of Angels; therefore, ſince God hath created the Angels, he hath the beſt Right and Title to uſe them, when and where he pleaſeth.

Commanding. He hath Power and Authority to command, and to ſend the Angels, therefore is he called, *The Lord of Hoſts. For he ſpake, and it was done; he commanded, and it ſtood faſt.* Can an Officer having Soldiers under him, ſay to this Man; *Go, and he goeth: And to another, Come, and he cometh: And to his Servant, Do this, and he doth it.* Should not God then have more Command over his Angels, whom he hath created. Pſal.xxxiii. 9 Mat. viii. 9.

Protecting. He hath Care over us Men, that no Evil ſhall befall us; therefore ſendeth he theſe noble Miniſters, that the whole World ſhall ſee how precious the Faithful are in the Sight of God: The Pſalmiſt therefore ſays; *How excellent is thy loving Kindneſs, O God! Therefore the Children of Men put their Truſt under the Shadow of thy Wings.* Pſal.xxxvi. 8

2. The Miniſters, who are ſent, his Angels. God hath many Angels that miniſter unto him. *Daniel* ſaw God, as an Ancient of Days, upon his Throne, and Thouſand Thouſands miniſtered unto him; and Ten Thouſand Times Ten Thouſand ſtood before him: Although there are ſo many Angels, yet they were created all at one Time.

The Scripture aſcribed unto the Angels ſeveral Titles, particular Qualities, Order, Appearances, and Offices.

Several Titles and Names. Here in our Text, they are called Angels of God and miniſtring Spirits. In other Places in Scripture, they are called, *Children of God, elect Angels, God's Morning-Stars, Holy Watches, Wind, Flames of Fire.* Otherwiſe we have ſix Names of Angels in the Scripture; as *Michael*, who is as God; *Gabriel*, the Strength of God; *Raphael*, the Phyſician of God; *Uriel*, the Light of God; *Jeremiel*, the Mercy of God; *Sealthiel* the deſired of God. The two firſt Names we find in the Canonic Books, and the four laſt in the Apocripha.

Particular Qualities; as, Goodneſs, Holineſs, Immortality, Power, Nimbleneſs, Wiſdom and Will.

Goodneſs. God created all the Angels good, but ſome fell off, and ſome remained conſtant in their Goodneſs; and theſe were ſo ſtrengthened by the Grace of God, that they can never depart from their Goodneſs, and are therefore called good Angels.

Holineſs. Our Saviour calleth them himſelf Holy Angels, for there was no Sin at all found in them that remained ſteadfaſt, as they were created.

Immortality. The Angels can never die; their Immortality is natural to them; belonging to the Perfection of Spirits: This Immortality is a Grace and Bleſſing to the good Angels, but Miſery and Puniſhment to the bad.

2 Theſ. i. 7. Exod. xii. 23 2 Sam. xxiv. 15. 2 Kings xix. 35. Iſaiah vi. 2.

Power. We can ſee their Power partly of their Titles, partly of their Actions. They are called, *The mighty Angels of Chriſt*, who have done mighty Things. An Angel ſmote in one Night, all the firſt-born in *Egypt*. An Angel ſmote in three Days in *Iſrael*, in the Time of *David*, *Seventy Thouſand*. An Angel ſmote in one Night, in the Camp of the *Aſſyrians*, *One Hundred and Eighty Five Thouſand*.

Nimbleneſs. They are ſeen with Wings, and to fly; as the Creatures with Wings are always nimbler than thoſe without.

Wiſdom. The Angels are endowed with great Wiſdom, yet they do not know all Things; they do not know the Day of Judgment, neither the Thoughts of Men, nor the Miſteries of God, without God reveals it to them; though they know many deep and ſecret Things of God; For they always behold the Face of God in Heaven, of themſelves: The Spirit in us, knoweth every Thing in us: Why ſhould not the Angels likewiſe know what is in themſelves? The Angels ſpeak with one another, and reveal their Thoughts unto one another, in a Manner wholly unknown to us. God ſpeaketh likewiſe with the Angels when he enlightens them, we ſuppoſe, as he uſed to ſpeak to the Prophets, of the Condition of the World. Since God uſeth the Angels to defend the Faithful, and puniſh the Wicked, and to guard over the World, then do they certainly know how it goes in the World. The Devil goeth round in the World, and contriveth Miſchief; much more are the holy Angels ſtriving to defend the Faithful from the Power of Satan. If the bad Angels know the Condition of the World; much more can the good Angels know it. And if the good Angels know the Prayers of the Saints upon Earth; much more can they know the Condition of the World; of ſome Things to come, though not all; for to know all what is to come, is alone becoming unto God: *Who, as I*, ſaith the Lord, *ſhall call the Things that are coming? and they all come.* The Angels know moſt the Things to come, partly of their own Knowledge and Wiſdom, that they, of foregoing Accidents, can conclude what ſhall happen, partly of Revelations from God: So did God reveal unto the Angel *Gabriel*, the Miſtery of the ſeventy Weeks, which *Gabriel* again revealed unto the Prophet *Daniel*. Likewiſe did God reveal unto the ſame Angel, the Conception of Chriſt, which he was to annunciate to the Virgin *Mary*.

Iſaiah xliv. 7.

Will. The Will of the Angels is ſo confirmed in Good, that they can never fall from it in Eternity: Shall the Children of God become after the Reſurrection, equal unto the Angels; then ſhall they become unchangeable, Holy like the Angels. And ſince our Souls ſhall be perfect Spirits after this Life, how much more perfect Spirits are the Holy Angels? The Angels have not this Confirmation in Goodneſs of themſelves, or through their own Natures, but of the Grace of God: For who can deſerve any Thing from God through his own Means? Though there are ſome Reaſons, why they were confirmed in their Goodneſs; as, partly,

ly, that they did uſe the Gifts well, wherewith they were created; partly, that they did endeavour to improve the gracious Gifts they had received, and partly, that they ſaw how horribly the fallen Angels were puniſhed.

Their Order. There is a certain Order among the Angels, one is above another. The Scripture ſpeaketh of Cherubims, Seraphims, Thrones, Dominions, Principalities, Powers, Arch-Angels and Angels; but what Orders they are we cannot underſtand. We can well think, that God, who is a God of Order and Decency, and hath placed every Thing in Order in the World, hath likewiſe put Order among the Angels; but which of them is the higheſt or loweſt, is no where in the Scripture revealed; therefore we muſt reſt contented ſo, until we come into the glorious Kingdom of God, and become equal unto the Angels.

Their Appearances. The Angels are by Nature inviſible; for they are Spirits, and have no Fleſh nor Blood, though they have appeared in ſeveral Forms. For *Abraham*, they did appear as Men; in the Grave of Chriſt as young Men; in the Reſurrection of Chriſt, as Fire and Lightnings: For the Prophet *Ezekiel*, as four Creatures, every one with four Faces: For the Prophet *Elijah*, as Chariot and Horſes of Fire. For the Prophet *Zachariah*, as Men riding upon Horſes.

The uncreated Angel, the Son of God, hath often appeared in human Form, in the Old Teſtament, before his Incarnation; wherefore the Spirit of the Lord ſaid; *I rejoiced in the habitable Parts of the Earth, and my Delights were with the Son of Man.* Prov. viii. 31 We will number up ſome Examples.

The Angel that appeared before *Hagar in the Wilderneſs*, was the Son of God; for he is called afterwards *Jehovah*, which is the proper Name of God; beſides, the ſame Angel promiſeth afterwards, that he would multiply her Seed, which no created Angel could do. Gen. xvi. 7.

One of the three Men that *appeared unto* Abraham, *in the Plains of Mamre, when he ſat in the Door of his Tent*, was the Son of God; which we can conclude thereof; *Firſt*, Becauſe there ſtands in the Beginning of the Chapter, *And the Lord appeared unto* Abraham; thereupon follows the Manner how he appeared. *Secondly*, Says the Lord, *I will certainly return unto thee according to the Time of Life; and lo*, Sarah *thy Wife ſhall have a Son.* Theſe Words are afterwards aſcribed to God himſelf. *Thirdly*, The ſame Angel is called in the ſame Chapter, *Jehovah*. *Fourthly*, The two Angels went from *Abraham* towards *Sodom*, but the third being the Son of God, did remain, and ſpoke with *Abraham*, and *Abraham* prayed unto him for *Sodom*. Gen. xviii. 1.

The Angel that *ſpoke unto* Jacob *in a Dream*, when he had laid the piled Rods in the Gutters before the Flocks, was the Son of God, which we can conclude from the following, where the ſame Angel ſays; *I am the God of Beth-el, where thou anointedſt the Pillar, and where thou vowedſt a Vow unto me.* Gen. xxxi. 11

The

The Man that wreſtled with *Jacob* in the Night, was the Son of God, in human Form, and we can thereby prove it. *Firſt*, That the Angel
Gen. xxxii. 24. ſaid; *As a Prince haſt thou Power with God and Men, and haſt prevailed. Secondly*, The ſame Man bleſſed *Jacob*. *Thirdly*, *Jacob* himſelf did confeſs, that he had ſeen God Face to Face, and therefore called the Place *Peniel*.

Exod. iii. 2. The Angel that *appeared unto* Moſes *in the Buſh, burning with Fire, and was not conſumed*, was the Son of God. For, *Firſt*, God the Father is never called an Angel, becauſe he is not ſent. *Secondly*, ſays the ſame Angel unto *Moſes*; *I am the God of thy Father, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob. *Thirdly*, He afterwards revealed his Name unto *Moſes*, ſaying; *I AM, THAT I AM*, which Name Chriſt did apply to himſelf, when he was in Diſpute with the Jews, who did deny his Godhead, ſaying; *Before* Abraham *was, am I. Fourthly*, *Moſes* himſelf declareth this Sight of Chriſt, and called it; *The Good-*
Exod. xiv. 19 *Will of him that dwelleth in the Buſh.*

Exod. xiii. 21 Exod. xxiii. 21. The Angel that went before the Camp of *Iſrael, by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire*, was the Son of God; for the ſame Angel is called *Jehovah*; and God himſelf ſaid of this Angel; *My Name is in him.*

The Offices of the Holy Angels, is deſcribed in the Scripture, to be the following.

To praiſe God in Eternity. The Prophet *Iſaiah*, did hear the Angels cry aloud; *Holy, Holy, Holy is the Lord God of Hoſts.* The Shepherds
Iſaiah vi. 3. abiding by Night in the Field at *Bethlehem*, did hear the Angels ſing to
Luke ii. 14. the Glory of the new-born Chriſt; *Glory to God in the Higheſt, and on Earth Peace, Good-will towards Men.* St. *John the Divine* ſaw in a Sight; *That all the Angels ſtood round about his Throne, and about the*
Rev. vii. 11. 12. *Elders; and the four Beaſts, and fell before the Throne on their Faces, and worſhipped God, ſaying, Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto our God forever and ever.* They are willing and ready to obey and execute God's Command; therefore are they ſaid to ſtand before God; for to ſtand,
Gen. xli. 46. ſignifies in the Scripture, to ſerve; ſo *ſtood* Joſeph *before* Pharoah; David *ſtood before* Saul. The Children of the Hebrews were nouriſhed in the
1 Sam. xvi. 21 Dan. i. 5. Palace of the King of *Babylon*; *That they might ſtand before the King.*

Are the Holy Angels, who are ſtrong Giants, the moſt noble Creatures, and clear-ſhining Spirits, ſo willing to ſerve God and obey his Commands? Should not then we poor Earth-Worms, who are but Duſt and Aſhes, ſtrive to be more willing to ſerve God and obey his Commands? Our Saviour maketh us ſenſible thereof, when he learns us to pray; *Thy Will be done on Earth, as it is in Heaven.* We muſt not pray thus alone with our Lips, but we ſhould do all our Endeavours, to do the Will of God here on Earth, as it is done in Heaven of the Holy Angels.

They

They miniſter unto Chriſt. They worſhip him; all the Angels worſhiped him in the State of his Humiliation and Exaltation; They miniſtered unto him when he was born, when he was in Danger of *Herod*; when he was tempted in the Wilderneſs; when he ſweateth Drops of Blood; when he laid in the Grave; when he roſe up, and when he aſcended into Heaven: And they ſhall miniſter unto him, when he ſhall come again to judge the Quick and the Dead, at the great Day of Judgment.

II. We have to conſider the Miniſtry of the Angels, in their ſending to Man.

This Miniſtry conſiſts herein, to keep Men in all their Ways, to bear them up in their Hands, and to defend them from all Evil.

They keep Men in all their Ways; as,

On the Way of our Birth, we are kept by the Angels. If the Devil had his Will, there would never be a Child born without Defect; yea, our Mother's Womb, would often become our Grave.

On the Way of our Life, we are kept by the Holy Angels, in all Conditions.

In ſpiritual. They help to promote the Word of God and the Goſpel; when St. *Paul* was in *Troade*, he ſaw a Viſion in the Night; there ſtood a Man of *Macedonia*, and prayed him ſaying; *Come over and help us*; whereof St. *Paul* concludeth, that the Lord had called him to preach the Goſpel: They defend likewiſe the Servants of God in their lawful Callings, as we can ſee of the Examples of *Elias*, *Eliſha*, *Daniel*, and all the Prophets and Apoſtles.

In Temporal. They defend all pious Magiſtrates, againſt their Enemies, as we can ſee of King *Hezekiah*, *David*, and others.

In Houſhold Conditions. They defend pious married People; promote their Matrimony; protect them; have Care over their Children; tends them in Sickneſs, and after Death carries their Souls into the Boſom of *Abraham*. If it happens that a Child of God cometh to any Misfortune, in his lawful Calling and Way, then we muſt not think that the Holy Angels have neglected their Miniſtry, or are gone away from ſuch Perſons; no, but we ſhould conſider, *That a Sparrow cannot fall on the Ground, without the Will of God*: And the very Hairs are numbred on our Heads; then can no Misfortune befall us without the Will of God. Mat. x. 29.

Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not? There happens many Things in the World, whereof we can find no Cauſe. We can ſee the Finger on the Dial of God, but not the Wheels that turn the Finger; and we muſt therefore ſay; *I was dumb, I opened not my Mouth, becauſe thou didſt it*. Hath God his Eyes by the caſting of the Lot, much more by his Children? Misfortune reſt at every one's Door, and taketh up Lodging as ſoon by a pious *Hiob*, as a wicked *Herod*; though with this Difference, that it is a Trial by the Faithful Lam. iii. 37. Pſal. xxxix. 9

but

but a Puniſhment by the Wicked. *Jacob* had the Son of God in his Arms, and went away from him Lame. *Lazarus* was a Child of God, and had the Angels about him, yet he laid in Miſery with Sores and Boils: God will thereby try the Faith, Patience, and Conſtancy of his Children; as St. *Peter* ſays; *Ye are in Heavineſs through manifold Temptations.*
1 Pet. i. 6. *That the Trial of your Faith being much more precious than of Gold that periſheth, though it be tried with Fire, might be found unto Praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt.* As the Spirit of God is not departed from a Faithful, becauſe he is ſick, miſerable or unhappy; ſo are neither the Angels gone away, becauſe a Misfortune happens.

On the Way of our Calling, do the Holy Angels keep us. They who walk in their lawful Calling, and are careful in the Fear of God, in that Calling wherein it hath pleaſe the Lord to place them, praying and beſeeching the Lord's Help and Grace, truſting in God, and depending on the gracious Promiſes of God; have this Privilege and Aſſurance from God; *He ſhall give his Angels Charge over thee, to keep thee in all thy Ways.* It is the ſame Promiſes, that the Lord gave by the Prophet *Zachariah*, ſaying; *If thou wilt walk in my Ways, and if thou wilt keep my Charge, then I will give thee Places to walk among thoſe that ſtand by.* On the Way of Croſſes and Afflictions, are the Holy Angels by the Faithful. The Pſalmiſt ſays; *The Angels of the Lord en-*
Zach. iii. 7.
Pſal. xxxiv. 7. *campeth round about them that fear him, and delivereth them.*

On the Way of Death are the Holy Angels preſent by the Faithful, in order to carry their Souls *into the Boſom of Abraham.*
Luke xvi. 22.

They ſhall bear them up in their Hands, like Parents that are very careful and tender of their Infants, and bears them up in their Hands or Arms, that they ſhould not be hurt; ſo is God watchful over his Children, and is ſaid; *To bear them as a Man doth bear his Son. To carry them in his Boſom, as a nurſing Father beareth a ſuckling Child. To take them by their Arms.* Which Service God ſheweth to the Faithful by his Holy Angels, whereof we can ſee his great Bounty and Mercy towards us poor Sinners. We were not able to withſtand Satan, *who caſteth out of his Mouth Water as a Flood,* to carry us away, if the Holy Angels did not guard and protect us. God could well protect us from the Devil, and defend us from Miſery, without the Help of the Holy Angels, as well as he made us Men, and created our firſt Parents without them, or their Help. He could likewiſe govern and rule the World, without Kings and Princes; and he can likewiſe give us Seed of the Ground, without ſowing and plowing: But it hath pleaſed the gracious God, to do Things by Means, and likewiſe to protect us in our lawful Ways by his Holy Angels.
Deut. i. 31. Num. xi. 12. Hoſ. xi. 3.
Rev. xii. 15.

They ſhall Defend them from all Evil, *Leſt thou daſh thy Foot againſt a Stone.* There are many Stones in our Way through the Courſe of our Lives

Lives. Satan rolls big Stones of Temptation, with wicked Thoughts and Objects, before us. He hinders us in doing Good; he repreſents to us the Grace of God too ſmall for the Greatneſs of our Sins, in order to bring us to Deſpair; yea, he contrives all manner of Miſchief for the Deſtruction of our Souls and Bodies. Our own ſinful Fleſh and Blood throws in our Way, Stones of Pride, Ambition, Revenge, Covetouſneſs, Laciviouſneſs, and ſuch like more: The wicked World throws in our Way, Stones of Blaſphemy, Slander and Offence. The Holy Angels are here ready, in order to defend us, and remove out of our Ways the following Stones; as,

Stones of Sin; by taking away the Cauſe and Occaſions of Sin, or by hindring us from Sin; as we can ſee of *Balaam*, who was hindred by the Angel of the Lord, from curſing the Children of *Iſrael*.

Stones of Miſery. When there is Danger, then do the Holy Angels protect the Faithful, as we can ſee of *Noah*, in the Sin-Flood; *Lot*, in *Sodom*; *Daniel* in the Lion's Den; the three Men in the fiery Furnace; *Eliſha* in the Dearth, and many other Examples.

Stones of Death. When Death, as a heavy Stone, will bruiſe the Image of our Body, and ſeparate the Soul from the Body, then ſhall the Holy Angels carry our Souls into the Boſom of *Abraham*, and guard our Bodies in the Grave, and keep our Bones there, that not one ſhall be loſt. And at the Day of Judgment, ſhall the Holy Angels gather out of the Kingdom of Chriſt all Things that offend, and caſt them into a Furnace of Fire. And the Righteous ſhall be then, *as the Angels of God in Heaven.* Since God hath been ſo gracious to us, and hath ordained his Holy Angels to be our Watches and Protectors, in and through this wicked World, where the Devil goeth round, and ſtriveth either himſelf, or by his Adherents, to devour and deſtroy us; then we ought ſeriouſly and heartily, to thank God for this his great Mercy, and ſo frame the Way of our Living, that the Holy Angels may deſire and be willing to ſtay by us. Uniformity in Manners increaſeth Friendſhip. The Angels are ready and willing to obey God, and ſo muſt we be, if we will keep them by us. The Angels are clean, chaſte, humble, and miniſtring Spirits, and love one another; likewiſe we muſt endeavour to practice the ſame Virtues, if we will gain the Friendſhip and Protection. The Angels are loving Children of God; we muſt likewiſe be in the Number of God's Children, according to the Will of God, if we will keep the Holy Angels by us. The Angels are clear-ſhining Lights; therefore, if we will keep them by us, *We muſt walk as the Children of Light, and caſt off the Work of Darkneſs, and put on the Armour of Light.* The Angels have great Deſire and Delight in the Word of God, and are always there where the Word of God is learned. Likewiſe, we muſt always have a true Deſire for the Word of God, and frequent the Aſſemblies where we may be inſtructed therein. *The Angels fight againſt*

Pſal. xxxiv. 21.

Mat. xiii. 4.

Mat. xxii. 30

Rom. xii. 13.

Rev. xii. 7.

the Devil; likewiſe we muſt wreſtle againſt Satan, and all Temptations, with ſpiritual Weapons and Prayers, if we will keep the Holy Angels by us for our Aſſiſtance.

If every one did believe, that the Holy Angels ſees all their Actions, which they commit in Darkneſs, there would many a private ſinful Ac-
Rev. xix 10. tion be omitted: Therefore have the old Fathers ſaid; *Wherever thou art, honour thy Angel*; though we muſt not worſhip them, for ſuch Honour belongeth to God alone; as the Angel told St. *John* the Divine, *We know that the Angels are rejoiced in Heaven over the Converſion of one Sinner*, much more will they be rejoiced of, when a Man is ſtrong in the Fear of God, and remaineth in the State of Grace.

The Lord ſend his Holy Angels, that can keep and protect us in all our Ways; to the Glory of his Holy Name and our own Salvation, for the Sake of our Bleſſed Saviour, Jeſus Chriſt. AMEN.

VI. SERMON.

OF

The BAD ANGELS.

The Text ſtands in the Epiſtle of JUDE, 6th Verſe.

The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the great Day.

INTRODUCTION.

BAD Root, bad Fruit, bad Seed, bad Breed; *Of Thorns Men do not gather Figs, nor of a Bramble Buſh gather Men Grapes. A good Man, out of the good Treaſure of his Heart, bringeth forth that which is good; and an evil Man, out of the evil Treaſure of his Heart, bringeth forth that which is evil.* When Chriſt was in Argument with the Jews, who did boaſt, that they were Children of *Abraham*; then ſaid Chriſt unto them, (as we can read in the Goſpel of St. *John*, Chap. viii. verſe 44. *No, ye are not Children of Abraham, becauſe ye ſeek to kill me; but ye are of your Father the Devil: For*, ſays he, *the Devil was a Murderer from the Beginning, and abode not in the Truth.*

Chriſt deſcribeth the Devil in theſe Words, by three Things.

Firſt, Of his bleſſed State. When Chriſt named here the Devil, ſaying; *The Devil was a Murderer:* He doth not mean one Devil, but all the Devils, who are one in Wickedneſs and Puniſhment, and gives us to conſider their bleſſed State, wherein they were created in the Beginning; namely, in Truth; for, ſince Chriſt ſaid, *They abode not in Truth*, it is certain, that they were created in Truth: This Truth hath regard to the Devils and the God.

To the Devils. They were created in the Beginning, in Truth, Holineſs and Goodneſs, as well as the good Angels; for *Moſes* declareth, *That God ſaw every Thing he had made, and behold, it was very good*; 'though, was this Truth and Holineſs not their Eſſence, or elſe had they loſt of their Eſſence when they fell, neither was their Will ſo unalterable, but that they could fall from the State wherein they were created; for it becometh God alone to be eſſential and unalterable: Therefore, ſince the Angels had their Free-Will, which in itſelf was changeable, then it was in their Power to uſe or abuſe their Will, and to obey or diſobey; but,

becauſe they abuſed their free Will, and departed from Truth, ſo hath their Fall regard to,

God, from whom they departed. For God is Truth, and loveth Truth; therefore, when the Angels departed from Truth, they departed likewiſe from God, and from the Faith, Obedience, and Service they were obligated to, unto God their Lord and Maker, and were caſt out of Heaven. God is not bound to keep any from falling, eſpecially, when he hath given Power and Will, whereby they might ſtand and withſtand, and will not uſe their Power and Will rightly. As ſoon as Man was created, then did theſe fallen Angels, who were caſt out of Heaven, go into Paradiſe, where Man was, in order to deceive him, and told a great Lie for him; namely, That his Caſe would not be ſo dangerous as God had told them, and that they ſhould not die, although they did eat of the forbidden Fruit; and that is,

Secondly, The Fall of the Devil. *They abode not in the Truth*; they left off their own Free-will, their inbred Truth, and roſe up againſt God their Creator, and lieth for Men; and there is now no more Truth in them, but all Deceit, Lies, Murder, and all other Wickedneſs and Abominations. The Fall of the Devil was,

Obſtinate. They were not forced nor tempted to it, but did it of their own Free-will, wherein they were created good with the other Angels, who remained ſtedfaſt. It was in their Free-will to remain with the good Angels with God, and afterwards to be confirmed in Goodneſs; but they would not wait for this, but fell from God. And their Fall therefore is,

Untimely. Our Saviour ſays, *The Devil is a Murderer from the Beginning*; not from the Beginning of the World, but from the Beginning of their Fall: When they left Truth, fell from the higheſt Good, and turned to lie and murder; therefore is their Fall,

Frightful. They were caſt out from eternal Joy and Glory, to eternal Darkneſs and Miſery; from Honour to Diſhonour; from Holineſs to Sin; from Good to Bad; from Life to Death; and they do now love Lies and Deceit inſtead of Truth; Hatred, Malice, Envy and Diſpute, inſtead of the Grace and Love of God; and Death and Murder, inſtead of Life. Wherefore our Saviour Chriſt ſays, *They are Murderers and Liars*; and this ſhews us,

Thirdly, Their Wickedneſs. They are Murderers and Liars; what can be more abominable? The Devil ſhewed in the Beginning, his murdering Mind againſt our firſt Parents, for he did not alone murder them, but alſo in them, the whole human Generation, and brought Death into the World. How he hath afterwards been the Cauſe of Murder and Miſchief, we can find many Examples of, as well in the holy Records, as of daily Experience. The Devil is a Liar, and the Father of Lies, for he brought the firſt Lie in the World, and caſteth daily theſe poiſonous Ar-

rows

rows out, as well in young as old; for, what Vice and Crime is now more common than Lies?

The Apoſtle St. *Jude*, explains in our Text, what Puniſhment the Devils have received, and what they have to expect; whereof we will conſider the fallen Angels:

FIRST, *In the State of their Perfection.*

SECOND, *In the State of their Fall.*

THIRD, *In the State of their Damnation.*

EXPLANATION of the TEXT.

I. We have to conſider the fallen Angels, in the State of their Perfection.

No Perſon is ſo glorious, nor Place ſo holy, that it can free any from Puniſhment after Sin. The Devils were in the Beginning, in a glorious State, and had Places in Heaven, though they were not pardoned when they fell; for, ſo ſays the Apoſtle in our Text; *The Angels which kept not their firſt Eſtate, but left their own Habitation.* The Apoſtle here lays before us, the perfect State of theſe Angels before their Fall; which can be ſeen;

Firſt, Of their Names. They are called Angels: God had created them for to miniſter in Holy Caſes, as well as the good Angels, therefore had he given unto them the ſame Titles as the good Angels, yea, as Chriſt himſelf, who is often called an Angel; they were created after the Image of God as well as the good Angels; and that the Angels were created after the Image of God, we can ſee of our Saviour's Words, when he ſays; *In the Reſurrection are the Faithful as the Angels in Heaven*, and in Heaven ſhall the Image of God be perfected in us. St. *Paul* ſays, *That the new Man is created after God, in Righteouſneſs and true Holineſs.* The Angels were created in Righteouſneſs and true Holineſs; then conſequently follows, that they were created after the Image of God. Mat. xxii. 30. Eph. iv. 24.

Second, Of the Grace and Favour wherein they were created by God. Since they were created in Righteouſneſs and Holineſs, then were they in the Grace of God, as his deareſt Friends, and beheld the Face of God; and God turned his Face to them, which is a Sign of Grace: For as it is a Token of Grace to ſee and ſpeak with the King, ſo was it a Sign of Grace that the Angels did ſee and converſe with God, and fulfil his Commands: But after they fell, they were caſt out from the Sight of God in Diſgrace, and they will never again ſee the gracious Sight of God. When the bad Angels appear before God, they appear for him, as their ſevere judge, full of Malice, Hatred, and Envy againſt God, the Holy Angels, and Men; and they are never better contented than when they can contrive Miſchief, breed Quarrels among Men, and teaſe them to murder, though all with God's Leave, for to puniſh the Wicked and try the Good, and for to make the Wickedneſs of the

Devil

Devil public, and his Fury aſhamed, when he is withſtood by the Faithful.

Third, Of their Order. The Apoſtle aſcribes unto them in our Text, a Principality, ſaying, *They kept not their firſt Eſtate.* We can conclude hereby, that the Devils had a Principality before, and were Princes in the Kingdom of Light; but now after their Fall, they are become Princes of Darkneſs, and Rulers in Darkneſs. No Man can know what Order there is among the Devils; though, as well as there is Order among the good Angels, ſo is there among the bad likewiſe. The Scripture calls the Chief of the Devils *Beelzebub*, that is, King of Flies; which Name the Inhabitants of *Ekron* gave to their Idol, either becauſe he was made as a great Fly, or becauſe his Temple was full of Flies that gathered there by the Blood of the Sacrifices; or becauſe they deſired Help and Relief of this Idol, from the many Flies, wherewith their Country was plagued. The Devil may well be called *Belzebub*, King of Flies, for the following Reaſons: The Fly flieth high in the Air; the Devil is a proud Spirit, and cometh never ſo high, but ſtriveth to come higher. There are many Flies, and where we come in the World, we do find abundance of Flies; likewiſe there is innumerable many Devils, and the Air is full of them: If we could ſee Spirits with our bodily Eyes, we ſhould be aſtoniſhed to ſee ſuch a Quantity of Devils flying in the Air. We can conclude of that one Example, namely, the Man of *Gaderene*, in whom was a Legion of Devils, that there muſt be a great Number of them. The Fly is ſhameleſs and bold, and 'lights as well on the Pulpit or Communion-Table in a Church, as on a drinking, or gaming Table in a Tavern; and is over all, in King's Palaces, and in all Houſes, and Chambers; likewiſe is the Devil bold, and hath Regard to no Perſon, neither ſpareth he any, high or low, wiſe or unwiſe, rich or poor. He is in the Church, to take away the Words from the Hearers; he is in Kings Palaces, to entice them to War, Bloodſhed, and Tirany; he is in all the Houſes, for to ſmite the four Corners of the Houſes, that they fall; he is over all in Companies, for to breed Diſturbance and Quarrel; he is in the Bed, for to breed Diſorder between Man and Wife. The Fly is an unclean Thing, and daubs every Thing it 'lights on; and the whiter a Thing is, the ſooner will the Fly 'light upon it: The Devil is an unclean Spirit, and where he cometh he maketh every one unclean, with Thoughts, Words and Deeds; therefore did he aſk Leave of our Saviour, *to go into the Herd of Swine.* The Fly is not long in one Place, but always flying about; likewiſe hath the Devil no Reſt, *but walketh about as a roaring Lion, ſeeking whom he may devour.* The Fly is ſhy, and is ſoon drove away. The Devil is never ſo furious, but we can drive him away from us with the Word of God, and one Word of God can tie him.

Luke viii. 30.

Mat. viii. 31

1 Pet. v. 8.

The Scripture makes mention of other Names, as *Aſmodæus*, the Devil of Matrimony; *Abadon* and *Apolion*, the Devils of Spoil; *Belial*, the

the Devil of Disobedience; *Mamon* the Devil of Avarice, *Python*, the Devil of Prophecy; *Satan*, the Devil of Strife. Our Saviour himself says, *That the Devil hath a Kingdom, and is not divided, or else his Kingdom could not stand.* Therefore, although there is such Abundance of Devils, yet they keep always together, and agree in Wickedness. The Chief of them hath so ordered his Kingdom, that some are Church Devils, some Court Devils, and again, others are Houshold Devils. Luke xi. 18.

Church Devils contrive Mischief as well by the Teachers as Hearers; they deceive the Teachers in many Ways; first with false Doctrine, *and sow Tares among the Wheat*; then, *with lying Wonders and Signs*; then, *with hindring pious Ministers in their lawful Calling*; then, *with Persecution*; then, *with immoral Lives*: For a Minister who teacheth well, and liveth bad, serveth God with his Lips, but the Devil with his Life. He builds upon Heaven with his Doctrine, but upon Hell with his Works. Mat. xiii. 25. 2 Thes. ii. 9. Zach. iii. 2. Acts vii. 59. Mark vi. 27.

The Devil deceives likewise the Hearers in many Ways. *They take away the Word of their Hearts, that they should not believe and be saved. They blind the Minds of them that believe not, that the Light of the glorious Gospel of Christ should not shine unto them.* They harden the Hearts of the Wicked, that they do all what they will. Which St. *Paul* calleth, *To be taken Captive by the Devil.* Luke viii. 30. 2 Cor. iv. 4. 2 Tim. ii. 26.

Court Devils contrive Mischief at Court; they oppose and hinder the peaceable and good Propositions of pious Kings and Princes, and on the contrary, inspire them to War. Who did provoke King *David* to Number *Israel*, wherefore God did send three Days Plague? Satan. *Daniel* was preferred in the Court of the King of *Babylon*, above the Presidents and Princes, because an excellent and pious Spirit was in him, which provoked the Presidents and Princes so against him, that *Daniel* was cast into the Lion's Den, through their Accusation. Who was the Promoter of this? Satan, who instigated them to Malice and Hatred against *Daniel.*

House-Devils contrive all Disturbances among Families; first, between Man and Wife; then between Parents and Children; then between Sisters and Brothers; then between Master and Servant; then between Fellow-Servants; then between Neighbour and Neighbours. And as the Devil is a declared Enemy to Christians, so he doth mostly oppress the Christians, first, with Deafness, then with Dumbness or other Defects, throweth them in Fire and Water, and then damnifying their Goods and Estate, as *Hiob*; then their good Name and Character, as *David.* The Devil endeavours to spoil the Soul, for to gain which, he don't spare any Trouble, Night nor Day. He preaches for the Thought, that he can thereby peasuade the Hearts and Minds; and all his Preaching consist in these three Words, *Sin, Continue, Despair*: He doth not pardon the Holy; He deceived *David* with Lasciviousness; *Peter* with denying; *Judas* with Covetousness, and the other Apostles with Ambition.

For

For, to promote Wickedneſs, the Devil is bold, ſubtil, furious and mighty.

Bold. There is no Crime ſo great, but the Devils dare put it in Practice: If it goeth on, they are glad, but if it fails, they are not aſhamed, for they are ſhameleſs.

Subtil. He is therefore called artful and cunning: They have many deep Things hidden in their Hearts; they watch every Opportunity; ſets out their Nets, and throws out tempting Baits for to draw Souls into their Snares.

1 Pet. v 8. Rev. xii. 3. *Furious.* The Devil is compared to a *Roaring Lion, a great red Dragon, having ſeven Heads and ten Horns.* The *ſeven Heads* ſhews his many Contrivances, *and the ten Horns* his Might and Strength.

Mighty. What the Devil will, he can do, as far as God permits him; therefore did the Devil, who tempted Chriſt, confeſs and acknowledge, *That God had Power and Might over all the Kingdoms of the Earth*; for, ſays he, *That is delivered unto me.*

II. We have to conſider the fallen Angels in the State of their Fall.

What was the Crime of the Angels, ſince they were puniſhed ſo ſeverely? The Spirit of the Lord mentions not in the Scripture, what their Crime was in particular; but the Apoſtle *Jude* ſays in our Text; *They kept not their firſt Eſtate, but left their own Habitation:* That is, they were not ſo obedient to God as they ought, but as rebellious Subjects, did riſe up againſt God their Lord and Maker. Hereby we can conclude, that the Crime of them was Diſobedience towards God; Pride towards themſelves, and Lies towards Men.

Likewiſe we can, according to the Opinion of ſome, explain this their Habitation alſo: That, as God would, by his ſpecial Grace and Preſence, have his Habitation in the Angels, ſo ſhould the Angels again by their faithful Obedience and Conſtancy, have their Habitation in God; but they left this their Habitation, and fell from God; and yet do they lie in this their Fall, wherefrom they ſhall never riſe up again. Here happened a great Alteration to the Angels, by this their Fall, for they loſt ſomething, and kept ſomething.

They loſt their Goodneſs, Holineſs, Truth, Cleaneſs and Free-will.

Their Goodneſs; wherein they were created they loſt, and became bad, and are therefore called bad Angels, for they are bad, will bad, have bad, and ſhall receive worſe.

Their Truth. They are now Liars; when the Devil ſpeaketh a Lie, he ſpeaks of his own: if he ſpeaketh Truth, that is, either through the Command of God, or he doth it for his own Advantage, for to deceive Men, and to confirm his own Kingdom.

Holineſs and Cleaneſs. They are called unclean Spirits, Maſters of Miſchief, uſing all Weapons of Subtilty and Unrighteouſneſs.

Free-Will.

Free-Will. Before the Fall, they had a Free-Will to chuſe good or bad, but after their Fall, their Will was entirely bent to Evil and all Miſchief.

On the contrary, they kept following Faculties, though greatly weakened: As, their *Knowledge and Power*. The Devils believe God and Chriſt, but trembleth. They know themſelves, as the Soul in Man knoweth all what is in Man, ſo knoweth the Devils all what is in themſelves. They know the Condition of the World: *The Devil walketh round about in the World*; ſhould they then not know how it goes therein? They know ſome Things to come which hath natural Cauſes, but the Things that have no natural Cauſes the Devils do not know, for that belongs to God alone; therefore it cometh, that the Devil always gives doubtful and equivocal Anſwers: So did he deceive *Adam* and *Eve* with falſe Words that ſeem'd to be true; and ſaid, *Ye ſhall not ſurely die*. He meant in the ſame Moment; *Ye eat thereof*; *for God doth know, that* Gen. iii. 4, 5. *in the Day ye eat thereof, then your Eyes ſhall be opened, and ye ſhall be as Gods, knowing Good and Evil.* This became likewiſe true; they became as Gods, to know in their Thoughts, their Eyes were opened, that they ſaw their own Nakedneſs. *Eve* thought to become like God, as the Serpent ſaid, but the Devil who ſpoke through the Serpent, thought to get her like himſelf in Damnation. They knew Good and Evil; Good, as long as they obey'd the Command of God; Evil, after they had ſinned, for then they learned to conſider the Good they had loſt, and the Evil they had received. Alſo the Devil is a Liar and Deceiver, in all what he ſpeaketh: Likewiſe did this lying Spirit deceive King *Ahab* to War, with this falſe Anſwer; *Go up and proſper, for the* 1 King xxii. *Lord ſhall deliver the City into the King's Hands*; but he mentioned not 12. what King.

We muſt obſerve this of the Devils, that, how wiſe ſoever the Devils are, yet is their Knowledge but in Darkneſs; likewiſe, as we cannot plainly diſcern any Thing in dirty and troubled Waters; for ſince the Devils are always troubled and diſturbed in their Minds, ſo they do not know every Thing plainly; wherefore they often contrive not alone fooliſh Things, but even puſh on Things that are againſt themſelves and their Kingdom. What was more to the Deſtruction of the Devil's Kingdom than the Death of Chriſt? Yet, for all, the Devil did all his Endeavours to forward the ſame. The Devils can much leſs know the Thoughts of Men, except as far as he can conclude of the outward Tokens he ſees.

We can beſt know the Power of the Devil by his *Titles* and *Works*.

The Title ſheweth the Man, ſo doth likewiſe the Title of the Devil John xii. 31. ſhew what mighty Man he is. He is called, *the Prince of this World*, for his tyrannical Power he uſes in the World. If we will conſider and behold the World, and all Men therein after the Fall, ſo far they are without Chriſt; then we ſhall find, that they are all, for the ſake of Sin, under the tyrannical Power of Satan, which the many Idols among the

2 Cor. iv. 4. Heathens, and even Death itſelf, convinces us of. He is called, *The God of this World*; partly, becauſe he is the ſole Author of all Miſchief in this World; partly, becauſe the Men of this World, that is the Wicked, live after his Will; and partly, becauſe the greateſt Part of the Inhabitants in the World are entered into his Service. He is called a Prince that hath Power in the Air, becauſe he can, with the Leave of God, raiſe Thunder, Lightning, and Storms in the Air.

The Works of the Devil, ſhews what he can do. They can throw down Fire from Heaven; they can plague Men in their Bodies with Deafneſs, Dumbneſs, and other Defects: They can break Iron Bolts as Straw; they can inſtigate wicked Thoughts in Men's Hearts; they can blind the Minds of the Unbelievers, ſo that the glorious Light of the Goſpel ſhall not ſhine for them; they can hinder the Converſion of Men, and can take on the Form of an Angel of Light; they can poſſeſs Man ſpiritually, as *Judas Iſchariot* was, whom the Devil brought firſt to Covetouſneſs, then to Theft, and then to Treachery, and brought him ſo from one Sin to another, 'till he became a Servant captivated under the Snares of Satan, and ghoſtly poſſeſſed. The Devil can poſſeſs Men bodily, when he goeth in their Bodies and plagueth them; whereof we have many Examples in the New-Teſtament. This bodily Poſſeſſion can, with the Permiſſion of God, befall even the Faithful; and it is to be imputed to the Impudence of the Devil, that he dareth to poſſeſs the Body of Men; for the good Angels, altho' they have ſome Time committed or revealed any Thing in the Minds of Men, by Dreams or Apparitions, have never dared to poſſeſs the Habitation of their Lord and Maſter.

The Devil can often frighten Men by Apparitions, ſo that it is taken to be a Forewarning, or the Soul of ſome departed; but it is nothing elſe but the Contrivance of Satan himſelf; for they that are dead do not come again. The Apparition which the Woman in *Endor* brought forth out of the Earth, in the Shape of *Samuel*, by the Deſire of King *Saul*, was not the true *Samuel*, but the Devil, in the Shape of *Samuel*; which we can prove by the following; for, *Firſt*, Who will believe that a Woman, who had given herſelf up entirely to the Service of the Devil, ſhould have Power over *Samuel*, whoſe Soul was with God? *Second*, Should the Devil be able to raiſe up any from Death? no, ſurely, for this becometh God alone. Could any of the Dead have ſent an Errand to the Living, certainly *Dives* would have procured this, when he enreated *Abraham* to ſend one of the Dead to his five Brethren; but we ſee it was not granted. *Third*, We read in the foregoing of the ſame Chapter, that the Lord did not anſwer *Saul*, neither by Dreams, neither by *Urim*, neither by Prophets: Who would then believe, that this was the true *Samuel* ſent from God? *Fourth*, As ſoon as the Apparition appeared, he ſaid, *Why haſt thou diſquieted me, to bring me up?* Can any Diſquiet befall the Bleſſed and Elect in Heaven? then was not their State and Condition

Condition perfect. *Fifth*, The Apparition ſaid to *Saul*, *To-morrow ſhall thou and thy Sons be with me*; which we muſt underſtand not alone of the Condition of the Dead, but alſo of the Place and Condition after Death, that is, in Hell; for we read, that *Saul* died in his Trangreſſion. But notwithſtanding the Might of the Devil, and the wonderful Things he can do; yet, he can do no Miracles or ſupernatural Things, but all his Work and Actions are either according to Nature, or hath natural Cauſes; which ſeems wonderful to us, becauſe we do not underſtand them, or he blinds our Eyes. We read, *That every one of the Sorcerers in* Egypt, *caſt down his Rod, and they became Serpents.* Who will not think that theſe Rods became Serpents by Conjuration? But the moſt Part are of Opinion that, when the Sorcerers threw down their Rods, the Devil ſnatched them away, and threw living Serpents in their ſtead. We can conclude the ſame of the other Wonders.

What will now they, who are of Opinion that there is neither Devil or Hell, ſay to this? There hath been ſeen divers Apparitions and Devils, in ſeveral Shapes and Forms; and likewiſe many bodily poſſeſſed: Should we then not believe that there are Devils? There were many bodily poſſeſſed in the Time of Chriſt's Incarnation, yet did the Sadducees, who were a Sect among the Jews, deny that there was a Devil or Spirits. Should we but take a View of the World, and conſider the Courſe thereof, then we ſhould perceive, that the Devil is looſe in all States and Conditions. In ſpiritual, with falſe Doctrine; in temporal, with Wars, Deſtruction, and Ruination of whole Countries and Nations; in Houſhold, with abominable Crimes and Vices. Well, what can we conclude of this, but that there is a certain cunning Contriver and Promoter of all ſuch? and who ſhould it be but the Devil, who is a Liar and Murder from the Beginning.

We will now conſider, how the State of the Devils are after their Fall. The ſame is become horrible, ſcandalous, remarkable, furious, and unpardonable.

He is become *horrible*. We find in the Holy Scriptures ſeveral horrible Examples of the Wrath and Vengeance of God againſt Sin, as the Sin-Flood, the Fire and Brimſtone from Heaven over *Sodom*, the drowning of *Pharoah* and his Men in the red Sea, the driving out of the *Canonites*; the Deſtruction of *Jeruſalem*, and many others. But this Example of the Angels is yet more horrible, for they were caſt out of Heaven, and are reſerved in everlaſting Chains, under Darkneſs. *Since God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs*, neither ſpared the firſt World, but puniſhed them with the Sin-Flood; what an Abomination muſt then be Sin, while it deſerveth and receiveth ſuch horrible Puniſhment? It is become, 2 Peterii. 4.

Scandalous. When a Servant riſeth up, and becometh rebellious againſt his kind and affectionate Maſter, is not that ſcandalous? God had made the

Angels mighty, heavenly Princes; he had given unto them States, and in the ſame States, Habitations; but they roſe up and became rebellious, againſt their God, Maſter and Maker.

Is not that very ſcandalous? *David* was ſore grieved in his Heart, when his own Son rebelled againſt him; much more had God cauſe to be offended at the Angels.

It is become *remarkable.* It was not one Angel that fell, but a Multitude; the Number thereof is unknown to us, but we can conclude, that the higher Place they had in Heaven before their Fall, the deeper Place they received in Hell after their Fall.

It is become *furious.* The Devil will never leave off ſinning, nor be ſatisfied of contriving Wickedneſs and Miſchief. His only and greateſt Delight, is to blaſpheme God, to ſpoil Men's Souls, and Bodies, and Goods, as often as he can; ſo that it may well be ſaid; *Wo to the In-*
Rev. xii. 12. *habiters of the Earth.*

It is become *Unpardonable.* The fallen Angels can never be pardoned, and receive the Grace of God; therefore is the Fire that is prepared for
Mat. xxv. 41. them, called, *an everlaſting Fire.* We have herein a great Preferrence before the Angels, ſince we have a Saviour, and they not. Our Lord Jeſus Chriſt, took not the Part of the Angels, but the Seed of *Abraham,* and he hath not redeemed them whoſe Part he took not. The bad Angels may accuſe themſelves for their Fall; for they abuſed the Free-Will wherewith they were created, and therefore, were caſt out into everlaſting Diſgrace, but Men were received through Chriſt, into everlaſting Grace, becauſe they were betrayed to Sin through Satan. This brings us to conſider,

III. The fallen Angels in the State of their Damnation.

The Apoſtle *Jude* ſays in our Text, *God hath reſerved them in everlaſting Chains, under Darkneſs, unto the Judgment of the great Day.* This their State of Damnation, conſiſts in, that they are caſt out forever from the Sight of God, that they are *reſerved unto the Judgment of the great Day,* and that they are tied *with everlaſting Chains under Darkneſs.*

They are caſt out forever from the Sight of God. God had caſt them out from his glorious Sight in his Wrath, and this Wrath of God will remain over them forever and ever. This is their greateſt Puniſhment in Hell.

They are reſerved unto the Judgment of the great Day. The Devils received their Sentence and Puniſhment the ſame Moment they ſinned, but on the great Day ſhall they appear before the Tribunal of Chriſt, and their Judgment ſhall then be made public. In regard to this, ſays St. *Paul,*
1 Cor. vi. 3. *Know ye not, that we ſhall judge Angels.*

They are tied with everlaſting Chains under Darkneſs. By theſe Chains we muſt underſtand,

Firſt,

First, The Power of God over the Devils; that they can do nothing without Permiſſion. As wild and ravenous Creatures are always chained, that they ſhall not do what they will; and as a mad Dog, who can only howl and bark, but not bite, except we come too near to him; ſo is the Devil chained of Chriſt. The Devil can perſuade us to Sin, but not force us, and he loſeth a great deal of his Hope and Expectation, when he is reſiſted.

Secondly, The Shame of the Devils. They have loſt their former Liberty, and are now become Slaves. When one is tied or chained, he hath loſt his Freedom and Honour, and is a Shame for every one, as we can ſee of King *Zachariah*, and King *Manaſſeh*. The Devils are ſaid to be chained, becauſe they have loſt their Freedom, Honour and Glory, and cannot move without God's Permiſſion. St. *John* the Divine, ſaw a Sight hereof, when he *ſaw an Angel coming down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand. And he laid Hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him.* Rev. xx. 1, 2.

Theſe Chains are called in our Text, *everlaſting Chains under Darkneſs.* Firſt, of the Place where the Devil is chained, that is Hell, which hath its Name of Darkneſs, becauſe it gliſteneth of Darkneſs. He was before his Fall an Angel of Light, and had his State and Habitation in Light; but after his Fall he received his Habitation in Darkneſs, where he is chained with everlaſting Chains. God Almighty permits them to go round in the World and make Prey; but they bear always their Hell with them, wherever they are, unto the Judgment of the great Day, when they ſhall be ſent into Hell as an everlaſting Priſon, and be puniſhed there, in the higheſt Degree forever. Secondly, of the Pain they ſhall ſuffer: They ſhall be bereaved of all Hope of Salvation, and ſuffer Pain from the Sight of God, in everlaſting Shame and Miſery; for, as nothing can be more pleaſing and bleſſed, than everlaſting Light in the Preſence of God, ſo can nothing be more miſerable and curſed, than everlaſting Darkneſs. The Devils themſelves are hereof afraid, and dread the Time to come, and therefore cried unto our Saviour; *What have we to do with thee, Jeſus thou Son of God? Art thou come hither to torment us before the Time?* Mat. viii. 29. The bad Angels know very well that they ſhall be eternally tormented; wherefore they are afraid, and are alſo never without Torment; though there is a Time when their Torment ſhall be without Meaſure and End; and for this Time they do dread moſt. As long as the Devil flyeth about in the Air, and is among Men on Earth, their Torment ſeemeth to be moderated; but on the great Day, when they ſhall be caſt out into everlaſting Fire, then ſhall their Torment firſt begin; and they ſhall then be tormented in *the Lake of Fire and Brimſtone, Day and Night, for ever and ever.* Rev. xx. 10.

Let

Let us then thank God with all our Hearts, that he hath pleaſed to reckon us, poor Mankind, ſo worthy, that he would help us up again from our Fall, and give us Grace and Mercy, in his Son Jeſus Chriſt. He paſſed by the Angels that fell, and ſuffered them to remain in their Damnation; but us, poor Earth-Worms, he took again into his fatherly Grace. Let us therefore now be cautious, that we do not come too near Satan, with our Thoughts, Words or Deeds; and if he ſhould be ſo bold as to come too nigh us, let us withſtand him, and remain ſtedfaſt in Faith, having on the full Armour of God; for the Devil goeth round like a roaring Lion, and they that come too nigh to him, with Unbelief or Sin, will certainly be devoured as a Prey to him.

The Lord be gracious unto us, and preſerve us from Satan, and all his Works, and all his Tools, and make all their Projects and Contrivances to nought; for the Sake of our bleſſed Lord and Saviour, Jeſus Chriſt.

AMEN.

VI. SERMON.

VII. SERMON.

OF

Our FIRST PARENTS.

The Text ſtands in GENESIS, Chap. II. 7, 8, 18, 21, 22, V.

And the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life; and Man became a living Soul. And the Lord God planted a Garden eaſtward in Eden; *and there he put the Man whom he had formed. And the Lord God ſaid, It is not good that the Man ſhould be alone: I will make him an Help-meet for him. And the Lord cauſed a deep Sleep to fall upon* Adam, *and he ſlept: And he took one of his Ribs, and cloſed up the Fleſh inſtead thereof. And the Rib, which the Lord God had taken from Man, made he a Woman, and brought her unto the Man.*

INTRODUCTION.

WHEN the faithful Jews would prevail upon God for to have Compaſſion over them, in their miſerable Condition, they repreſented unto God, that he was their Father and Creator; ſaying, with the Prophet *Iſaiah*, Chap. vi. 8. *Thou, O Lord, art our Father, we are the Clay, and thou our Potter: and we all are the Work of thy Hands.* When any Thing befalleth a Child, it runs to his Father, and taketh him by the Hand and Heart, with that loving Name *Father*, and maketh his Complaints. Likewiſe do the Jews here in our Words; they take or move, 1*ſt*. the Heart of God, calling him *Father*; and 2*d*. by the Hand, calling him *Potter*, and themſelves *the Clay*, and *the Work of his Hands*.

Firſt, They take God by the Heart, calling him *Father*: Nothing can prevail more with God, than when we appear before him, uſing the loving Name, *Father*: For he is an *Almighty Father*, whoſe Hands are not ſhortned. Parents would often help their Children, eſpecially in Sickneſs, but they cannot, as we can ſee of the Officer and the Woman of *Capernaum*, and of daily Experience: But the Hand of our Almighty Father, is able to do all Things.

He

He is a *merciful Father*. Our Saviour maketh a Compariſon between the Affection of Parents towards their Children, and the Affection of God towards the Faithful, ſaying; *What Man is there of you, whom if*
Mat. vii. 9. *his Son aſk Bread, will he give him a Stone? Or if he aſk a Fiſh, will he give him a Serpent? If ye then being evil, know how to give good Gifts unto your Children, how much more ſhall your Father in Heaven, give good Things to them that aſk him?*

He is a wiſe Father. He knoweth beſt what is needful for us; if not juſtly when we deſire, yet when he pleaſeth. We ſhould therefore wait patiently, and ſay; Lord, thou art our Father, although it pleaſeth thee ſome Times to viſit us with Croſſes, and it ſeemeth as if thou didſt hide thy fatherly Sight from us, yet, thou art our *Father:* We have often neglected to ſhew our Obedience as Children; yet thou haſt never refuſed to be our Father; for, thou art faithful, and canſt not deny thyſelf.

Secondly, They take God by the Hand, ſaying, *We are the Clay, and thou our Potter, and we the Work of thy Hand.* They lay before God in theſe Words, three Things; 1. That God is their Creator. 2. That they are his Creatures: and, 3. For what End and Purpoſe God created them. In the Firſt they acknowledge, the Power of God; in the Second, their own Weakneſs; and in the Third, the Glory of God.

The Creator is here compared to a Potter; *Thou art our Potter.* A Potter is always careful over his Pots, and worketh them carefully: Likewiſe hath God created Men carefully, and his Carefulneſs is daily over them. A Potter maketh what Pots he pleaſeth, and giveth to every Pot its Shape, and adorneth them with glazing and painting: Likewiſe hath God created all Things in the World; and hath made two Creatures more noble than the other, *to wit*, Man and Woman, and hath adorned them ſo glorious, that no Creature is to be compared to them; yea, what a Potter could not give to his Pots, hath God given to theſe two noble Creatures, namely, Mind, Senſe, Speech, Life, and even an immortal Soul.

The Creature is compared here to the Clay; *We are the Clay.* What is ſooner broken than Clay? Although the Image of *Nebuchadnezzar*
Daniel ii. was excellent, yet it was eaſily broken, ſince it ſtood upon Legs partly of Clay. What is Man in the World but Earth, Duſt and Clay? As
Pſal. xlv. 9. the Clay is in the Potter's Hands, ſo are we in the Hands of God. The Clay cannot ſay to him that maketh it, Why makeſt thou me ſo? None can argue with God and ſay, Why haſt thou made me of ſo brickly Stuff? God created the Sun, Moon and Stars of Fire; the Weather and Wind of the Air, and the Birds and Fiſhes of the Water; but Man of the Earth, which is the coarſeſt Element; yet did God give to the frail, brickly Body of Man, a precious and immortal Soul, and this is,

The

The Glory of the Creator. We are all the Work of thy Hand. The other Creatures can likewiſe be called the Work of his Hand, for they are alſo created of God; but Man is the moſt noble Work of his Hands. Our Text maketh Mention thereof, and ſheweth us how God created the firſt Man of the Duſt of the Ground, and gave him, to the Remembrance of his Creation, the Name *Adam*, which ſignifieth Man, created of red Clay; and of a Rib of this Man, while he was aſleep, God made a Woman. Of theſe two are all human Kind generated, ſo that we are all of Earth and Clay; and when it ſhall pleaſe this Almighty Potter to break theſe our Veſſels of Clay, then ſhall we return again unto Duſt, whereof we were taken: Let us therefore learn by our Text,

FIRST, *The Creation of* Adam, *of Duſt.*

SECOND, *The Creation of* Eve, *of one of* Adam's *Ribs.*

EXPLANATION of the TEXT.

1. We have to conſider the Creation of *Adam* of Duſt.

The Lord God had builded his Stories in the Heaven, for himſelf and the Angels. He had likewiſe founded the Earth, and had adorned the ſame with Graſs, Herbs, Trees and Creatures; had filled the Air with Birds, and the Sea with Fiſhes: But the precious and noble Creature Man was yet wanting, and he was to be created laſt, for to be Lord over all what God had made, and likewiſe for to praiſe and glorify the great Creator for his Power, Wiſdom and Goodneſs: From whence we can judge, that God built firſt the Houſe, then the Inhabitants. *Moſes* giveth us ſuch a Deſcription of the Creation of Man, as we can ſee in our Text; *And the Lord God formed Man of the Duſt of the Earth*, &c. Herein we have five Things to ponder upon. *Firſt*, Is to be obſerved,

The foregoing Concluſion of God, concerning the Creation of Men. God went as in a Conſultation with himſelf, before he created Man, and ſaid; *Let us make Man in our Image, after our Likeneſs.* In theſe Words are concealed two Myſteries, 1. The Three Perſons in the Holy Trinity. The Father ſpoke to the Son the Word, whereby every Thing is created; and to the Holy Ghoſt, who moved upon the Face of the Waters; therefore ſays God, *Let us make Man in our Image, after our Likeneſs*; If there had been but one Perſon in the Divinity, God would not have ſaid, *our Image*, but, *my Image*; whereof we can underſtand, that there are more than one Perſon, and that he ſaid, *our Image*, and, not *our Images*, convinces us, that there is but one Eſſence in theſe Three Perſons. The *Second* Myſtery, is the Nobleneſs of Man. God uſed but one Word in the Creation of the other Creatures; but when he did create Man, he goeth, firſt, deliberately about it; and ſays, All the other viſible Things which I have created, have no Senſe to know me their Creator; therefore will I make one Creature more in our Image, who

ſhall have Senſe and Reaſon to judge of all what I have made, and who ſhall honour and praiſe me, and whom I will keep for my own Service and Glory. This ſhould perſuade Men to live to the Praiſe and Glory of God, not alone, becauſe he hath created us in his own Image, and given us Reaſon and Senſe, for to judge of all the Works of his Hands, but alſo, becauſe he hath given us Dominion over all the other Creatures. *Secondly*, We have to conſider,

The Time when Man was created. On the ſixth Day, *that is*, according to our Account, on Friday, or the ſame Day that the other Creatures on Earth were created. We can give three Reaſons, why Man was created laſt: The firſt Reaſon is natural; God hath divided the Creatures in certain Order and Degree, one above the other: Some live as Trees, Plants, Herbs and Graſs: Some live and can feel, as the Beaſts. Some can underſtand, as the Angels; all this we can find in Men: They live, feel, and underſtand: Some are inviſible, as the Angels: Some are viſible, as all the other Creatures; but Man is both; his Body is viſible, and his Soul is inviſible. The ſecond Reaſon is temporal. Man ſhould have Dominion over all what God had created, and was therefore created laſt. The Kingdom muſt firſt be prepared, before the King can be brought into it. The third Reaſon is ſpiritual. That Man is created laſt of all; therein is a Myſtery, which St. *Paul* declareth with theſe Words;

1 Cor. xv. 45. *The firſt Man* Adam, *was made a living Soul: The laſt* Adam *was made a quickening Spirit.* The Meaning hereof, is, that as the firſt Man *Adam*, of whom we are all generated, was created on the ſixth Day, being the laſt of the Creation; ſo is the laſt *Adam*, Chriſt, born, and come into the World, when the ſeventy Weeks were expired, and the Time was fulfilled, that he ſhould reſtore what was loſt by the firſt *Adam*. The firſt Man *Adam*, was made a living Soul, but he brought a Curſe and Damnation on himſelf and his Offspring, by whoſe Diſobedience we are all dead in Sin, and he could not quicken them again. But the laſt *Adam*, was made a quickening Spirit, and we are again quickened in him. Wherefore, the Time after Chriſt coming to the World, is called the End of the World, the laſt Time; and this laſt *Adam* is expected again to Judgment, and ſhall then quicken the Dead, and judge the Quick and the Dead. Thirdly, We have to conſider,

Dan. ix. 24. Gal. iv. 4.

Eph. ii. 5.

The Stuff, whereof Man is created; *Moſes* ſays in our Text,

Of the Body. *The Lord God formed Man of the Duſt of the Ground.* *Moſes* compareth God here to a Potter who taketh a Lump of Clay in his Hand, and formeth thereof a beautiful Veſſel, wherein we may admire the All-Might, and Wiſdom of God, who of ſuch mean Stuff as Duſt, hath formed Man's Body, which is apt and able to do ſo many Works, and would have ſtaid uncorruptible, if Man had not ſinned. God doth yet, daily, this Maſter-Piece, in forming our Bodies in our Mother's Womb; which the Pſalmiſt explaineth, with a Compariſon taken of Embroidery,

Embroidery, saying ; *My Substance was not hid from thee, when I was curiously wrought.* The Comparison is in this Word: *wrought.* That, as an artful Embroiderer can curiously embroider close with Silk of different Colours, and with Thread of Gold and Silver, shades the Colours so nicely, and placeth not one Stitch without great Care, that one Flower can be formed like the other: so hath God likewise shewed his Master-Piece in the Creation, and with forming us in our Mother's Womb. There is not one Sinew or Vein in us, which is needless, and every Limb is proportioned one to another ; there is neither any Part or Limb in us, but is useful and necessary. Therefore, *Job* calleth the Body of Man ; *The Work of God's Hands.* When we consider the wonderful forming of our Bodies in our Mother's Womb, then calleth our Bodies to us, as with a three-fold Voice ; Psal. cxxxix. 15.

First, With a Voice of Instruction: We are instructedby our Creation of three Blessings God hath shewed us : The *1st* is past. The *2d* is present. And the *3d* is to come.

The Blessing past, is, That God, of his great Love and Grace, hath created our Bodies, and hath placed all our Members in such compleat Form and Shape, so that every one of them is for a proper Use, and none is needless, or can be wanted. If we will consider human Nature in itself, then is Man but little to be valued ; but if we consider the Glory and Honour God hath given unto Man, we must then admire this Master-Piece, that the great Creator hath formed such a beautiful Image, not of Gold or Silver, but of the Dust of the Ground.

The present Blessing, shews us the Love of God, that he hath wrought us so wonderfully in our Mother's Womb. It is as wonderful, that God lets a Child be conceived, and grow to full Perfection in its Mother's Womb, as that he created *Adam* of a Lump of Clay. Therefore proposeth *Solomon* this Question, for the Wise and Learned of this World, to resolve ; *Who knoweth how the Bones do grow in her that is with Child?* Eccle. xi. 5. It seemeth as if *Job* would answer hereto, when he said ; *Hast thou not poured me out as Milk, and crudled me like Cheese? Thou hast cloathed me with Skin and Flesh, and hath fenced me with Bones and Sinews.* Job x. 10. 11. This cannot be taken for a fundamental Answer ; but for an Explanation, to make the Question plainer. The Blessing to come maketh us remember the Transformation of our Bodies of Earth again at the last Day. The same Almighty God, who hath created our Bodies of Earth, is yet so mighty, that he can transform them again of Earth, and raise them out of the Dust again at the last Day, by his almighty and powerful Word.

Secondly, It calls to us with, *A Voice of Compassion*, which bringeth three Evils in our Memory, *First*, The Uncleaness of our Bodies. *Second*, The Sufferings of our Bodies. And, *Third*, The Mortality of our Bodies.

The Uncleaness of our Bodies. Dust and Ground is unclean, likewise is our Bodies become after the Fall. *Shall mortal Man be more just than God?* Job iv. 17. 18. 19.

God? Shall a Man be more pure than his Maker? Behold, he puts no Truſt in his Servants, and his Angels he chargeth with Folly; how much leſs in them that dwell in Houſes of Clay, whoſe Foundation is in the Duſt? Therefore calleth St. *Paul* our Bodies *earthly*; then, *Veſſels, and earthly Houſes of this Tabernacle.*

2 Cor. iv. 7.
2 Cor. v. 1.

The Sufferings of our Bodies. An Earthen Veſſel is not to be compared to a Gold or Silver Veſſel. The beſt Children of God ſuffer moſt Croſſes and Afflictions; when, on the contrary, the Wicked ſpend their Days in Wealth.

The Mortality of our Bodies. An Earthen Veſſel is never ſo beautiful, but it is broken at laſt; likewiſe, our Bodies are never ſo well formed, but they muſt die, and turn again to Duſt. Thirdly, it calls us with,

Thirdly, It calls us with, *A Voice of Admiration.* Our Bodies adviſe us to three Things, *Firſt*, To Love, Obedience and Thankfulneſs towards God. *Second*, To Charity towards our Neighbours. And, *Third*, To Humility.

To Love, Obedience and Thankfulneſs towards God. Since God hath given unto us ſuch a compleat Body, let us then thank him for it, and uſe theſe Bodies to the Honour and Glory of the Creator. It is believed, that we have ſo many Joints in our Bodies, as there is Days in the Year. If we would now thank God every Day through the Year for one Joint, then we have always cauſe to thank God through the whole Year, and by Conſequence all our Life-time.

To Charity towards our Neighbours. All Men are made of one Stuff by God, and none is made of finer Stuff than another; we have all one Entrance into the World, and all one Exit again; therefore we ought to love our Neighbours as ourſelves, and not reckon ourſelves better.

To Humility. Since Man is created of ſuch unclean Stuff as Earth, and ſhall again return to Earth: Wherefore will then this poor Earth and Stuff extract itſelf, and reckon itſelf better than another? If one is in a higher Station, or Honour, or Wealth than another, yet he muſt conſider, that we all have but one Origin. Never flieth a Bird ſo high in the Air, but he muſt come down to the Earth for his Food. None is ſo high and mighty, but he is taken of Duſt, and ſhall return to Duſt again: The Earth beareth us, the Earth feedeth us, and the Earth ſhall conſume us again. Why ſhould we then exalt ourſelves and be proud above others?

Of the Soul, ſays *Moſes*; *And God breathed into his Noſtrils the Breath of Life; and Man became a living Soul.* This was no bodily breathing done with the Mouth, for God hath no Body. It may be poſſible, that this breathing was done with a ſmall ſtill Voice, as a Teſtimony of the Quickening Power of the Preſence of God; for it hath been the Way of God, to let a ſtill ſmall Wind or Voice come, when it hath pleaſed him to do any Miracles, or to ſhew his Preſence, as we can ſee of the Example of *Elias*, unto whom the Lord appeared in *a ſtill ſmall Voice:* And likewiſe,

1 King. xix. 12.

when

when God would raiſe up the dead Bones in the Time of *Ezekiel*; he did let come a Breath from the four Winds: By this breathing did the reaſonable Soul come in Man, who became thereby able to ſtand, walk, breathe, ſpeak, and underſtand. This Soul is not of the Eſſence of God, for the godly Eſſence cannot be ſeparated, but the Lord created the Soul in Time of nothing, and breathed it into his Noſtrils, which are the Place or Tools of Breath, as *Job* ſays; *All the While my Breath is in me, and the Spirit of God is in my Noſtrils.* So long as we breathe has the reaſonable Soul his Effect and Operation in the Body. Eze. xxxvii. 7

This proveth the Immortality of the Soul, becauſe it is breathed in Man by God. The Souls of the other Creatures were created with their Bodies, and are therefore mortal, and goeth to nought, when their reſpective Bodies die: But the Soul of Man is breathed in of God, and is therefore immortal. We can make this Concluſion hereof: Is the Soul breathed in of God? Then it is created after the Image of God; and if it is created after the Image of God, then it is immortal like God, tho' the Soul is not immortal of its own Nature, but through the Will of God, who has given ſuch Immortality to the Soul; wherefore our Saviour ſays; *That none can kill the Soul.* Mat. x. 28.

God created the Soul in the firſt Man, but afterwards are the Souls planted in Children, by the Conception, which we can prove. *Firſt*, of,

The Scripture. Adam begat a Son in his own Likeneſs, after his Image. This Son did receive both Soul and Body, in the Conception from his Father, and was of the ſame Nature with his Father: Body and Nature, that he was his Son: Soul, that he had his Likeneſs; for the Image conſiſteth moſtly in the Soul. We read, *That all the Souls that went down into* Egypt *with* Jacob, *came out of his Loyns.* We muſt underſtand theſe Words of the Man's whole Body and Soul. We read of *Levi: That he gave Tythes to* Melchiſedec, *in the Loins of* Abraham. The Pſalmiſt complaineth of his ſinful Conception, ſaying; *I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* Theſe Words have not alone Regard to the Body, but alſo to the Soul, for it is the principal Place of the original Sin: Hereof we can conclude, that, ſince the original Sin is planted in Children by the natural Conception; likewiſe is the Soul planted in them by the ſame Conception; for the Body cannot be defiled with Sin before the Soul, ſince the Soul received Sin firſt, and the Body is but the Tool of the Soul. *Secondly* of, Gen. v. 3. Gen. xlvi. 26 Job vii. 10. Pſal. li. 5.

The Bleſſing God has given to Man, to conceive Souls, as well before as after the Sin-Flood. If this Bleſſing did belong alone to the Conception of the Bodies, then were the Beaſts more happy and perfect than Men, ſince it is the Nature and Quality of every Beaſt, to get young ones in their own Kind and Likeneſs. *Thirdly*, of,

The Examples of Eve and Mary. When the Lord God created *Eve* of *Adam*'s Rib, he did not breathe new Breath in her, for we do not read thereof:

thereof: But ſhe received Body and Soul from *Adam*. If that Holy that was born of the Virgin *Mary*, had not received Soul from her, then ſhe could not have been the Mother of Chriſt. *Fourthly*, we have to conſider,

The Place wherein God did put Adam *after he was created.* *Moſes* deſcribeth the ſame with theſe Words; *And the Lord God planted a Garden eaſtward in* Eden, *and there he put the Man whom he had formed.* This Garden has been *Paradiſe*, a beautiful and pleaſant Place, planted by God on the third Day of the Creation. It ſeemeth by the Words in the Ground-Text, to have been fenced in by Nature, and ſeparated from the other Part of the Earth. It was planted by God, and was therefore ſo compleat and pleaſant. *Eden*, wherein this Garden was planted, was a Country ſo called for its Delightfulneſs; for when *Moſes* ſays; *That the Garden was planted in* Eden, *and a River went out of* Eden, *to water the Garden:* Then we muſt conclude, that *Eden* is the Name of a certain Country, and that the Garden was planted eaſtward of this ſame Country.

Paradiſe has been a Place upon Earth, and has lain, according to the Opinion of the Learned, in *Meſopotamia*, between the two Rivers *Tigris* and *Euphrates*, called by *Moſes*, *Hiddekel* and *Phrat*; and was likewiſe contained therein *Babylonia* and *Chaldea*. This *Paradiſe* was deſtroyed by the Sin-Flood, when the Waters went fifteen Cubits above the higheſt Mountains. We know now nothing more of that *Paradiſe* than the bare Name, neither is there any Token or Remnant left thereof in *Babylonia*, *Meſopotamia*, *Chaldea*. *Fifthly*, we have to conſider,

The famous Name of Paradiſe, of theſe two particular Trees, the Tree of Life and the Tree of Knowledge, of Good and Evil. The Tree of Life was an Apothecary, and the Tree of Knowledge as a School: The Tree of Life was called ſo, becauſe the Fruit thereof ſhould keep Man in perpetual Health and Immortality, ſo that they ſhould have gone alive into Eternity, without ſuffering Death, if they had not ſinned. The Tree of Knowledge was ſo called, according to the Opinion of a great many, that Man by this Tree, as by a Temple or Altar, ſhould learn how good it was to obey his Creator, and alſo remain ſtedfaſt in Righteouſneſs; but on the contrary, how miſerable it would be, if he departed from God by Diſobedience: And therefore, when they eat of the Fruit of this Tree, their Eyes were opened, and found how miſerable their Condition was become through Diſobedience, and what good they would have received, if they had obeyed.

II. We have to conſider the Creation of *Eve*, of one of *Adam*'s Ribs.

After *Adam* was created, and put in *Paradiſe*, then did God bring unto him all the Creatures, for to ſee what *Adam* would call them; but when *Adam* ſaw that the Creatures had their Fellow, and found no Helpmeet for himſelf; then God went into Counſel with himſelf, and ſaid; *It is not good that the Man ſhould be alone: I will make him a Helpmeet for him.* Herein we have to conſider, *Firſt*,

First, The Conſideration of God: *It is not good, that Man ſhould be alone.* When God would create *Adam* after his Image, then he went in Counſel, ſaying; *Let us make Man in our Image:* Likewiſe doth God conſult with himſelf, now he is to make a *Helpmeet for Man.* Hereby we can ſee, 1*ſt*, The Worth and Honour of Matrimony. God could well have created all human Creatures at once, as the Angels; but it pleaſed the infinite and godly Wiſdom to create Man, both Male and Female, that all Men could be generated of them, by and through Matrimony; and are alſo all Men upon Earth *of one Blood.* We can ſee hereby, Gen. ii. 18. Act. xvii. 26.

2*dly*, The Neceſſity of Matrimony. It would not have been good had *Adam* remained alone, for then would the unreaſonable Creatures have been more happy than he, ſince they could multiply their Kind, and he would have ſtaid alone; therefore did God conclude, *I will make him an Help.* The Woman ſhall then be a Help to the Man, not alone in multiplying their Seed, to rule the Houſe, to keep all Things in Order, to help and aſſiſt him in Family Care; but alſo in Prayers and in worſhipping of God. She ſhall faithfully ſtand by him in Need, Want, Sickneſs, and other Calamities. She ſhall ſuffer good and bad with him, and encourage him in Croſſes and Afflictions: therefore ſays *Solomon, Two are better than one, becauſe they have a good Reward for their Labour: For if they fall, the one will lift up his Fellow: But woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, then they have Heat, but how can one be warm alone: and if one prevail againſt him, two ſhall withſtand him.* We can ſee, Eccleſi. iv. 9.

3*dly*, The loving Converſation in Matrimony: *A Help-meet for him.* The Words which are uſed in the Text, ſhews the Uniformity of the Woman with the Man, in Nature and Eſſence, and the Readineſs of the Woman towards Man. She ſhall always be before him, not as a Servant, but as a Help, that is, a Second I.

Second, The fulfilling of God's Concluſion. This comprehends,

1. The Sleep of *Adam.* *And the Lord God cauſed a deep Sleep to fall upon* Adam. This was no natural, but a ſupernatural Sleep; as that of *Abraham*, *Siſera*, and the Soldiers of King *Saul*; for the ſame Word is uſed here as there. Hereof we can ſee the ſecret Council of God: He would give *Adam* a Help, but would not let him know where ſhe ſhould come from; ſo doth God often do with his Children, that he gives them his Bleſſing as in ſleep, that they ſhall be more rejoiced and thankful: It comprehends,

2. The taking of the Rib. *And he took one of his Ribs, and cloſed up the Fleſh inſtead thereof.* This was not a naked Rib, but it had certainly ſome Fleſh on, as we can conclude by the Words of *Adam*, when he ſaid; *This is now Bone of my Bone, and Fleſh of my Fleſh.* God created the Woman of the Man's Rib, not without particular Conſideration; not

of

of his Head, that ſhe ſhould not be above him; neither of his Foot, that ſhe ſhould not be uſed as a Servant; but of his Rib, which is not far from his Heart, becauſe Man ſhould love her, and reckon her as himſelf.

3. The Creation of the Woman. *And the Rib, which the Lord God had taken from Man, made he a Woman.* The Word *made*, is in the Ground-Text, *build*, for *Eve* was to build the Houſe of *Adam*,

1. By getting of Children: For Children are as Pillars whereupon the Houſe is built; the Building was begun in *Adam*, but perfected in *Eve*.

2. She was to build it with good Education of the Children, which was very needful after the Fall; for if Children are not well brought up, then is the Houſe ſooner broken than built, as *Solomon* ſays; *Every wiſe Woman buildeth her Houſe, but the fooliſh plucketh it down with her Hands.*

3. She was to build it with diligent Care in the Houſe, which is likewiſe needful, that the Gain and Profit can be ſure; for, *What the Man gathereth muſt the Woman not ſpread, but be ſparing, and be as a Fence round about the Houſe, and keep off all Damage, and promote the Good and Intereſt of the Family.*

Fourth, The Inſtitution of Matrimony; *And brought her unto the Man.* God would not, that Man and Woman ſhould run together, as Beaſts, who, after their Creation, did run together through natural Luſt; but as he had valued them more than the other Creatures, and had created *Adam* with his own Hands, of the Duſt of the Ground, and *Eve* of one of *Adam*'s Ribs, ſo would he now make their Matrimony holy and worthy of Honour, ſeparated from the natural pairing of the Beaſts; and brought her therefore unto the Man; which was a great Honour; like a Father, who can give his Daughter in marriage; and like a Miniſter, that can marry a Couple together; ſo that the Lord God did not alone give the Bride away, but acted likewiſe the Part of a Prieſt, and married them together, and tied, beſides, their Hearts with a Cord of Love, which made *Adam* ſay: *This is now Bone of my Bones, and Fleſh of my Fleſh, therefore ſhall ſhe be called Woman, becauſe ſhe was taken out of Man.*

Fifth, Thereupon follows the Words of the Copulation, which the Lord uſeth, ſaying; *Therefore ſhall the Man leave his Father and his Mother, amd ſhall cleave to his Wife, and they ſhall be one Fleſh.* That the Lord ſpoke theſe Words, we can ſee by the Words of Chriſt, when he, being in Diſpute with the *Phariſees*, concerning Matrimony, ſaid; *Have ye not read, that he, which made Man at the Beginning, made them Male and Female? And ſaid, For this Cauſe ſhall a Man leave Father and Mother, and ſhall cleave to his Wife, and they twain ſhall be one Fleſh.*

Mat. xix. 5.

This Copulation concerns not *Adam* and *Eve* alone, but alſo all married, for God ſaid; *The Man*; beſides, *Adam* had neither Father nor Mother. The Lord inſtructs with theſe Words all married People, how they ſhall live in Matrimony.

1. They

1. They ſhall have an inward Love to one another: *The Man ſhall leave his Father and Mother.* We muſt not underſtand here, as if the Man ſhould conclude Matrimony without the Advice of his Parents, and not converſe with them after Matrimony, nor help and aſſiſt them in their Wants; no, for all this is forbidden in the fourth Commandment; but the Meaning is, that the Love between Man and Wife ſhould be greater, and exceed the Love between Parents and Children.

2. They ſhall never be ſeparated, before Death ſeparates them: *And ſhall cleave to his Wife.* St. *Paul* explaineth this Conjunction with a Compariſon taken of a Thing glued together, which keeps ſo faſt and cloſe, that it cannot be ſeparated; likewiſe is the Knot of Matrimony ſo ſtrong, that none can looſe or untie it. There is ſometimes Divorcements for certain Reaſons, but this is not done by Men, but by the Command of God, whoſe Servants the Magiſtrates are, for to declare his Sentences.

3. They ſhall have every Thing in common: *They ſhall be one Fleſh.* Single Perſons have all what they have for themſelves alone; they eat alone, they drink alone, and ſleep alone; but married People have all and every Thing in common; they have one Houſe, one Table, one Bed, one Family, one Relation, and one Intereſt in common.

O Lord God, who has created Man in the Beginning, Male and Female, and has inſtituted the holy Matrimony as a ſacred Order, for the multiplying of Mankind; be always within Doors of all Chriſtian married People, that they may live to thy Glory, and their own Comfort and Joy here in this Life; and that they, at laſt, may receive the everlaſting Joy hereafter; for the Sake of our Saviour, Jeſus Chriſt. AMEN.

VIII. SERMON.

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VIII. SERMON.

OF

Of the IMAGE OF GOD.

The Text, GENESIS, I. 27th Verse.

God created Man in his Image; in the Image of God created he him: Male and Female created he them.

INTRODUCTION.

THE old Fathers have ſaid, *We muſt conſider theſe three Words*; BEFORE, NOW, *and to* COME. What we have been before, what we are now, and what we ſhall be hereafter: For to conſider theſe Words rightly, we will uſe the Words of the Apoſtle St. *Paul*, in 1 *Cor.* xv. 49. where he ſays; *As we have borne the Image of the Earthly, we ſhall alſo bear the Image of the Heavenly.* We have here to conſider,

Firſt, What we have been before. *We have born an Image: Moſes* declares whoſe Image Man bore before the Fall, ſaying; *God created Man in his Image*; as the Lord is, ſo is likewiſe his Image: God is Holy, Righteous, and Immortal; ſo did our firſt Parents bear the ſame Image; and their whole Generation would have born the ſame, if they had not ſinned. As a King, when he makes one to be a Lord, gives and grants this Honour not alone to ſuch a Perſon, but alſo to his Offſpring and Generation; whom therefore we can ſay of, That they are made Lords in their Fathers: So did God likewiſe, when he created *Adam* in his Image, and gave unto him the Dominion over all the Creatures; created all Mankind in *Adam*, after his own Image, and gave Dominion unto them. *Adam* bore the Image of God, as a Son his Father's; as a Servant his Maſter's; as a Subject his King's; and as a Houſholder his Lord's; that we thereby ſhould be encouraged to love and fear God, as a Son his Father, as a Servant his Maſter, as a Subject his King, and as a Houſholder his Lord. But,

Second, What Image do we now bear? The Image of the Earthly: When *Adam* loſt, by his Diſobedience, the Image of God, then *he begat Children in his own Image*, even ſinful and mortal, as he was himſelf. *Who can bring forth a clean out of an unclean?* We bear now the Gen. v. 3. Job xiv. 4.

the Image of *Adam*, both in our Bodies and Souls. Where is our Holineſs? Where is our Righteouſneſs? Where is our Immortality? Where is our Wiſdom? Our Silver is become Droſs; the Image of God is darkened in us; yea, intirely loſt, both in Soul and Body. If we find yet in us, ſome remaining Sparks of the Image of God, as that the Soul is immortal, being a Spirit that we can rule and govern, and can diſcern God by the created Things; that is to be imputed to the Goodneſs and Grace of God; and it is no more, in Compariſon, to the firſt Image wherein Man was created, than Darkneſs is to Light; neither is it regarded in the Sight of God, unleſs it is renewed through the Regeneration
John iii. 3. in Chriſt by the Holy Ghoſt: For, *except a Man be born again, he cannot ſee the Kingdom of God.* The Image of God muſt be renewed in us, partly by Regeneration, and partly by renewing of the Holy Ghoſt. By *Regeneration*, we become from Children of Wrath, Children of God; We are freed from Sin, and are made Partakers of the Righteouſneſs of Chriſt, which is appropriated to us by living Faith. By *Renewing:* We let the Holy Ghoſt govern in us; we crucify the Fleſh and all its Luſts; and walk according to God's Command; ſo that it is engraven upon the Heart of a Faithful, as it was on the Breaſt-Plate of *Aaron*; *Holineſs to the Lord*; and this is that heavenly Image, the Apoſtle ſays here, that we ſhall bear, although it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him.

Third, Hereafter, when Death ſhall be no more, but we ſhall begin another Life, how ſhall then the Image be? The Wicked, who would never bear the heavenly Image, but have always extinguiſhed the ſame by Sin and a wicked Life, ſhall bear the Image of the Devil, for ever and ever. On the contrary, the Pious, who have believed in Chriſt, and did remain ſtedfaſt in their Faith to the End, God ſhall know by this Image, and place them in the heavenly *Jeruſalem*, where the Words of the Apoſtle ſhall be fulfilled in them; *That as we have borne the Image of the Earthly, alſo ſhall we bear the Image of the Heavenly.*

Of this firſt Image of God, wherein Man was created in the Beginning, we ſhall diſcourſe of here, and of our Text conſider,

First, *The Author of this Image.*

Second, *The Deſcription of this Image in its Honour, Diſhonour, and Reſtoration.*

Explanation of the Text.

I. We have to conſider the Author of this Image.

When we ſee a beautiful Image, we aſk always, Who is the Maſter thereof? admiring his great Skill: *Bezaleel*, and *Aholiab*, were two cunning Maſters, and were filled with the Spirit of God, in Wiſdom and in Underſtanding, and in Knowledge, and in all Manner of Workmanſhip, to deviſe cunning Works, to work in Gold, and in Silver,

and

nd in Braſs, and in cutting of Stones, and in carving of Wood, to work in all Manner of Workmanſhip: But here this Maſter, who made Man after his owm Image, is the greateſt Maſter; the holy, bleſſed Trinity, Father, Son, and holy Ghoſt: for ſo did God the Father, the firſt Perſon, ſpeak to the other two Perſons, the Son and the holy Ghoſt; *Let us make Man in our Image, after our Likeneſs*; then follows the Words of our Text; *God created Man in his own Image; in the Image of God created he him; Male and Female created he them.* Alſo is then the whole bleſſed Trinity, who is One in Eſſence, but Three in Perſons, the Maſter of this Image: This Maſter is the moſt glorious, wiſeſt, kindeſt, and beautifuleſt Maſter.

He is the *moſt glorious Maſter.* He has already ſhewed his Maſter-piece in the Creation of Heaven and Earth, and what is therein, of Nothing, by his Word; yet for all, he would make one Maſter-piece more glorious than the reſt, and that after his own Likeneſs. The holy Angels do admire the Beauty of this Image; the Devils are offended at it, and do envy the ſame; and all the Creatures doth acknowledge the ſame for their Lord and Maſter.

He is the *wiſeſt Maſter.* We cannot ſay, that God created the other Creatures without a foregoing Decree; though it is worth obſerving, that when *Moſes* did ſpeak of the Creation of Man, he mentions, firſt, That God went in Deliberation with himſelf before; neither can we ſay, that God did not know how to create Man; no, but we have thereby to remember the Excellency of Man above the other Creatures; for Man is a Copy of the whole Creation, in the World, and is therefore called the little World, and a Miracle above all Miracles; he grows like the Trees; he feels like the Beaſts, and underſtands like the Angels. The Head, where Reaſon has its Place, we can compare by the higheſt Heaven, where God and the Angels are: The Heart is as the Sun, who giveth Life and Motion to every Thing: The Eyes are the Light in the World; the natural Health is the Fire; the Breath is the Air; the Water and Blood is the Sea; The Body is the Earth; the Hair the Graſs; the Bones are the Stones and Minerals: Beſides, is not that a great Miracle, that among ſo many Millions, we cannot find two Faces alike? Hereof we can form this Queſtion; What is the greateſt Wonder in the leaſt?

He is the *kindeſt Maſter.* When great Men offer their Image to any one, it is always accepted as a gracious Token; ſhould not we then account it a great Grace, that the Almighty God, Lord of Lords, and King of Kings, has pleaſed to create us after his own Likeneſs, and has placed his godly Image not alone inward in our Souls, but alſo, outward in our Bodies. As an earthly King, when he has built a City, has always his Image made of ſome Stuff or other, placed in the City, for to ſhew his Power and Authority: So has the Lord God, after he had created

Heaven and Earth, placed Man, created after his own Image, in the World, that every Creature ſhould ſee of this Image, how powerful their Creator is.

He is the *beautifuleſt Maſter*. The Work praiſeth its Maſter. Is the World ſo beautiful, and Man, the Ruler thereof, ſo excellent? Then muſt certainly the Maſter and Creator of all this, be more beautiful and excellent. All what we can call pretty here on Earth, has its Beauty from him, and is but as a little Spark of his Glory and Beauty. Might we do as *Job* ſays; *Aſk the Beaſts, and they ſhall teach thee, and the Fowls of the Air, and they ſhall tell thee; or ſpeak to the Earth, and it ſhall teach thee; and the Fiſhes of the Sea ſhall declare unto thee*; We ſhould find, that all of them would anſwer as with one Voice: *We are all beautiful, but our Creator exceeds us all; and although we are ſo beautiful, yet are we ſubject to Alterations: But he is unchangeable and infinite.*

Job xii. 7.

When we conſider this, then we muſt be rejoiced, thank our Creator, and glorify him.

We muſt be *rejoiced*, that God has thought us ſo worthy, as to create us after his own Image. Where-with have we deſerved this? or what have we contributed hereto? Not more than Clay in the Hand of a Potter can help that a Veſſel is made thereof to Honour. And we muſt ſay with the Pſalmiſt; *What is Man, that thou art mindful of him? And the Son of Man, that thou viſiteſt him?*

Pſal. viii. 4.

We muſt *thank our Creator*. *Solomon* admoniſhes us; *Remember thy Creator in the Days of thy Youth*. The Pſalmiſt explains this Word *Remember*, with Thanks, ſaying; *I will praiſe thee; for I am fearfully and wonderfully made*. Hereof complaineth the Lord, ſaying; *Iſrael hath forgotten his Maker*.

Eccleſi. xii. 1.

Pſal. cxxxix. 14.

Hoſ. 8. 14.

We muſt *glorify our Creator*. We honour a Man in his Image: If the King was to give his Image to a Subject, then he ought to keep it in great Honour and Value; but if the Subject was to diſpiſe and diſregard this Image of the King, and throw it away, then certainly the King would be very much offended at it, and puniſh this Subject for ſo doing. Since God has created us in his own Image, then it is juſt and reaſonable, that we honour him in his Image, and not abuſe our Souls and Bodies, wherein his Image is placed; for he will not let it paſs unpuniſhed; *Therefore glorify God in your Hearts and Spirits, which are Gods.*

1 Cor. vi. 20.

II. We have to conſider the Deſcription of this Image.

Let us now go farther, and conſider the Image in its Honour, that is, before the Fall; we may often ſee an Image that is beautiful and pleaſing on the Outſide, but the Inſide is Worm-eaten, and full of Cobwebs; but this Image of God in Man, was before the Fall, as well in, as outward, beautiful and compleat.

The Image of God did ſhine inward in the Soul, 1*ſt*, In the Senſe. 2*d*, In the Will. And, 3*d*, In the Heart, and all the Effects and Faculties of the Soul.

Firſt,

First, *The Senſe* was full of Wiſdom; which appeared thereof, that *Adam* knew God above him, the Angels about him, himſelf in himſelf, and the Creatures under him. The Man had perfect Knowledge, of God above him; for, as God knoweth himſelf, and none knoweth the Father without the Son, nor the Son without the Father, nor the Father and the Son without the Holy Ghoſt; ſo knoweth Man God, perfect in Eſſence and Will, though not without God: As none can ſee the Sun without the Sun's own Light, ſo can none ſee God, without the Light of God, which ſhines in the Soul of Man. *Adam* had Knowledge of the Angels about him; for they were his fellow Servants: *Adam* had Knowledge of himſelf; for as Man loveth himſelf by Nature, before any other, ſo knoweth Man himſelf before any other. *Adam* had likewiſe Knowledge of the Creatures under him; which we can conlude by the following;

That *Adam* gave Names to all the Creatures; not a ſimple Name, according to the Sound of the Letters, but alſo a Name that ſheweth the Nature of every Creature, as if he had ſeen in the Nature of them, and given them Names accordingly. Could *Solomon*, by the Wiſdom he had after the Fall, know the Nature of the Creatures; much more could *Adam* know it before the Fall, when he was yet in the State of Innocence.

That *Adam* did know *Eve*, and knew where ſhe came from, and therefore called her Woman: See what a deep Wiſdom is concealed in this Name: It ſhews, *Firſt*, the Stuff whereof *Eve* was created; *This is Bone of my Bones, and Fleſh of my Fleſh: Secondly*, It ſhews the Sex, that *Eve* was a Woman; and, *Thirdly*, It ſhews the Decree of God, that ſhe was to be his Wife, more bound to him than to her Father and Mother, if ſhe had had any. Will any one ſay, whence cometh it, that *Eve* was deceived, ſince ſhe was ſo wiſe? For it ſeems to be contrary to ſuch high Wiſdom, wherewith ſhe and *Adam* were created: Hereto we can anſwer, that *Eve* was not deceived, before ſhe departed from God and his Command; but when ſhe departed through Unbelief, then had Satan Power over her: She knew, and could eaſily conclude, that it was a Spirit which ſpoke to her out of the Serpent; but ſhe knew not whether it was a good or evil Spirit; which we may ſuppoſe, when ſhe laid the Fault upon the Serpent.

Second, *The Will* was naturally inclined to all Good, and was free and willing, and in perfect Uniformity with the Will of God; ſo that, what God would, Man would and did willingly; and thereby, ſhines forth in the Will of Man, Holineſs and Righteouſneſs: Holineſs, according to the firſt Table; Righteouſneſs, according to the ſecond Table, Holineſs towards God, and Righteouſneſs towards others. Alſo was the Law, which was given after the Fall, fulfilled by *Adam* and *Eve* before the Fall.

That

That they were created in Holineſs and Righteouſneſs, we can prove of the Scripture; by the Admonition of the Spirit of the Lord; and by the Example of Jeſus Chriſt, and of their Freedom from Sin and Puniſhment.

Gen. i. 31. *Of the Scripture.* There ſtands; *And the Lord God ſaw every Thing that he had made, and behold, it was very good.* If every Thing that God had made was good, then was certainly Man, for whom every Thing Eccle.vii.29. was made, likewiſe good. So ſays *Solomon*; *God hath made Man upright.* There was no Frowardneſs in the Senſe, nor Diſagreeableneſs in the Fleſh by them. He that is lame, cannot be ſaid to be right; neither can he that is inclined to Wickedneſs, be ſaid to be Upright. Although Man was created with a Free-Will, yet was this Freedom not ſo wholy inclined to Good of itſelf, but it could fall to Wickedneſs; for what happened afterwards, was cauſed through the abuſing of their Freedom. God made Man from the Beginning, and left him in the Hands of his Council. If thou wilt keep the Commandments, and perform acceptable Faithfulneſs, it is, ſet Fire and Water before thee, ſtretch-forth thy Hand unto whether thou wilt. The Lord hath commanded no Man to do wickedly, neither hath he given any Man Licence to Sin.

Eph. iv. 23. *Of the Admonition of the Spirit of God. That we ſhould be renewed in the Spirit of our Mind; and that we put on the new Man.* A Thing that muſt be renewed, has certainly been new, but is waxed old. And ſhall we put on the new Man, which, after God, is created in Righteouſneſs and true Holineſs? then there has been a Man before, who was created in Righteouſneſs and true Holineſs; and this Man is *Adam*, who was created after the Image of God, and who was in the State of his Innocence, an Example of Righteouſneſs and Holineſs.

Of the Example of Jeſus Chriſt; who is always ſet up in the Word of God, as an Example for us to follow, in Righteouſneſs and Holineſs. He was perfect, Holy without Sin; perfect, upright, without Crimes; and perfect Righteous, without any ill Deſire. What was not in Chriſt, that is the ſecond *Adam*, was neither in the firſt *Adam*: Chriſt did not know of Sin, neither knew *Adam*, in the State of Innocence, of Sin.

Of their Freedom of Sin, and the Puniſhment thereof. Adam and *Eve* did not feel before the Fall, any Effect of Sin, as afterwards, namely, a fearful and accuſing Conſcience; Terror for the Preſence of God, and the Thoughts of Death and Damnation.

Thirdly, In the Heart was a great Harmony between all the Faculties: The Senſe did agree with the Light of the Reaſon, and the Deſire of the Will; yea, with the holy Law of God, which was written in their Hearts; ſo that, what the Law did preſcribe outward, was wrote inward in their Hearts; namely, a perfect Love to God, and all Men; and thereby ſhines forth the Image of God, in holy Cleanneſs and Chaſtity; ſo that they needed not to ſtrive and war againſt the Deſire and Luſts of the Fleſh,

Fleſh; as the Apoſtle St. *Paul* afterwards complained of: In all the other Faculties of the Soul there was a great Harmony; likewiſe between the Reaſon, Will, Heart, and all the Members of the Body, ſo that Man did walk as a viſible God on Earth, and was the living Temple of the Holy Ghoſt, and a Holy Tabernacle of the Trinity.

In this glorious Eſtate of Honour, were both *Adam* and *Eve* naked, and were not aſhamed; for they had no ill Deſire, neither had they committed any Thing whereof they ſhould be aſhamed; their Nakedneſs was a Teſtimony of their Wiſdom; that, as the Angels did rejoice of their innate heavenly Light, ſo did *Adam* rejoice of his inbred Nakedneſs. It was alſo a Teſtimony of their Holineſs, where there was no inward ill Deſire; there was Nothing outward to covet; *Adam* and *Eve* felt no ill Deſires, and had therefore no Occaſion to cover themſelves; likewiſe their Nakedneſs was a great Honour to them, like a pretty Lady, never hides away her beautiful Face, wherein the Honour and Glory of the Creator doth appear.

The Image of God ſhines outward in the Body of Man, in Immortality; in the Government over the Creatures.

Immortality was natural to *Adam* and *Eve* from the Creation; for,

1*ſt*, Since the Image of God was created with them of Nature and Immortality is part of the Image of God; then follows, that Immortality was created with them, and therefore natural to them.

2*dly*, If *Adam* and *Eve* had been created mortal of Nature, then God could not have ſaid; *In the Day that thou eateſt of the forbidden Fruit, thou ſhalt ſurely die:* For how could Death be a Puniſhment for Sin, if it was natural to Man to die? It would be a Ridiculous, to forewarn a blind born, not to behold the Day-Light, nor the Vanities of the World; therefore, ſince *Adam* and *Eve* were created holy and righteous, then were they certainly immortal, and they would never had died, if they had not ſinned. Gen. ii. 17.

3*dly*, There was no Cauſe of Death found by them; for their Bodies were of ſo good a Complexion of Nature, that they could not be ſick, neither had they Reaſon to be afraid of any outward Hurt or Damage from any Thing, ſince they were Rulers and Lords over all Things; beſides, they had the Tree of Life, whereby they could ſtrengthen themſelves.

The Government over all the Creatures, is likewiſe a Part of the Image of God, though the leaſt; for Man do not pleaſe God more, by having Government; ſince not all the Mighty are valued before God: Although this Government over the Creatures is greatly leſſened ſince the Fall, yet we can find great Remnant thereof by Man.

That Man has yet Power over the Fiſhes in the Sea, the Birds in the Air, and the Creatures upon Earth, we can ſee by the Fear and Dread

of

of them; for when any ſort of Creature in any of the Elements, ſees or hears a Man, then they are afraid, and run, away hiding themſelves like Servants on their Maſters coming unawares over them; which is the
Gen. ix. 2. Power of the Words God ſpake to *Noah* after the Flood; *And the Fear of you, and the Dread of you, ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air; upon all that moveth upon the Earth, and upon all the Fiſhes of the Sea.* Further, we can ſee Man's Power over the Creatures, by the catching of them; for Man can with Art, catch the great Beaſts, the Birds, and the Fiſhes, and employ them to Uſe, either for Service, Proviſion, or Diverſion and Remedies, as daily Experience convinces us of.

The Proof of Man's Government alone over the Creatures, we can ſee thereof, that Man alone is created with a ſtreight and upright Body, where again the greateſt Part of the Creatures, walk with their Heads bent down to the Ground. God has given this upright Form to Man, partly for Difference, and partly for Teſtimony.

For Difference: That Man ſhould differ from the other Creatures. As it has pleaſed God to bleſs Man with more precious Gifts than the other Creatures, namely, the immortal Soul, the Reaſon and the Speech; ſo has he likewiſe given unto Man a more perfect and beautiful Form, that they always walk ſtreight up; wherefore *Auguſtinus* ſays; *That we go up ſtreight; thereby we are admoniſhed of God, who has created us, that we, in our beſt Part, that is, the Soul, ſhould not be like the Beaſt, from whom we differ in the Form of our Bodies.*

For Teſtimony: The ſtreight Poſture of Man teſtifieth,

Firſt, Of their Power over the Creatures; for, as Man walketh with an upright Head, and the Creatures with theirs bent down, that ſhews that they, as Subjects, will ſubmit to their Lord and King, according to the Command God has pleaſed to plant in Nature.

Secondly, Of their Uprightneſs. A Man, conſidering his ſtreight and upright Body, muſt remember the Words of *Solomon*, when he ſays;
Eccle. vii. 30. *Man was made upright:* He muſt therefore be upright in all his Doings,
Pſal. xxv. 21. without Fraud or Frowardneſs, as the Pſalmiſt ſays; *Let Integrity and Uprightneſs preſerve me.*

Thirdly, Of their Origin. God, who liveth on high, has made Man here below, with a ſtreight Body, becauſe they are created for higher Purpoſes than the other Creatures; namely, that they ſhould ſet their Affections on Things that are above, and not on Things that are below on Earth; that they ſhould Love and Honour God; that they ſhould ſeek after a heavenly Treaſure; and, that they ſhould practiſe Chriſtian Virtues.

Fourthly, Of the Providence of God. Man is created with a ſtreight Body; for to conſider, that God who has created them, will certainly provide for them; and therefore has our Saviour learn'd us to pray;

Give

Give us this Day our daily Bread: And when we consider our Redemption, then ought we to lift up our Hands towards Heaven, and praise God, who did send his Son from Heaven, in the Time, born of a Woman, and granted us through him, the Adoption of Children; and will, for his Sake, receive us into Heaven, wherefrom the Fall of *Adam* had excluded us.

Fifthly, Of Help in Crosses and Affliction. When we suffer and are afflicted, then we must lift up our Eyes towards Heaven, to him who liveth in the highest, and who can, and will help, when none else can, according to the Example of *David*, who said; *Unto thee do I lift up mine Eyes, O thou that dwellest in Heaven.* This is now the Description of the Image of God in its Honour; whereby we may reckon, besides their Felicity, that they had the Garden of *Paradise*, which was the pleasantest Place of the whole Earth, adorned with all Trees and Rivers for their Abode and Habitation; and that the Lord himself did converse with them as a Father with his Children; and the Holy Angels had Delight in seeing Man love God, and being again beloved of God. Psal. cxxiii. 1.

But what became afterwards of this Image of God? The Devil envying that Man should be adorned with this Image, did all his Endeavours, and at last, with Fraud and Lies, did so stain this Image, that it lost all its former Honour, and became on the contrary full of Dishonour, as well inward as outward.

Inward. The Sense became darkned: They who knew God before, and did converse with him as with a Father, and were convinced, that he was Almighty and All-knowing, did now flee from him, as from a severe Judge; and wanted to hide away from him, as if he could not should see or find them: Their Will became stubborn, and against God. God would, that they should come forth, and confess their Faults and Crimes; but they would cloke the same, and therefore blamed one the other. Their Hearts became full of wicked Thoughts, which their guilty and accusing Consciences convinces us of: And all the Faculties of the Soul became against one another, whereby arose Disorder and Strife in their Bodies; and therefore sewed Fig-Leaves together, and made themselves Aprons for to cover their outward Nakedness.

Outward. Their Bodies became subject to all sorrowful Accidents, Slavery, Hunger, Thirst, Poverty, Sickness, and even Death; so that if we will now consider *Adam* and *Eve* after the Fall, we shall see, that they are become of God's Friends, his Enemies; of the Delight of the Angels, a Spectacle for the Devil; of Free-born Lords, sinful Servants. We may now rightly compare *Adam* with *the Man who went down from Jerusalem to Jericho, and fell among the Thieves, who stripped him of his Raiment, and wounded him, and departed, leaving him half dead.* As the Image of God became spoiled in *Adam* and *Eve*, likewise it is spoiled in us, their Offspring: This we can prove,

Luke x. 23. *First*, Of the Words of St. *Paul*, when he ſays, *All have ſinned, and come ſhort of the Glory of God.*

Secondly, Of the *original Sin.* Where the original Sin is, there is certainly the Image of God loſt. We find the original Sin in us, therefore have we all loſt the Image of God; and are therefore ſaid in the Scripture; *To be conceived and born in Sin; and to be by Nature the Children of Wrath. The Imagination of Man's Heart is evil from his Youth:* We are Tranſgreſſors from our Mother's Womb: *Who can bring forth a Clean out of an Unclean?*

Pſal. lvii. 7. Rom. iii. 23. Pſal. li. 7. Eph. ii. 3. Gen. viii. 21. Job xiv. 4.

Eph. iv. 23. *Thirdly*, Of the *Admonition* of God's Spirit, who ſays; *Be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs.*

Fourthly, Of *ſeveral* Sins, Sickneſſes, and Adverſities, and Death itſelf, whereto Men are ſubject on Account of Sin.

We find ſeveral Scripture Texts, whereof we might conclude, as if the Image of God was yet in Man; though we muſt not underſtand them, as of the principal Parts of the Image of God, which conſiſts in Holineſs, Righteouſneſs, Cleanneſs, and Innocence: No, but alone, as of ſome ſmall Sparks of this Light, that did remain after the Fall in the Hearts of Men: As for Inſtance, That we have an immortal Soul; that we, by the Check of our Conſcience, can beware of Sins; that we, of the Creation, can make ſome Concluſion of the Creator; that we have Government over the other Creatures, and ſuch like, *&c.*

When the Lord God ſaw his Image ſo ſhamefully ſpoiled in Man, then would he not let Satan go off ſo victorious, and rejoiced of, that Man ſhould now bear his helliſh Image: But the Lord had great Compaſſion over the miſerable Condition of fallen Mankind, and promiſed unto them another Image from Heaven, who ſhould be the Image of the inviſible God; the Brightneſs of his Glory, and the Expreſs Image of his Perſon; who ſhould come down upon Earth and be born like another Man, and ſhould take away the Image of the Devil, and tread it under Foot, and again, renew the Image of God in Man. This Image was the Lord Jeſus Chriſt, whom Mankind ſhould embrace in Faith, till ſuch Time that he came in Perſon, and they could be aſſured of him, as they had him already in the Promiſes and Sacrafices. The Promiſe of God hereof is; *The Seed of the Woman ſhall bruiſe the Serpent's Head, and the Serpent ſhall bruiſe his Heels:* This was the firſt Goſpel preached in the World, of the Lord Jeſus Chriſt, who was to be born in the World, for to renew the Damage of Man. Herein are comprehended three Things; The *Perſon* of Chriſt; The *Office* of Chriſt; and, The *Sufferings* of Chriſt.

The *Perſon* of Chriſt. *That he is true God and true Man in one Perſon;* this is contained in theſe Words; *The Seed of the Woman:* His human Nature is concealed in the Word *Seed*; for Seed ſignifieth in the Scripture Children; beſides, what is born of a Woman, is certainly a true and natural

natural Man. His godly Nature is concealed in this Word; of the *Woman*; for, ſince he was to be the Seed of the Woman, and not of the Man, then follows, that his Mother ſhould not conceive by the Man, as other Women, but it ſhould be in a ſupernatural Way, that ſhe ſhould conceive and beget a Son, by the Power of the Holy Ghoſt, who was to come over her.

The *Office* of Chriſt. *He ſhall bruiſe the Serpent's Head.* The Devil having brought Men under his Power, knew full well, that no ſimple Man was able to take away his Booty: *Shall the Prey be taken from the Mighty?* None therefore but God could do this: But how did it go? The Lord did cauſe the Seed of the Woman to throw the Devil under Foot, who thought to devour him, and took away his Honour and Life; ſo that at laſt, Nothing was left unto Chriſt, but Shame, Diſhonour, and Death; though what happened here; this Seed of the Woman was God, and could therefore not lie under, nor be conquered. The Devil had here to do with another; then he thought, and did not expect that he had to do with God, who is Maſter over all, and even over himſelf; therefore the Devil was obliged to give it up; and the Seed of the Woman, the Lord Jeſus Chriſt, did remain an eternal King, having got Victory over Sin, Death, the Devil, and Hell: All this did the Devil ſtrive to oppoſe; for, in Iſa. xlix. 24.

The *Suffering* of Chriſt, did the Devil bite after our Saviour with his Lion's Teeth, ſtung after him with his Prickle, like an old Serpent; but he could not reach further than his Heel, that is, his human Nature. This did the Devil bruiſe, and brought it at laſt to the curſed Croſs. By theſe Words of Life, were *Adam* and *Eve* again revived, after they had loſt the Image of God: This was the firſt Goſpel wherein *Adam* and *Eve* could ſee, as in a Glaſs, the Image of Chriſt, and became like it through Faith, and at laſt, receive thereby the Grace of God, and eternal Salvation. *Adam* and *Eve* were proud, and would be like God; *Jeſus Chriſt, when he was in the Form of God, thought it not Robbery,* Phil. ii. 6. *to be equal with God, but made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Men. Adam* and *Eve* did reject the Command of God, and acted contrary to it. Jeſus Chriſt did fulfil the Law and Commands of God. *Adam* and *Eve* did leave the Converſation of the good Angels, and converſed with the Devil. Jeſus Chriſt did leave Heaven, and was tempted for our Sake; *Adam* and *Eve* did not withſtand the Temptation of the Serpent: Jeſus Chriſt did conquer Satan's Temptations: *Adam* and *Eve* were to die the eternal Death: Jeſus Chriſt has by his Death, made Death to nought, and did overpower him that had the Power of Death, namely, Satan the old Serpent.

Now, as *Adam* and *Eve* did believe this Promiſe of Chriſt, who was to come into the World, to raiſe them and their Offspring up again from the Fall, and did thereby receive the Image of God renewed again; ſo

doth the Image of God become renewed in us; in the Baptiſm, by the Preaching of the Goſpel, by Faith, and in the Lord's Supper.

In the *Baptiſm*. Where God waſheth off the ſinful Stains of Satan, taketh us on as Children; declares us free from Sin, and clothes us with the Holineſs and Righteouſneſs of Jeſus Chriſt, ſo that we are made partakers of the eternal Bleſſings alone by Faith. But ſince the old *Adam* often will return in us, when we grow up in Years, ſo God teaches us,

By the *Preaching* of the Goſpel: wherein the Image of our Lord Jeſus Chriſt is preſented to us, whom God has ordained to be a Saviour and Propitiator for all. He was a Man full of Love, Obedience, Humility, Patience, Meekneſs, Chaſtity, Juſtice, and all other Virtues. He was in his whole Life, a clear ſhining Example of all Goodneſs; and all his Doings was to do the Will of God, to promote the Salvation of Men, and reſtore the Image of God: We muſt always have this Image of Chriſt before us, and ſtrive to follow the ſame.

By *Faith*. By and through Faith, we do always look on, and behold Chriſt, as if he was evidently ſetforth before our Eyes, thereby we make him wholy our own. He, that beholdeth his natural Face in a Glaſs, ſtandeth not always for the Glaſs, and beholdeth himſelf; but after he had beheld his Face, he goeth ſtraight away, and forgeteth what manner of Man he was. But we ſhall never take away our faithful Eyes from the Image of Chriſt, whether aſleep or awake; and we ſhall cleave to him, till we come to ſee him hereafter in Eternity: We ſhould, in our Converſation with others, have before us his learned Diſcourſes and Humility; when we are alone by ourſelves in Devotion and Prayers to God. In our Diſcourſes we ſhall follow his Temperance, Truth and Juſtice; in our Thoughts his Holineſs; in our Actions his Love; in our Devotion his Submiſſion and Sincerity; in Temptation his Meekneſs, and Strength to withſtand; in Sufferings his Patience; and in Death his Firmneſs. When we alſo behold the Lord Jeſus Chriſt with our faithful Eyes, and follow his Example, then do we become the ſame Image from Glory to Glory, as of the Spirit of the Lord, and then becometh our Reaſon enlightned from its inbred Darkneſs and Ignorance: Our Will becometh ſubject to the Will of God, and contrary to its own natural Stubborneſs. Our Deſires become ſubdued: our Affections become meek, and all our Members alone to the Service of God; and then will the Image of God be again more fully renewed in us. But ſince our Faith is not always even ſtrong, and clear-ſighted, to behold the Lord Jeſus Chriſt; neither have we always alike, Deſires to follow his Example; and, beſides, the Devil, the World, and our own Fleſh, makes us careleſs thereof; ſo ſhall we when we perceive ſuch, ſtrengthen our Faith.

By the *Lord's Supper*. This is the right Salve, wherewith we ſhall annoint our Eyes that we may ſee; that as the Eyes of *Jonathan* were enlightned, when he taſted a little of the Honey in his Faintneſs, ſo doth the

the Eyes of our Soul, that is, our Faith, become enlightened, and we receive new Strength, to behold the Lord Jesus Christ, and to follow his Example.

O Lord God, strengthen our Faith, and revive in us a hearty Desire to follow the Example of thy beloved Son, that thereby, thy Image may be again renewed in us; for the Sake of our Blessed Saviour, Jesus Christ. AMEN.

IX. SERMON,

IX. SERMON.

OF

The FREE-WILL *of* MEN.

The Text, JOHN VIII. 34, 35, 36 Ver.

Whosoever committeth Sin, is the Servant of Sin; and the Servant abideth not in the House forever, but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed.

INTRODUCTION.

IT is an old Proverb, *A Man's Will, is a Man's Heaven or Hell*: The Meaning is, If a Man can obtain his Will, then it is as pleasing to him as Heaven; but if this Will be evil, then it opens Hell for him. After God had created Man, then he placed him between Heaven and Hell, and granted unto him Free-will to chuse which he would, saying: *Genesis* ii. 16, 17. *Of every Tree of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shall surely die.* In these Words is spoken; *First*, Of a Free-Will; *Second*, Of a Free-Will's Measure; And, *Third*, Of a Free-Will's Want.

First, Of a *Free-Will*, there stands; *Of every Tree of the Garden thou mayest freely eat.* Man had here in *Paradise* a good Store to chuse and use of. God had caused to grow out of the Ground, every Tree that was pleasant for the Sight, and good for Food. Man had here not alone Delight for his Eyes, but also for all his Senses: He could eat of them without Scruple, and use them as he would; if he did not like the Taste of one Sort, he might take of another, ; wherein we can see.

1. The *Goodness of God.* Since he, as a liberal Master, gave Man full Leave to eat of all the Trees in the Garden. We can see,

2. The *Felicity* of *Adam*, not alone of the Place wherein he was placed, which was the Garden of *Paradise*, the delightfulest Place in the whole Universe, where there was all Sorts of (all for Man's Delight) servicable Necessaries; but also of the Freedom, God had granted him, *That he might eat of every Tree:* Yet was there by this Freedom,

Second, A *Free-Will's Measure. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it.* It was just, that there should be something

ſomething wherein *Adam* ſhould and could acknowledge God to be his Lord and Maſter, or he might have thought, that there was no Lord over him; therefore God did forbid him to eat thereof, and that under a ſevere Threatning; *That in the Day he did eat thereof, he ſhould ſurely die: Adam* could eaſily have fulfilled this Command; but, no, he abuſed his Freedom, and broke the Command of God, and without Cauſe or Neceſſity, took and eat of the forbidden Tree's Fruit: The Anger of God was therefore greater, ſince there was Abuſe of the Free-Will.

1. *Unjuſt. Adam* is called *the Son of God*, becauſe he was created of God. Is it not juſt and right, that a Son ſhould obey and honour his Father? Luke iii. 38.

2. *Shameful.* God had bleſſed *Adam* with a clean Soul, and with a perfect Body, and full Power; ſo that he could eaſily have obeyed God's Command; but *Adam* acted here quite contrary; it was as if he would accuſe God of Lies, that he ſhould not fulfill his Threatenings; *For he that believeth not God, hath made him a Liar.* 1 John v. 10.

3. It was *hurtful.* It cauſed himſelf and his Offspring, temporal Miſery, and eternal Death and Damnation, and therefore loſt the Image of God, and therewith their Free-Will.

Thirdly, A *Free-Will's Want. Adam*'s Will before the Fall, was free, and could be bent to Good or Evil: He could eat of the forbidden Tree's Fruit, or let it alone if he would; but after the Fall, was his Will alone inclined to Evil; ſo that we are now, *not ſufficient of ourſelves to think any Thing as of ourſelves, but our Sufficiency is of God.* Our Saviour lays this before us in our Text, how we have loſt our Freedom, and are become Servants, though Chriſt has again procured our Freedom; wherefore, the Lord be praiſed; we will of our Text, diſcourſe on theſe three Heads. 2 Cor. iii. 5.

FIRST, *What a noble Freedom God had given to Man in* Paradiſe.

SECOND, *How Man loſt this Freedom by Sin.*

THIRD, *How the Son of God has made us free again.*

EXPLANATION of the TEXT. PART I.

I. What a noble Freedom God had given to Man in *Paradiſe.*

When a King favours one of his Subjects ſo much as to make him a Lord or Knight, then he grants him certain Privileges for himſelf and his Poſterity. God had made *Adam* a Lord and Ruler over all his handy Work; he was as a Monarch on Earth, and was bleſſed with glorious Privileges, as,

1. *With Freedom from Sin.* Our Saviour ſays; *Whoſoever committeth Sin, is the Servant of Sin. Adam* had not committed Sin, therefore was he neither a Servant of Sin: For, ſince he was created after the Image of God, in Holineſs and Righteouſneſs, ſo was he likewiſe without Sin, becauſe

because the Image of God cannot consist with Sin. After *Moses* had given us a full Description of the Creation, then he concludes with these Words; *And God saw every Thing that he had made, and behold it was very good.*

2: *With Freedom in his Will.* The Sense, Understanding, and Will of Man, was, before the Fall, so perfect, that he knew God according to his Essence: He understood all divine and human Things, and all what he understood, he could either accept or reject. They had a Free-Will in corporal Cases: They might eat of every Tree in the Garden, yea, even of the Tree of Knowledge of Good and Evil, was in their own Free-Will, though God had commanded not to eat thereof, which Command they ought to have obeyed. Now should any one think that *Adam* was not free, since God had given him a Command? *For he that stands under a Law, cannot be free in his Will to do as he pleases:* He must know that this Freedom did not go beyond the Command of God, which we are obliged always to obey. But his Freedom is placed against a tyranical Power, and absolute Necessity. Now there was none, who could force them to eat of the forbidden Fruit; nay, even the Devil could not do it, for he was himself obliged to persuade them for to eat thereof: Neither had they any Occasion to eat thereof, since they had Abundance of other Fruit that was pleasant to the Eye, and good for Food; therefore it cannot be doubted, that they had a Free-Will; for, since they did abuse their Free-Will, it is a certain Sign that they had one; for we cannot abuse a Thing which we have not: Though this their Free-Will was not so confirmed in Goodness, but that they could chuse Evil, as their Issue has convinced us of. They had Free-Will in spiritual Cases; besides, that they knew God, his Command and Will, and could easily have obeyed the same: So did they likewise know that they were created to an eternal Life; which they could conclude thereof, that God did threaten them with eternal Death; and since they knew God, and to know God is perfect Righteousness; and to know his Power, is a Root to Immortality; so should Immortality have been their Portion, if they had not abused their Free-Will.

Gen. i. 35.

3. With Freedom from the Punishment for Sin. In Paradise, there was no Sorrow nor Grief, Adversity nor Misery, Need nor Death, but a free and glorious Life. Men should have been as Children in their Father's House, and would never have been drove out, as happened afterwards; but they should have lived some Time here on Earth, in the greatest Felicity, and afterwards been taken up into Heaven.

PART II.

We have now to consider,

II. How Man lost this Freedom by Sin.

We may now ask: How is the Free Will of Man become after the Fall? Our Saviour answers hereto in our Text, saying: *Whosoever committeth Sin is the Servant of Sin.* A Servant has no Freedom to do

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as he will, but he is ſubject and bound and can be puniſhed. So happened it with us, that ſince we would not be Servants of God, but did abuſe the Freedom wherewith we were bleſſed: So we have ſhamefully loſt our Freedom, and from Servants of God are become Servants of Satan, and have now no Free-Will of ourſelves, to do any Thing that is good or pleaſing in the Sight of God; and we have thereby throwed ourſelves, and are entered,

Firſt, In the Service of Sin: *Whoſoever committeth Sin, is the Servant of Sin.* When *Adam* and *Eve* departed from God's Command, they departed likewiſe from his Service, and with fulfilling the Deſire of Satan, they entered into his Service, and Satan became their Lord; and human Generation is now become ſince the Fall, wholly ſubject to this deviliſh Dominion, wherein they can do nothing but Sin: *For of whom a Man is overcome, of the ſame is he brought in Bondage.* 2 Pet. ii. 19. All Men have loſt by the Fall their Honour, and are become abominable and deſpicable before God. Satan made Cords of their evil Will, and bound them with; and he made Rods of their wicked Actions, and whip'd them with: Like Children born in Servitude are Servants, ſo are we all Servants to Sin; being the Offſpring of *Adam* and *Eve*, who for a ſhort Pleaſure ſold their Freedom ſhamefully. A Servant muſt labour a great Deal, has little or no Reſt, Day or Night. Likewiſe they that are entered in the Service of Sin, *They deviſe Iniquity, and work Evil upon their Beds, and when the Morning is light, they practice it.* Micah ii. 1. The Eyes of the Thief and Adulterer, waits for Darkneſs, and when others Sleep, they contrive Miſchief. A Servant muſt be contented with mean Food, and often with Nothing: Satan ſheweth Riches enough, and promiſeth great Things, but at laſt gives Nothing: For, what have the Servants of Sin and the World for all their Works of Iniquity at laſt, but Unreſt and Trouble in their Conſciences and Mind here, and Hell-Fire and eternal Damnation hereafter.

2. In the Service of a diſobedient Will. The Will of Man is after the Fall, no longer free but ſlaviſh. Man has loſt the Free-Will, with loſing the Image of God: He hath yet in ſome Caſes a Free-Will, but the beſt thereof is gone; it is with him as with the Blind, who, although he has the Balls of his Eyes in his Head, yet has loſt the Glance and Luſtre to ſee with. We have as yet our Free-Will.

In *natural* Caſes; as, when we can eat, drink, ſtand or walk, ſet or lie, ſkip or Dance when we will; we can ſpeak, ſing, laugh or bawl when we will. Theſe and ſuch other natural Caſes doth ſtand in our own Free-Will, though greatly diminiſhed; *For the Preparations of Man's Heart, is in the Man, but the Anſwer of the Tongue is from the Lord.* Prov. xvi. 1. *A Man's Heart deviſeth his Way; but the Lord directeth his Speech.* Prov. xvi. 9. We have yet a Free-Will,

In *moral Caſes*. A Man can, of his own Will and Choice, ſtrive after all Manner of Virtues, and abhor Crimes and Vices, as we can ſee of the old Heathen Philoſophers, who did, in their Morality, exceed a great many Chriſtians. We have Free-Will,

In *temporal Caſes*. A King can rule and govern a Nation and Country; a Merchant can buy, ſell, and trade; a Labourer can work, and a Houſholder can order his Family; and every one of them may do their reſpective Work wiſely enough; yet in this their Free-Will is greatly diminiſhed; and they can do nothing without the Aſſiſtance of God. *Bezaleel* and *Aholiab*, were two cunning Workmen to work, yet *God filled them with his Spirit, in Wiſdom and in Underſtanding*. *Gideon* was to war againſt the *Midianites*, *But the Spirit of the Lord was to come upon him firſt*.

Exod. xxxi. 3.

Judg. vi. 34.

There comes ſeveral Hinderances in the Courſe of our Lives againſt our Free-Will, ſo that the ſame cannot have its Progreſs; as,

The Devil, who is mighty in the Children of Unbelief, oftentimes hinders, that Men cannot obtain their Will. He can raiſe our Affections to Evil; he can blind the Eyes, ſo that Man's Sight is blind, and goes aſtray from the right Way. King *Saul* was troubled by an evil Spirit. Satan entered into the Heart of *Judas Iſcariot*: The *Phariſees* thought they did well, in giving the Tenth of *Cummin*, *Mint* and *Dill*; and, who will not believe, that it was the Devil, who made the *Gentiles change the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things*.

Rom. i. 23.

Our own Frailties often hinders our Free-Will; for our Reaſon is often blind, and judgeth that to be good, which is evil: So that it goeth with us as with the Night-Owls, who, by a ſmall Light, are dim-ſighted; by a greater Light are quite pur-blind, and by a great Blaze are ſtone-blind. Our Will inclines us to Evil, and our Affections are ſo paſſionate, that we often do a Thing which we afterwards repent of: There is none ſo wiſe but he may fail.

Outward Cauſes hinders likewiſe oftentimes our Will, and deceives us; for, if they ſeem pleaſing, they delude us; if they ſeem evil, they put us againſt; as the Example of our firſt Parents convinces us thereof.

God himſelf often hinders our Free-Will in outward Caſes. The preparation of Man's Heart is in his own Power; but it is directed and governed by God: *Man propoſeth, but God diſpoſeth*. The Way of Man is not in himſelf; it is not in Man that walketh, to direct his Steps; *Sennacrib* King of *Aſſyria*, had an evil Intention againſt *Hezekiah* and *Jeruſalem*, but the Lord did *put a Hook in his Noſe, and a Bridle in his Lips, ſo that he could not come into the City, nor ſhoot an Arrow therein, neither caſt a Bank againſt it*. In regard to this, ſays St. *James*; *Go to now ye that ſay, to Day or To-morrow we will go into ſuch a City, and continue there a Year, and*

Jer. x. 23.

Iſa. xxxvii. 29, 33.

James iv. 13, 14, 15.

and buy and ſell, and get Gain: Whereas ye know not, what ſhall be on the Morrow: For, that ye ought to ſay, If the Lord will, we ſhall live, and do this, or that. Therefore muſt we ſay of the Actions of Men, as *Job* ſays, *They meet with Darkneſs in the Day-Time, and grope in the Noon-Day as in the Night.* Job v. 14.

In ſpiritual Caſes, concerning our Salvation, a Man has a Free-Will, in the outward, but not in the inward Actions.

The ſpiritual outward Actions are, to go to Church, to hear, read, and meditate upon the Word of God, to uſe the Sacraments, to ſing Pſalms, to pray, to give Alms, and many more Actions of Piety and Charity; wherein a Man that is not reformed nor regenerated, may have his own Free-Will: *The Queen of* Sheba, *hearing of the Fame of* Solomon *concerning the Name of the Lord, came to* Jeruſalem. 1 Kings x. 1. *The Wiſe-Men from the Eaſt, were deſirous to know the Place where Chriſt was born:* Herod Mat. ii. 2. *did gladly hear* John, *and did many Things: The Deputy of* Paphos *called* Sergius Paulus, *did deſire to hear the Word of God, that* Barnabas *and* Saul Mark vi. 20. Acts xiii. 7. *did preach, although he favoured* Elymas *the Sorcerer*; Felix *the Governor in* Judea *a Heathen-Man ſent for* Paul, *and heard him concerning the Faith in Chriſt.* Actsxxiv. 24. How many are found in the World, who are very diligent in hearing and reading the Word of God, and are for all ungodly? Therefore can ſuch outward Actions, not procure Faith nor Converſion in us, except with the inward Working of the Holy Ghoſt; for if one would practiſe all his life Time, all outward pious and charitable Actions, and had not the living Faith enlightened by the Holy Ghoſt in his Heart, yet could he not be converted and ſaved: *Neither is he that planteth any Thing, neither he that watereth; but God who giveth the Increaſe*: Could 1 Cor. iii. 7. the Apoſtles not convert any by their preaching without the Grace of God, and the working of the Holy Ghoſt; then can a Man, neither by hearing and reading the Word of God be converted, and believe without the Aſſiſtance of the Holy Ghoſt. We read therefore of the Apoſtles, that, *when they preached, the Lord was working with them*: Though Markxvi. 20. we ſhall not contemn the outward Actions; *for Faith cometh by hearing,* Rom. x. 17. *and hearing by the Word of God: And it hath pleaſed God by the Fooliſhneſs* 1 Cor. i. 21. *of preaching to ſave them that believe.*

The ſpiritual inward Actions are a true Faith and Love towards God, and likewiſe a ſincere Attention. Herein a Man has no Free-Will, but is as a Slave born in Sin. A Man connot of himſelf, nor of his own Strength believe in God, receive the Word of God, convert himſelf, believe in Chriſt, depend and rely on the Death and Sufferings of Chriſt, hate Sin, better his Life, worſhip God in Spirit and Truth, be patient in Croſſes and Afflictions, expecting Help from the Lord, and wait with a hearty longing for a Life eternal: In theſe and many other ſuch like inward Spiritual Actions has a Man no Free-Will; which we can ſee of the following.

1 Cor. ii. 14. *First*, A Man's Reaſon is blind in godly and ſpiritual Caſes: *The natural Man receiveth not the Things of the Spirit of God: For they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.*

Secondly, The Will and Affections in Man, who is regenerated, are in themſelves evil and obſtinate againſt God; ſo that we have no natural Inclination to what God will, but on the contrary incline always to what God abhors: Can an *Ethiopian* waſh himſelf white? If we withſtand one Sin, another breaketh forth; and our Free-Will in this Caſe, is as a Cullander, if we ſtop one Hole, the Water runs out of another; if we guard againſt one Sin, than breaketh forth another; *therefore is Man's Heart*

Jer. xvii. 9. 5, 23. *ſaid to be deceitful, and deſperately wicked; to be rebellious and revolting*, ſtony, blind, and working againſt the Holy Ghoſt; *the Neck* is ſaid to

Iſa. xlviii. 4. be, *an Iron Sinew, and the Brow Braſs.*

Thirdly, All Strength and Power in ſpiritual Caſes are intirely loſt; therefore is Man ſaid to be dead in Treſpaſs and Sins: As a dead Body cannot commit any Thing, much leſs raiſe itſelf up again; ſo can neither a Man, who is dead in Sin, do any ſpiritual Action of his own Power, nor raiſe in himſelf the eternal Life.

Fourthly, Our Converſation is in the Scripture attributed to the Holy

Ezek. xi. 19. Ghoſt, and the Grace of God. So ſays the Spirit of God: *I will take the ſtony Heart out of their Fleſh, and will give them a Heart of Fleſh.* When

Zac. i. 3. God commands us in his Word: *To turn unto him; to circumciſe the*

Deut. x. 16. Ezek. xviii. 31. *Foreſkin of our Hearts: To make us a new Heart and a new Spirit*, then can we do no more than a Lump of Clay can form itſelf into a Veſſel; nay, than the Dead who were raiſed by Chriſt in the Time of his Incarnation could have raiſed themſelves. But the Meaning of the Lord is, That when he offers us his Grace, we ſhould not obſtinately reſiſt the working of the Holy Ghoſt; but implore the Mercy of God, to give us Strength and Power to do, what we are not able of ourſelves to perform: Alſo then is the Will of the unregenerated, ſlaviſh, dead and powerleſs Perſons in ſpiritual Caſes; and cannot of themſelves do any Thing to the Promotion of their own Converſion and Salvation: For, as after we have taken Poiſon, are ſure of Death, ſo is the Inclination of Men towards heavenly Things dead, through the unhappy eating of the forbidden Tree's Fruit by our firſt Parents.

3. In the Service of Puniſhment; Our Saviour ſays in our Text, *The Servant abideth not in the Houſe for ever, but the Son abideth for ever:* When our firſt Parents became Servants of Sin, then were they not allowed to ſtay longer in Paradiſe; but God drove them out as a Token, that, as the earthly Paradiſe was ſhut up from them, ſo ſhould the heavenly likewiſe be ſhut up againſt them, and all Servants of Sin. A Servant can well abide in a Houſe for ſome Time, and be one of the Family, obtain Liberty, and be employed about Family Work; but when it comes to Heirſhip, then do we ſee the Difference between the Son and a Servant: The Son abideth in the Houſe as Heir for ever, but the Servant is turned out,

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So will it go with all Servants of Sin; ſuch a one can well remain in the Houſe of God, namely the Church, and be looked upon as a Member of the Family, yea, even be entruſted with ſome Care, and proſper. For the Wicked hides themſelves always among the Godly; but on the great Day of Judgment, when we ſhall appear before the Tribunal of God, then ſhall the Son abide in the Houſe for ever, but the Servants ſhall be put away; then ſhall the Faithful, being adopted unto Children, go into eternal Glory; but the Unbelievers unto eternal Shame and Miſery. This was the Comfort of the Pſalmiſt King *David*, when he ſaid, *I will dwell in the Houſe of the Lord for ever.* Pſal. xxiii. 6.

PART III. Let us alſo enquire,

III. How the Son of God has made us Free again.

Here one ſhould think: Should all they, who are Servants of Sin, be excluded from the heavenly Houſe of God; who can then get a Portion in this Houſe, ſince all Men are Sinners and Servants of Sin? Our Saviour anſwers hereto in our Text: *If the Son therefore ſhall make you free, ye ſhall be free indeed.* The Son of God Jeſus Chriſt, who alone is Son and Heir in his heavenly Father's Houſe, has alone Power to make us free. As the firſt *Adam* brought us into a triple Service, namely the Service of Sin, diſobedient Will, and Puniſhment for Sin; ſo has the ſecond *Adam* again procured us a triple Freedom; namely,

1. Freedom from Sin. The Son of God has freed us from Sin, for God laid our Sins upon him: *He hath made him to be Sin for us, who knew of no Sin; that we might be made the Righteouſneſs of God in him:* 2 Cor. v. 21. He has freed us from *the Wrath of God, by having made Peace through the Blood of his Croſs*; Col. i. 20. He has *freed us from the Curſe of the Law, being made a Curſe for us:* Gal. iii. 13. He has *freed us from accuſing Conſcience:* Heb. ix. 14. He has *purged our Conſciences with his Blood from dead Works, to ſerve the living God:* Gen. iii. 15. He has *freed us from Satan's Anger, and has bruiſed the Head of the old Serpent:* Hoſea xiii. 4. He has *freed us from eternal Death; for he is become a Plague to Death, and Deſtruction to Hell.*

2. Freedom from a diſobedient Will. A Servant cannot do any Thing for himſelf, except he has a Maſter who favours him: So is it with us before our Converſion, we cannot do of ourſelves any Thing concerning the Cauſe of our own Salvation; but we are as ſlaviſh Servants, unable, yea, dead in all that is Good. Shall we be regenerated and converted to the glorious Freedom of God's Elect, then muſt God take on our Cauſe, and help us, which he will certainly do, and will promote our Converſion, and will incline our diſobedient Will to Obedience. *It is God who worketh in us both to will and to do of his good Pleaſure.* Phil. ii. 13. Our Saviour ſays, *Ye cannot do Good, except ye abide in me; no Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* John xv. 4. 1 Cor. xii. 3. We confeſs this likewiſe in the third Article of our Belief, when we ſay on the Explanation thereof: *I believe, that I, by the Strength of my own Reaſon cannot believe, nor come unto my*

my Lord Jeſus Chriſt, unleſs the Holy Spirit has called me through the Goſpel, enlightened me with his Gifts, ſanctified and preſerved me in the true Faith. God uſeth here two Means,

Firſt, The Word of God, as well that which is preached and hared, as that which is ſeen. The Word which is preached and hared is the Law and the Goſpel: The Law increaſes in us Dread and Sorrow for our Sins: The Goſpel comforts us again with the Satisfaction of Jeſus Chriſt for our Sins: When alſo true Faith in Jeſus Chriſt is join'd with a Dread and Sorrow for our Sins, then can we be ſure; *That a godly Sorrow worketh* 2 Cor. vii. 10. *Repentance to Salvation not to be repented of:* The Word of God which is ſeen, are the Holy Sacraments; for, ſince they aſſure us of the Grace of God promiſed to us in his Word, ſo are they called the Word of God, which we ſee in regard to the outward Signs that we ſee with our Eyes; *to wit*, The Water in Baptiſm, and the Bread and Wine in the Lords Supper: Both of theſe Sacraments help and free us from Sin: Baptiſm is a Means of the Forgivneſs of Sin, of the Deliverance from Death and Hell, and of obtaining Life-everlaſting; for every one that believeth the Word and Promiſe of God, according to the Words of our Saviour, Mark xvi. 16. *He that believeth and is baptized ſhall be ſaved*; ſhall certainly reap the Benefit of this Promiſe. The Lord's Supper aſſures us of the Forgiveneſs by Jeſus Chriſt.

Second Means is, The Miniſters of God, who aſſiſt likewiſe towards the Converſion of Men. John *the Baptiſt did turn many of the Children of* Iſrael Luke i. 16. *to the Lord God.* St. *Paul* ſays of himſelf and Apoſtles, *Who then is* Paul, 1 Cor. iii. 5. *and who is* Apollos, *but Miniſters by whom ye believed, even as the Lord gave to every Man.* The Lord uſeth the following Order in our Converſion; he cauſes his Word to be preached by his Servants, and offers Mat. xi. 28. his Grace and Mercy therein. God will that we ſhall receive this Word Rev. iii. x. ſo preached, and obey the ſame, and he promiſes his Grace and Aſſiſtance Iſa. lv. 10. to them that receive and obey his Words, that they ſhall thereby be converted and enlightened: He promiſes likewiſe his Holy Ghoſt, who ſhall renew their corrupted Nature, and give them holy Thoughts and Affections, create in them a new Heart, take the ſtoney Heart from them, and give them a Heart of Fleſh, and guard them; that they ſhall not fall again into wilful Sins; but go forth daily in a pious and godly Life, *and ſerve God in* Pſal. cx. 3. *Holineſs and Righteouſneſs*; And then is a Man free indeed; *For where the* 2 Cor. iii. 17. *Spirit of God is, there is real Freedom.* Then has a Child of God Freedom to do Good, and to ſhun Evil. *The Heart that by Nature was a wild* Rom. xi. 24. *Olive-Branch, is then by Faith ingraffted in the good Olive-Tree, Jeſus Chriſt*, and is become thereby ſtrengthened to do ſpiritual and God-pleaſing Actions; then has Man Freedom to obey the Commands of God, to ſtrive after good Works, to remain in Goodneſs, and not to be tired thereof, but to encreaſe daily more and more: Which Man cannot do himſelf, by his natural Power and Strength, but alone by the working Phil. i. 6. Grace of God, and the Aſſiſtance of the Holy Ghoſt. *He that hath begun*

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a good Work in you, will perform it until the Day of Jesus Christ: But, although God has, for the Sake of Jesus Christ, renewed a Free-Will in the regenerated, for to serve him in Holiness and Righteousness, yet there is often an Infirmity in them; so that a Child of God must complain, *to be sold under Sin:* For the Remnants of Sin is in us as long as we are in this World, and draws us back in many Ways from Godliness: Therefore is Man so far regenerated, free in spiritual Things; but so far the Remnants of Sin is in them, they are Servants unable of themselves. As there is always a natural Aversion between Water and Fire, so is there likewise between Spirit and Flesh; which Aversion will continue until we lay off our earthly House of this Tabernacle, and shall appear at the Resurrection with glorified Bodies, according to the glorified Body of Jesus Christ. Then shall the Image of God be perfectly renewed in us, and our Will shall be *free indeed*, and inclined to Good, and we shall be confirmed in Goodness, Holiness, Righteousness, and Truth, and shall never fall again from the Grace of God: *For they shall be equal unto the Angels.* Rom: vii. 14. Luke xx. 36.

3. Freedom from the Punishment for Sin. Although we must be in this World subject to Adversity, Sorrow, Crosses, Misery, and even Death itself, yet do we know and believe, that all this comes from a gracious Father, who will glorify us afterwards in his Son. Christ has freed us from eternal Punishment and Damnation, and has procured for us a sure Hope of Salvation, and everlasting Life, where our Freedom shall rightly begin, and we shall not know of Sin nor the Punishment of Sin. Our Reason shall be enlightened, to know God and the godly Things. Our Will shall be alone inclined to do the Will of God. Our Hearts shall be chaste, full of holy and godly Thought, and all our Affections shall be join'd together, desiring Nothing but Holiness and Goodness: *Then shall this corruptible put on Incorruption, and this Mortal shall put on Immortality.* 1 Cor. xv. 54. And it shall be perfected what the Apostle St. *Paul* says: *O Death, where is thy Sting? O Hell, where is thy Victory?* 1 Cor. v. 53. What this Freedom, is for we shall be perfectly convinced of hereafter in the eternal Glory.

O Lord God Heavenly Father, govern our Will with thy Holy Spirit, that it may always be inclined to Godliness, so that we may daily be strengthened in the true Faith, and at last receive the End of our Faith, even the Salvation of our Souls alone; for the Sake of our Blessed Saviour Jesus Christ. AMEN.

X. SERMON.

X. SERMON.

OF

The SIN *of our* FIRST PARENTS.

The Text, GENESIS III. 1, 2, 3, 4, 5, 6, 7, Verſes.

Now the Serpent was more ſubtil than any Beaſt of the Field which the Lord God had made: And he ſaid unto the Woman, Yea, hath God ſaid, Ye ſhall not eat of every Tree of the Garden? And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree which is in the Midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. And the Serpent ſaid unto the Woman, Ye ſhall not ſurely die. For God doth know, that in the Day ye eat thereof, then your Eyes ſhall be opened: And ye ſhall be as Gods, knowing Good and Evil. And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one Wiſe; ſhe took of the Fruit thereof, and did eat, and gave alſo unto her Huſband with her; and he did eat. And the Eyes of them both were opened, and they knew that they were naked.

INTRODUCTION.

WHAT God maketh good, ſtriveth the Devil always to make bad, and is therefore called a Deſtroyer; God created Man to be immortal, and made him to be an Image of his own Eternity; nevertheleſs, through Envy of the Devil came Death into the World. In theſe Words is laid before us three Images. *1ſt.* Of *God.* *2d.* Of the *Devil*, and *3d.* Of *Death.*

Firſt, The *Image* of God. Which is the nobleſt and beautifulleſt Image: For as God is the higheſt Good, ſo had he favoured Man with the ſame Image, for all what is good, he will willingly part to others of his Goodneſs. Here we can ſee how holy, wiſe, true, righteous and good God is in his Eſſence. According to this Image did God create Man. As God is immortal, and governs all Things, ſo had he likewiſe created Man to Life everlaſting

everlasting, and to be a Ruler over all his handy Works; and as a Father can see his own Image in his Child, and be rejoiced thereover, so could God see his own Image in Man, and be rejoiced thereover, as over hi best and noblest Creature.

Second, The *Image* of the Devil. The Devil being envious over the happy State of Man, did be-grudge them the precious Image, wherewith they were honoured in the Creation, and strove to bereave them thereof, and to give unto them his own deviliſh Image; wherefore, under the Shape of a natural Serpent, did deceive them by Lies, to eat of the forbidden Tree's Fruit, whereby they lost the precious Image of God, and received, instead thereof, the Image of the Devil; which consisteth in Darkness in their Senses, Unbelief in their Reason, bad Desires in their Affections, great Disorder in their Members, and horrible Terrors in their Consciences.

Third, The *Image* of Death. Death was no ways to be found before the Fall. But after the Fall, *Sin entered into the World, and is now over all.* Rom. v. 12. The Transgression of our First Parents was a Port, wherethrough Death entered into the World, so that we must all die now for their Sake. This Image of Death entered into the World, with three horrible Faces; wherefore we must be afraid, and call him, *The King of Terrors:* The First Face Job xviii. 14. terrrifies the Body, the Second the Soul, and the Third both Soul and Body: The First is the temporal Death, the Second the Spiritual, and the Third the Eternal: The First is when Soul and Body part, the Second is when God departs from us with his Grace, and the Third is the Pain of the damned in Hell. This triple Death is comprehended in these Words; *Thou shalt surely die.*

In such Misery are we brought through the Sin of our First Parents, as we can see of our Text's Words; whereof we will remark these Three Parts,

First, *How Satan in the Shape of a natural Serpent did deceive our First Parents.*

Second, *How they were persuaded and did consent.*

Third, *What Punishment followed thereon.*

Explanation of the Text. Part I.

I. How Satan in the Shape of a natural Serpent did deceive our First Parents.

When Satan was plunged out of Heaven, he did not tarry long; but after Men were created and placed in Paradise, then went this turbulent and wicked Spirit in there and tempted them to fall off from their Obedience; he was now become so raving, that, if it had been in his Power, he would have destroyed the whole Creation, and therefore began first with Man; who was the noblest Creature on Earth, made in the Likeness of God, after his own Image, and for better Execution of his hellish Proposal, chose the Serpent on Account of its Subtilty. We see herein following,

1. The Deſcription of the Serpent, whereof our Text ſays: *Now the Serpent was more ſubtil than any Beaſt of the Field which the Lord God had made:* Birds of one Feather, flock together. The Devil is ſubtil, and having a ſubtil Intention, thought therefore that the Serpent, being likewiſe ſubtil, was beſt able for the executing of his wicked Deſign. There is great Subtilty aſcribed unto the Serpent; ſo well in defending itſelf, as in hurting of others. In defending itſelf, when he wants to change his Hide, then creepeth he between two Stones, when his Eyes are dim, becauſe he is all the Winter in dark Holes; then rubbeth he them in the Spring with Fennel, whereby they become clear again; when any one will beat them with a Stick or Stone, then is he moſt careful of his Head, wrinkling his Body round it, knowing that he cannot live after his Head is hurted; he keeps always his Poiſon in his Throat, that he can have it ready when it is wanted; when he goes to drink he lays down firſt his Poiſon, which he takes up again after he has drunk; he ſtops his Ear with his Tail, that he ſhall not hearken to the Voice of Charmers, charming ever ſo wiſely; he does not ſtay in his Holes, neither in unfrequented Places, but always by the Paths by the Way; ſuch Subtilty can we find by the Serpent after the Fall; much ſubtiler has he then been before the Fall. In this natural Ser-
Rev. xii. 9. pent had the Devil hid himſelf, and is therefore called, *The old Serpent, which deceiveth the whole World*; and ſpake with *Eve* out of this natural Serpent. We ſee,

2. The Addreſs of the *Serpent* to the Woman. *Eve* was made of God Miſtreſs over all the Creatures; and was therefore not afraid of the Serpent, whom ſhe knew to be one of the Creatures, but ſhe was not aware
1 Tim. ii. 14. of, that it was the Devil who ſpoke to her out of the Serpent; ſhe was aſtoniſhed, thinking there was ſome Miſtery in it; wherefore St. *Paul* ſays; Adam *was not deceived, but the Woman being deceived was in the Tranſgreſſion.* The Meaning is, that *Adam* was not deceived of the Serpent, but perſuaded of the Woman. We ſee,

3. The Speech of the *Serpent* to the Woman. The Devil uſeth not here his own Words to *Eve*, intreating and perſuading her to eat the forbidden Tree's Fruit: No, but he uſes God's Words; ſaying, *Yea, hath God ſaid:* He ſpeaks to her, *Firſt*, by Way of queſtioning, as if he would ſay, ſhould that be the true Intent of God's Words, that ye ſhould not eat of that one ſingle Tree, ſince he has given you free Leave to eat of all the other Trees in the Garden? Certainly *Eve* thou haſt not underſtood God's Words rightly; he never intended to bereave you the Uſe of the beſt Tree, and, if he had even ſaid ſo, it is not his earneſt, and even if it was his earneſt, what great Crime would that be to eat of one Tree's Fruit, more than of another? Should that be ſo dangerous that God ſhould forbid it under threatning of ſuch ſevere Puniſhment; that cannot be, it is a bad Conſtruction of your own. *Secondly*, by denying the Words of God, ſaying to the Woman; *Ye ſhall not ſurely die:* Ah, thou Liar, hereof can we ſee and perceive, that the Devil is a Liar, Blaſphemer, Deceiver, and a proud Spirit. He

He is a *Liar*; for he ſays, *Ye ſhall not ſurely die.* Whereof we all are convinced to the Contrary; therefore did our Saviour call him, *a Liar, and Father of Lies*; for he was the firſt Inventor of Lies.

He is a *Blaſphemer.* His Words are always againſt God; God had ſaid, *Ye ſhall ſurely die*; he ſays the Reverſe, *Ye ſhall not ſurely die.* Is not this the greateſt Blaſphemy?

He is a *Deceiver.* He ſpeaks one Thing and thinks another; he gives good Words of a falſe Heart, and covers his helliſh Intention with Honey-Words. He muſt therefore be the King of the *Locuſts*, who had *Faes as the Faces of Men; and Hair as the Hair of Women, and Teeth as the Teeth of Lions, and Tails like unto the Scorpions, with Stings therein.* Rev. ix. 7, 8.

He is a proud *Spirit.* He places his own Words before God's, and will be believed before God; as here in our Text. *Thirdly*, Speaketh the Devil to *Eve* by turning the Word of God, ſaying, *God doth know that in the Day ye eat thereof, then your Eyes ſhall be opened: And ye ſhall be as Gods, knowing Good and Evil*; God had never ſaid this; but barely forbidden the eating of the Fruit, under Puniſhment of a ſure Death. Alſo did the Devil deceive *Eve*, and brought her to doubt on God's Words; and ſhe conſented at laſt. Every one muſt therefore be cautious for the firſt Inſtigations and Temptations of the Devil, and let his Saying be ever ſo flattering and pleaſing, yet muſt we be on our Guard. He appears as a Fox, but turns at laſt to a Lion. Hence follows two Queſtions, namely, What Cauſe there was for Man's Fall? And, what Method the Devil uſes commonly in his Temptations.

The firſt Queſtion is; What Cauſe was there for Man's Fall? Not God: For he had abſolutely forbidden the eating of the Tree's Fruit. And what God forbids, he will not have done. Beſides, God had threatened the eating thereof with certain Death. Therefore ſhall no Man ſay; It is through the Lord, that I fell away: For, thou oughteſt not to do the Things that he hateth; and he hath no need of the ſinful Man. But there is three Cauſes of the Fall of our firſt Parents; as, 1*ſt*, The Devil. 2*dly*, Themſelves. And, 3*dly*, The natural Serpent.

The firſt Cauſe of the Fall of *Adam* and *Eve* was the Devil, who did deceive them; he did uſe two moving Arguments to deceive them with, the firſt, was that in ſhewing them the great Advantage they would have thereby; *that they ſhould be as Gods.* The ſecond, the loſing or miſſing of the Puniſhment, wherefore they were afraid that they ſhould not die. The Devil knew full well, that if he could but remove their Dread of the Wrath of God, he then might eaſily prevail upon them, and ſo obtain his Deſire and Intention.

The ſecond Cauſe was *Adam* and *Eve* themſelves, who, of their own Free-Will, without any Neceſſity, did conſent, and tranſgreſs the Command of God; which they eaſily could have obeyed, for God had given them Power enough to withſtand, and a Free-Will to do as they would;

therefore are they the Cauſe of their own Fall, ſince they did abuſe their Free-Will. Will any one ſay, God conſented hereto, ſince he could eaſily have prevented it if he was willing? We anſwer hereto, That the Cauſe cannot be aſcribed to God, who had conſented thereto; for he had given them Strength and Power enough to withſtand all Temptations, ſince they were created in his own Likeneſs. I will illuſtrate this with a Similitude: When a King builds a Fort or Caſtle, and provides therein neceſſary Means for the Defence thereof againſt an Enemy who is approaching, and orders, in the mean while, the Governor, not, on Pain of Death, to deliver the City to the Enemy; could the King be blamed if the Governor was to ſurrender? No; is not the Fault in the Governor who acted againſt Orders? And the King, who had furniſhed the Place ſo well, is blameleſs; but the Governor is worthy to be puniſhed: Likewiſe is it with the Fall of our firſt Parents; God had created them in his own Image, where-through they were adorned with ſuch precious Gifts, that they could have withſtood Temptations. They knew God's Command; God was not obliged to defend or guard them, for that would have been, as if the Image of God was not in full Perfection in them; therefore their Fall can be aſcribed to none elſe but their own abuſing of their Free-Will; neither would God have prevented their Fall, becauſe he wanted to prove their Obedience: The Command was not ſo difficult but that they could eaſily have obeyed the ſame. The Command that God gave after the Fall to *Abraham*, concerning the ſacrificing of his Son *Iſaac*, was more difficult and hard; yet he was willing and ready to obey, and would have fulfilled the ſame, if God had not hindered him in the Fact. *Jonadab*, the Father of the *Rechabites*, commanded his Sons, and their Poſterity, that they ſhould drink no Wine; this Command they did obey, and even when the Prophet *Jeremiah*, according to the Command of the Lord, did aſk them to drink Wine, anſwered; *We will drink no Wine:* Much eaſier could *Adam* and *Eve*, being in the State of Innocence, have obeyed the Command of God, concerning the eating of the forbidden Fruit.

Jer. xxxv. 6.

The third Cauſe is the natural Serpent, in whom the old Serpent the Devil was hid. *Moſes* mentions the Serpent; and that it was a natural Serpent, we can ſee by the Curſe God pronounced againſt him; *Upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat:* And, that the Devil was in this Serpent, we can prove, partly, that the Serpent ſpoke; partly of the ſubtil Speech; partly of the Saying of our Saviour; *That the Devil is a Murderer and Liar from the Beginning:* And partly of the Words of St. *Paul*; *The Serpent beguiled* Eve *through his Subtilty*; and therefore is the Devil called, *An old Serpent.*

Gen. iii. 14.

John viii. 14

2 Cor. xi. 3

Rev. xx. 2.

The ſecond Queſtion is; What Method the Devil uſes commonly in his Temptations? This we ought to obſerve well, the better to guard ourſelves, ſince it helps greatly towards the obtaining a Victory, rightly to know the Strength of our Enemy; and we ſhall find that, 1ſt,

1*ſt*, The Devil attacks Men always on the weakeſt Side, for his better Advantage: He entered firſt into a Parley with *Eve*, and not with *Adam*; he thought her the weakeſt of them both, and therefore the eaſieſt to perſuade: He acts always in his Temptations the Part of an experienced General; therefore we ſhould always be watchful and careful, *And take on the whole Armour of God:* For the Devil can, of little Cauſe, take Opportunity to tempt us. Eph. vi. 13.

2*dly*, The Devil begins moſtly with ſmall, but ends with great Temptations. He made *Eve* believe firſt, that the eating of the Tree's Fruit was not ſuch a great Crime as ſhe imagined. When he tempted our Saviour in the Wilderneſs, he began with Stones, but ended with the Kingdoms and Glory of the World. *Judas* began with a Kiſs, but ended with a Halter. We ſhould therefore withſtand Temptations in the very firſt Beginning, and not let the Devil ſpend the leaſt Thread in our Thoughts; for he will at laſt make Cords thereof to bind us with. Had *Eve* ſtopped her Ears from the Serpent, then ſhe would not, nor her Offſpring after her, have heard of ſo many Misfortunes, that happened daily in the World.

3*dly*, The Devil brings forth, and makes uſe of the Word of God; but he either alters it, takes from it, or adds to it, as he ſees moſt advantageous. He began in his tempting of our Saviour with God's Word, but left out what he found againſt himſelf. When Pirates intend Miſchief, then do they hang out falſe Colours; ſo doth the Devil, when he uſes God's Word; and he will always gain thereby, if we are not on our Guard: And how horrible the Fall of our firſt Parents was, we can better diſcern, when we conſider the following Circumſtances, of the ſecond Part of my Diſcourſe; which is, PART II.

II. How *Adam* and *Eve* were perſuaded, and did conſent.

Here we have to conſider the following; *Firſt*, who did Sin; and, *Secondly*, The Crime or Sin itſelf.

1. Who did Sin. *Adam*, *Eve*, and all their Poſterity.

Eve made the firſt Step towards the Fall; firſt, by entering into Parley with the Serpent. We may ſuppoſe that *Eve* was walking in the Garden, admiring the beautiful Creation that was given under the Dominion of Men; at laſt ſhe came to the forbidden Tree, where ſhe ſtood, beholding the Tree, and wondering at the Fruit thereof; and likewiſe meditating on God's Command concerning the eating thereof: Thereon appeared the Serpent, and entered into Diſcourſe with her, and at laſt deceived her. We can ſee hereof, that it is not good to enter into Familiarity or Diſcourſe with the Devil, for he is too ſubtil for us. Secondly, by departing from the Word of God. He is certain that *Eve* had no Thoughts of departing from God's Words, neither of tranſgreſſing the Command; for we can ſee that ſhe began in her own Defence with the Words of God; had ſhe continued ſo, ſhe would have withſtood the Temptation; but, when

when ſhe afterwards began to fickle, firſt with adding to the Word of God, namely, *neither ſhall ye touch it*; and then with a ſort of a doubtful May-be; *Leſt ye die.* Then found the Devil it eaſy to deceive her; When we begin to doubt on the Word of God, then beginneth our Faith to diminiſh, and when that diminiſhes, then cometh the Devil nearer and nearer; as we can perceive of *Eve*; as ſoon as ſhe began to doubt on the Words of God, then began bad Deſire for the forbidden Fruit to riſe in her Thoughts; for ſo ſtands it in our Text: *She ſaw that the Tree was good for Food, and pleaſant to the Eyes, and a Tree, to be deſired to make one wiſe.* We ſhould therefore remain firm by the Words of God, and not add to it, nor take from it, for we ſhew the greateſt Obedience to God thereby.

Adam's Fall is deſcribed with few Words. *And ſhe gave alſo unto her*
1 Tim. ii. 14. *Huſband with her, and he did eat.* Altho' *Adam* was not deceived of the Serpent by the Woman, yet was their Crime alike, as the Iſſue has convinced us of. None of them could be excuſed, for they tranſgreſſed both; *Adam* acted here fooliſh, thoughtleſs, and deſpiſing.

Fooliſh. For he obeyed his Wife more than God, and ſhewed thereby, that he loved her more than God. He is more to blame, than *Solomon*
1 Kings xi. 4. was, whoſe *Heart was turned away from God by his Wives.*

Thoughtleſs, He took the Fruit from *Eve* in his Hands, not conſidering from what Tree it was taken.

Deſpiſing, He ſaw that *Eve* did not die on the Spot, according to the Threatening of God, and therefore doubted on the Truth thereof. Hereof we can now be convinced, that departing from the Word of God is a
Luke vi. 39. Beginning to all Sin. It went worſe here, than our Saviour ſays: *When the Blind leads the Blind, they both fall into the Ditch: Adam* and *Eve* did not alone fall into the Ditch of God's Judgment through their Tranſgreſſion, but alſo,

1 Cor. v. 6. Their whole Offspring were brought thereunder: *For as a little Leaven*
Iſa. xviii. 2. *leaveneth the whole Lump of Dough*; So has the Tranſgreſſion of *Adam* and *Eve* corrupted all Mankind; and it goes as the Prophet ſays; *The*
Rom. vii. 14. *Fathers have eaten ſower Grapes, and the Childrens Teeth are ſet on Edge.* For we have all ſinned in *Adam*, and are diſobedient, deſiring what is
Gen. viii. 21. forbidden, yea, *The Imagination of Man's Heart is evil from his Youth.*

2. The Crime of Sin itſelf, conſiſting in theſe three Parts; Firſt, the departing from God: Secondly, the eating of the forbidden Fruit, and, Thirdly, in the tranſgreſſing of all the Commandments.

In departing from God. When *Eve* believed the Serpent, ſhe departed from God, in doubting his Word, and God departed again from her; whereupon followed Darkneſs and Unbelief, and *Eve* became *as an*
Iſa. lxiv. 6. *unclean Thing, and her Righteouſneſs as filthy Rags, and faded as a Leaf.*

In the eating the forbidden Fruit. It went with *Eve*, as St. *James* ſays,
James i. 14. *Every one is tempted, when he is drawn away of his own Luſt, and enticed.*

Then

Then when Luſt has conceived, it bringeth forth Sin, and Sin, when it is finiſhed, bringeth forth Death. *Eve* did hearken to the Words of the Serpent, and was taken in with his Subtilty; thereupon beheld ſhe the Tree, *and ſaw that it was good and pleaſant.* Alſo did the Sin enter from her Sight into her Thoughts, and from her Thoughts into her Heart, with bad Deſire to eat and taſte thereof, which ſhe at laſt fulfilled. We can ſee hereby, how gradually Sin cometh; it ariſes firſt in the Thoughts, then in the Heart with bad Deſire to fulfil the ſame; then, after our Inclinations are gratified, followeth Death; therefore ſhould we always withſtand wicked Thoughts, that may ariſe in us, that they may make no Progreſs. It ſeemeth a ſmall Crime to eat of a Tree's Fruit; but in the Commands of God, we ſhould look moſtly on the Perſon, who commands, and not on the Command itſelf.

In the Tranſgreſſing of all the Commandments. When *Adam* and *Eve* broke the Command of God, and eat of the forbidden Tree's Fruit, then broke they likewiſe all the Commandments; for in this firſt Law was concealed the ſecond Law, comprehending the Ten Commandments, and made themſelves liable by their Tranſgreſſion to the Judgment pronounced; which brings me to the third Part of my Diſcourſe; which is,

III. What Puniſhment followed thereon. PART III.

We read in our Text, *And the Eyes of them both were opened, and they knew that they were naked.* Their Conſcience awakened, and they ſaw how much Good they had loſt, and how much Evil they had brought on themſelves and their Offspring, with their Diſobedience. We ſee here, that,

Firſt, Their Eyes were opened, namely, the Eyes of their Conſcience, and of their Body. The Eyes of their Conſcience were opened: They remembred two Things, 1*ſt*. The Command of God, whereafter they were to live; and 2*dly*, Their Sin, wherewith they had tranſgreſſed; and did conclude thereby, that the Puniſhment wherewith they were threatned, would certainly follow: For, what is Conſcience but a Concluſion in our Thought, that, conſidering on one Side the Commandment, and on the other Side the Tranſgreſſion of ſuch Commandment, there follows thereon, the Concluſion of a Puniſhment? Hereby aroſe Terror in their Conſciences, ſo that they did hide themſelves among the Trees in the Garden: *For the Wicked fleeth when no Man purſueth; and every One that doeth Evil, hateth the Light.* Their Hearts did ſhake like the Trees, and they trembled even like a ſhaken Leaf, and could complain as King *Saul: We are ſore diſtreſſed, for God is departed from us.* The Conſcience regulates itſelf by our Actions, like our Pulſe after our Health, and the Diſpoſition of the Body. If we do right, it excuſes us; but if we do unright, it accuſes us, and condemns us. *Adam* and *Eve* had no Accuſers, yet they were afraid and hid themſelves. Whereby came their Fright on them? By their Conſciences, making this Concluſion; He that tranſgreſſes the Command of God, is liable to Puniſhment. We have

Gen. iii. 8. Prov. xxviii. 1. John iii. 20. 1 Sam. xxviii. 15. Rom. ii. 15.

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have transgressed the Command of God with eating of the forbidden Fruit; therefore are we liable to the Punishment pronounced by God, which is, *Ye shall surely die.* Such a Power has the Conscience, and every one must bend under it; for none can run away from himself. It goes with a troubled Conscience as with a sick Person, who changes his Bed often, and is carried out of one Room into another, and cannot get rid of his Sickness: The Conscience is as a sleeping Lion, who, when he awakes roars, and tears his Booty. When does Conscience awake? Sometimes, when the Crime is committed, as here in *Adam* and *Eve*, who, after they had eat, *saw that they were naked.* When King *Manasseh* was led Captive to *Babylon*, then awakened his Conscience, and he prayed unto the Lord his
Gen. xlii. 21. God; sometimes long after. The Conscience of *Joseph*'s Brethren, did not awake before Twenty-three Years after they had sold him: Sometimes
2 Sam. xvii. 23. when our Proposal miscarries; as *Ahithophel.* The Thief, who was taken
Luke xxiii. 41. in a Murder, said, when his Conscience awakened; *We receive the due Reward of our Deeds.* Sometimes does the Lord himself awaken our Consciences, either by an outward Token, or an inward Thought. By an outward Token, as here in *Adam* and *Eve*, who, when *they heard the Voice*
Gen. iii. 8. *of the Lord God walking in the Garden, hid themselves among the Trees.*
Daniel v. 6. When King *Belshazar* saw the *Part of the Hand, that wrote upon the Plaister of the Wall, then became his Conscience so terrified, that his Countenance did change, and the Joints of his Loins were loosed, and his Knees smote one*
Num. xxii. 28. *against another.* *Baalam*'s Conscience was awakened by the opening of his
Mar. xiv. 72 *Ass's Mouth*; and St. *Peter*'s by a *Cock's Crow.* By an inward Thought, either of the Action, which we find is not right, as *Judas*; or of the Place
Hab. ii. 11. where the Crime is committed, as the Prophet says; *The Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it.* But the Conscience shall never continue sleeping always. We can well subdue our Conscience for some Time, but we can never destroy it; although we may make him fall asleep, like a drunken Man; but when he awakens, he will be worse: As one who has got a Thorn in his Foot, the longer it has staid in, the more Pain it causes; and is therefore more dangerous.

The Eyes of the Body were opened. *They knew that they were naked.* They were naked before the Fall, but this Nakedness was an Honour to them; but after the Fall it became a Shame, therefore did *they sew Fig-leaves together, and made themselves Aprons.* Here began the Strength of God's Judgment to have Effect on their Bodies: They did not die on the Spot, yet the Messenger of Death began to work in their Bodies, and made them remember that they should die. Their Souls were naked, they lost the Garment of Holiness and Righteousness, wherewith they were
Luke x. 30. adorned in their Creation; and became like the Man fallen among the Murderers. As one stareing up in the Air after what he cannot reach, falls in a Pit; so did *Adam* and *Eve*, striving after what they could not obtain, fall into the Pit, that the Devil had dug for them; namely, in the Wrath of God.

Second,

2. They were afraid of God. They did converſe with God before the Fall, as Children with their Father: But now after the Fall they flee away from him, like Criminals from a ſevere Judge; and hid themſelves, as if God could not ſee nor find them. Hereof we can perceive, the Darkneſs in their Underſtanding, which they received inſtead of their former Wiſdom. *Adam* was now become ſo wicked, that when the Lord called him, inſtead of giving God full Honour, and confeſſing his Crime, he thought to hide the ſame, and when he found that would not do, then wanted he to excuſe himſelf, and to lay all the blame on the Woman, and conſequently on God, of whom ſhe was given, ſaying: *The Woman, whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat.*

3. They were afraid of the Severity of the Judgment, *ye ſhall ſurely die. Adam* did not die at once, but lived Nine Hundred and Thirty Years after, yet found he the Effect of Death, as well in his Body as Soul. In his Body, with Sickneſs, Misfortunes, and hard Labour. In his Soul, with diſpairing to overcome that which the Lord was ſo gracious to promiſe, *The Seed of the Woman ſhall bruiſe the Serpent's Head.* This Promiſe was the only Comfort to *Adam* and *Eve*, and every one ſhall, by a true Faith in the ſame, be ſaved to Life-everlaſting.

The Lord help us graciouſly in all our Need and Wants, both temporal and ſpritual, and free us from the eternal Death and Damnation, for the ſake of our bleſſed Saviour Jeſus Chriſt. AMEN.

XI. SERMON.

OF

The ORIGINAL SIN.

The Text, PSALM, LI. 5th Verſe.

Behold, I was ſhapen in Iniquity: And in Sin did my Mother conceive me.

INTRODUCTION.

AS *the Tree is, ſo is its Fruit: A good Tree doth not bring forth bad Fruit, neither a bad Tree good Fruit.* Our firſt Father *Adam* was in the Beginning a good Tree; he was created after the Likeneſs of God in Righteouſneſs and Holineſs, but he became through his own Folly, a bad Tree, full of Sin and bad Deſires, and we his Offſpring are become like him; as the Apoſtle St. *Paul* ſays to the *Romans*, Chap. v. 12. *As by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned.* The Apoſtle lays before us three Things, in theſe Words;

Firſt, The Root and Origin of all Sin. All Evil in the World, either Sin itſelf, or Puniſhment for Sin, namely, Sickneſs, Plague, War, Hunger, and at laſt Death, are entered into the World by *Adam* and *Eve*; for they were both but one. Wherefore *Adam* ſaid; *This is Fleſh of my Fleſh,* Gen. ii. 23. *and Bone of my Bone. Syrach* ſays; *By the Woman came the Beginning of Sin, and through her we all die. Syrach* has regard, in theſe Words, to the Order in the Sin-Fall of *Adam* and *Eve*: *For* Eve *was deceived firſt,* 1 Tim. ii. 14. *and afterwards* Adam; yet bears *Adam* the Fault thereof, ſince Sin was tranſplanted by him in Men, and they have the Original Sin from him. And the Tranſgreſſion of *Adam* in *Paradiſe* is become ours by Heirſhip. *Adam* ſinned when he took the forbidden Tree's Fruit, and eat thereof, whereby he loſt the Image of God, and for fear of Judgment, *hid himſelf among the Trees in the Garden.* We have ſinned in Communion with *Adam*, for we were in him, and are his Offſpring, and are become guilty in the ſame Puniſhment of Sin like him; likewiſe have Part with him in the Promiſe concerning the Seed of the Woman.

Second,

Second, How this Evil has ſpread itſelf over the whole World, and paſſed upon all Men. Not one of *Adam*'s Children is free from Sin: *Who can give a clean of an unclean? Not one.* When *Adam* did promote his Generation by Procreation, then did he in the Moment of Conception, communicate the Original Sin to them. *And* Adam *begot Children in his own Likeneſs.* Now if the Likeneſs of *Adam* after the Fall was ſinful, therefore could his Children not be otherwiſe. Alſo is then Evil brought down from Generation to Generation, and is paſſed upon all Men. Whereupon followeth,

Third, Puniſhment: Death entered into the World, and paſſed upon all Men. As a great Warrior, who after a Victory enters into the Camp of the Conquered, and cuts down and deſtroys every one without Exception of Perſons. The holy Children of God, have always complained heavily over the *Original Sin*, and in Particular, the Pſalmiſt King *David*, in our Text, whereof we will ſpeak under theſe Two Heads,

FIRST, *That there is an Original Sin.*

SECOND, *Wherein the Original Sin conſiſts, and how it deforms Men.*

EXPLANATION of the TEXT. PART I.

I. That there is an Original Sin.

The Children ought not to lay up for the Parents, but the Parents for the Children. *Abraham* gave unto his Son *Iſaac*, all that he had. King *Jehoſhaphat*, gave unto his Children many Gifts of Gold, Silver, and Jewels. But our firſt Parents *Adam* and *Eve*, have left unto us their Offspring, a miſerable Heirſhip, namely, the Original Sin; whereof the Pſalmiſt complaineth in our Text, ſaying, *Behold, I am ſhapen in Iniquity: And in Sin did my Mother conceive me.* The Spirit of the Lord will, with the Word *Behold*, ſhew us as with a Finger, *Adam* and *Eve*, who tranſgreſſed firſt, and thereby, loſt the Image of God, and afterwards begot Children in their own Likeneſs in Sin; which is extended to us all. The Pſalmiſt will ſay, thereby: *Behold my miſerable Condition. Is that a Wonder that I have ſinned, ſince I am ſhapen in Iniquity, and conceived in Sin? My whole Nature is polluted with Sin; not alone my Body, and all its Members, but even my Soul, and all its Faculties, ſo that there is not one Drop of Blood in me but what is ſinful; yea, the Malice is bred in me, even from the Moment of my Conception.* Is not this a charming Heirſhip? What can be ſaid plainer? The Pſalmiſt ſays not, *I have killed* Urias, *I have committed Adultery?* No, but he comprehends his whole Nature, as in one Bundle, ſaying, *I am ſhapen in Iniquity, and conceived in Sin: The Seed whereof I am conceived is, and was polluted: The Clay whereof this my Veſſel was made, was unclean and curſed:* We can prove of theſe Words of *David*, 2 Cor. xii. 14.

1. That there is a Sin derived from *Adam* and *Eve*, and extended to all Men, called, the Original Sin. Which Sin we of our firſt Parents,

and bring with us into the World, when we are born; yea, even the Seed of our firſt Parents is ſo tranſplanted, *That the Seed of our Parents whereof we are conceived, is polluted and curſed.* This we can prove,

1 *ſt*, Of many other Texts in the Scripture, as well in the Old as New
Gen. v. 3. Teſtament. We read of *Adam*; that *he begot a Son, not after the Image of God in Holineſs and Righteouſneſs; but in his own Likeneſs, after his Image.* Since the Image of *Adam* was after the Fall, become ſinful, therefore did he beget ſuch-like Children. The Lord himſelf complains over the
Gen. viii. 21. Corruption of Man's Heart, ſaying: *The Imagination of Man's Heart is Evil from his Youth.* The Word in the ground Text ſignifieth not alone *Youth*, but even *Infancy*; and in another Place it is continually
Gen. vi. 5. explained. *Every Imagination of the Thoughts of his Heart is only Evil continually.* Is it a continual Evil? Then certainly it begins on the Day of our Birth, and ends on the Day of our Death. *Job* ſays, *Who can*
Job xiv. 4. *bring a Clean of an Unclean? Not one.* In a Hoſpital there is none but ſick and infirm: Of leprous Parents are leprous Children born: Of an unclean Fountain flows forth unclean Water: Of a bad Tree comes bad Fruit. And theſe are the Words of our Saviour, *That which is born of the Fleſh is Fleſh.* The Meaning is: They that are born of ſinful Parents, are likewiſe ſinful; excluded from the Kingdom of God, wanting the Regeneration, although they may be born and conceived of pious and regenerated Parents: For, as a learned Father begets an unlearned Son; ſo do regenerated Parents beget unregenerated Children. We can prove it,

2*dly*, Of other certain Proofs grounded on the Word of God. Why did God ordain the Circumciſion in the Old Teſtament? For no other Reaſon, than that Men ſhould be thereby received again into the Covenant with God; and without receiving this Covenant, they were to be cut off from the People of God. Why was the Purification of Woman after Child-bearing, ordained by God? Not becauſe they became unclean by Child-bearing, but for the natural inbred Sin, wherein Children are conceived and born. Yea, why are Children baptized now a-days?
Eph. v. 26. *That they may be ſanctified, and cleanſed from the Original Sin, with the waſhing of Water by the Word in Baptiſm*: Therefore is Baptiſm called,
Titus iii. 5. *The waſhing of Regeneration, and renewing of the Holy Ghoſt.* We can prove it,

3*dly*, Of Experience. Conſcience convinces every one, that there is in him a bad Root, and a poiſonous Fountain, wherefrom ariſes all evil Actions, Words and Thoughts; and this Foundation is Man's Heart, which is the Office of all Wickedneſs. We can perceive it of Children, that they are naturally more inclined to Evil than Good; and that they are more apt to learn Vice than Virtue; and if they had their full Freedom, they would grow up in all Wickedneſs and Immorality; yea, even againſt their own Parents. How unwilling is not a Child to go to School? What Labour and Trouble has not a School-

maſter

master, with Instructions and otherways, to bring the Child to what is good? And yet for all this, some Children are so corrupted, that Nothing will prevail upon them: All this arises from the inbred wicked Nature, polluted with Sin.

1. We can prove of our Text, That this Sin is called the Original; not that it has been from the Beginning of the Creation; for God did not create any Evil, much less Sin and Death; neither, that Man's Nature was created Evil, for Man was created upright: But it is called Original, in regard to the three following Reasons.

First, In regard to the Root, which is, *Adam* the first Father, who sinned first, and from him is the Original Sin transplanted upon all Men; for as *Adam* did transgress against the Divine Majesty, so are we, his Offspring, partakers not alone of his Crime, but also of the Punishment.

Secondly, In regard to all Men, who never receive Life from their Parents, except in and by this Original Sin, which sprouts up with us even from the Moment of our Conception; like a bad Tree, sprouting up from a bad Seed.

Thirdly, In regard to the actual Sin, which is the Fruit of the Original Sin: Foul Water of an unclean Fountain: Therefore is the Original Sin called by several Names in the Scripture; as, *The secret Faults*; Psal. xix. 13. because it is so deep rooted in Nature, that none can rightly understand the Power and Effect thereof, except God will place it in *the Light of his Countenance.* Psal. xc. 8. Human Nature may seem as clean as possible, yet is the sinful Corruption so deep rooted in it, that we can never get quite rid thereof, before we depart this Life; St. *Paul* calls it; *A Sin that dwelleth in us.* Rom. vii. 17. We cannot turn him away like a Stranger; it takes Lodging in and by us, when we are conceived, and will not quit his Lodging, before the earthly House of our Bodies shall be dissolved, and our Souls shall be *cloathed with a House, which is from Heaven.* 2 Cor. v. 2. The Psalmist prays; *That God will not remember the Sins of his Youth.* Psal. xxv. 7. It is called Sin of Youth, because Sin appears always first in Youth; as long as a Child lies in the Cradle, or is carried on the Arm, we cannot well perceive the Original Sin; but when the Child grows up to Three, Four or Five Years of Age, then does the Original Sin appear, which must be corrected; for, *Foolishness is bound up in the Heart of Youth or Child, but the Rod of Correction shall drive it far from him.* Prov. xxii. 15.

The old Church Fathers have called this Original Sin; *The Enmity of the Serpent*; *the old Sickness*; *the first Sin*; *the inbred Sin*; *Nature's Fault and Infirmity, and the natural Evil*; not that it is Nature itself, but because it begins with Nature. We come now to the second Head,

II. Wherein the Original Sin consists, and how it deforms Mankind.

We can conclude of my Text's Words, wherein the Original Sin consists, *Behold I am shapen in Iniquity, and in Sin my Mother did conceive me:* Which, according to the ground Text, is; *My Mother is become warm*

with

with me; thereby confeſſing and acknowledging, that his whole Nature, both in Soul and Body, is polluted with Sin; yet is this Original Sin not Nature or Eſſence of Men, but it is natural; for we muſt make a Difference between Nature and the Faults of Nature: Nature was good from God, but the Fault of Nature is evil from the Devil. Chriſt took on human Nature, but not the Fault of human Nature; for, *He was without* Heb. iv. 15. *Sin:* Alſo is then the Original Sin, a natural, a corporal, a univerſal, and a pernicious Wound.

It is a *natural* Wound. It is not cut in our Clothes, but born in our Fleſh: And this natural Evil ſhall remain in us, as long as we live in this World.

It is a *corporal* Wound. Not that it is alone in our Fleſh, or in them Parts; which we have in common with the Beaſts, but becauſe it begins in us at the Conception of our Bodies, and remains in us until the diſſolving again of our Bodies.

It is a *univerſal* Wound, and extends to all Men. The greateſt King muſt complain hereof, as well as the meaneſt Beggar; yea, even the Virgin *Mary*, the Mother of our Saviour, was not free from the Original Sin. This Honour alone is attributed to Jeſus Chriſt, *Who is holy, harm-* Heb. vii. 26. *leſs and undefiled, and ſeparate from Sinners.*

The Children of pious and regenerated Parents, are likewiſe born and conceived in the Original Sin; for the begetting of Children is a Work of Rom. xi. 16. Nature, and not of Grace. Well, ſays St. *Paul*, *If the Root be holy, ſo are the Branches.* We muſt not underſtand here, an inward Cleaneſs or Purity of Heart, wherewith Children ſhould be born; no, but we muſt underſtand it, partly of the Freedom which the Children of the Faithful have before the Children of Unbelievers; namely, to be made Partakers of the Covenants and Means, whereby the ſpiritual Regeneration and Holineſs is given, partly, of the good and holy Life of the Children themſelves, that if they ſhould walk in the Steps of their pious Parents, they will be holy Branches of a holy Root; but if not, then they will not be holy Branches, although the Root might have been holy, as we can ſee of the Words of our Saviour to the *Jews*; *If ye were* Abraham's John viii. 39. *Children, ye would do the Works of* Abraham.

It is a *pernicious* Wound, and has corrupted the whole Man, and is, Soul and Body, both inward and outward, defiled with the Original Sin. Job xiv. 4. Don't *Job* ſay of the whole Man? *Who can bring forth a Clean of an* Job xv. 14. *Unclean?* And in another Place; *What is Man, that he ſhould be clean? And he, which is born of a Woman, that he ſhould be righteous?* Likewiſe complaineth the Plalmiſt in our Text; *That he is ſhapen in Iniquity, and conceived in Sin.*

The Soul is ſo deformed, that the Reaſon is become darkened in godly 1 Cor. ii. 14. Caſes: *The natural Man receiveth not the Things of the Spirit of God:* The Will is turned from God, and all what is Good to all Evil; we are

by

by Nature, as little inclined to Good, as a Stone thrown in the Air can ſtay there of itſelf. We always omit what God commands, and commit what he forbids. *The Heart is full of all evil Imagination and Thoughts, and is deſperately wicked, and contains the Depths of Satan.* The Affections are unruly, as a young Horſe that prances, not becauſe he is prick'd with the Spur, but becauſe the Bridle is taken off from him: Alſo are the Affections, that, if we but ſee or hear of any Thing that is pleaſing, whether good or bad, we at once, without further Conſideration, ſtrive to obtain the ſame; and therefore, we often do what we repent of afterwards, and act againſt our better Knowledge. The Body is ſo deformed, that it cannot be longer called the Temple of God, but, *The Body of Sin*, and, *The Body of Death.* The Members ſhould be Armours of Righteouſneſs, but are now become Armours of Iniquity. *The Tongue is a Fire, a World of Iniquity; it defileth the whole Body, and ſetteth on Fire the Courſe of Nature, and is ſet on Fire of Hell. The Hands are full of Blood; The Eyes are full of Adultery, and the Feet are ſwift running to Miſchief.* Therefore, if the Lord ſhould look on us in his Juſtice, we would be an Abomination in his Sight, and be deſtroyed in his Vengeance. *When the Anger of the Lord ſmote* Miriam, (*Moſes*'s Siſter) *the Cloud departed from the Tabernacle:* When King *Saul* had ſinned, and been diſobedient; *The Lord would not anſwer him:* The holy Angels are become our Enemies; for, as they are rejoiced of the Repentance of a Sinner, ſo are they likewiſe grieved of Tranſgreſſions. We ourſelves muſt complain of our *ſtinking Wounds*, and be aſhamed thereof. The Lord himſelf compares Man's Heart to a Fountain caſting up its Water, ſaying; *As a Fountain caſteth up her Waters, ſo caſteth ſhe out her Wickedneſs:* And this Wickedneſs will become, if full Freedom is granted, worſe than that of the unreaſonable Creatures. Anger will turn Men to Dogs; Lies to Sows; Subtilty to Foxes; Unrighteouſneſs and Extortion to Lions and Bears; Gluttony and Drunkenneſs to Swines; Envy and Hatred to Night-Owls, and Pride to Peacocks, and *ſo forth.* Herein we are all alike, and one is not better than another. King *David*, who is called in the Scripture; *A Man after the Heart of God*, ſheweth us with his Example, *That the moſt Pious is as well polluted and corrupted by Nature, as the Wickedeſt and Ungodlieſt:* Nature has made us all alike; for, *What is born of the Fleſh, is Fleſh.*

Gen. vi. 5. Mat. xv. 19. Jer. xvii. 9. Rev. ii. 24.

Rom. vi. 6. Rom vii. 24. James iii. 6. Iſa. i. 15. 2 Pet. ii. 14. Prov. vi. 18.

Num. xii. 9.

1 Sam. xxviii. 15.

Luke xv. 7.

Pſal. xxxviii. 6.

One might think we ſee, by daily Experience, that there are many; yea, even among the Heathens, who do not live according to the bad Deſires of their corrupted Nature; but on the contrary practice Virtues and Morality in all their Actions, live decent, and are very charitable. They have certainly no corrupt Nature; and muſt we not then therefore make difference between Man, and Man's Nature? We anſwer thereto, That we are all without Exception, Children of Wrath by Nature: And that we find ſome, who do not commit any outward great Crime; but

ſeem

ſeem to live a good and moral Life: Whereof we give the following Reaſons,

Firſt, Their own Reaſon, or the Law of Nature, which ſhews us what is good or evil, lawful or unlawful; for although the Reaſon is of human Nature, yet do they not live according to it, as they ought; but the greateſt Part live according to Nature itſelf, which is inclined alone to Evil. But they who have higher Thoughts and Deſires to correct the Faults of Nature, by Virtue and Morality; ſtrive to conquer Nature by a moral Life, in order thereby to obtain a good Name, and the Praiſe of Men; ſuch were many Heathens, who becauſe they found that Nature was ſo corrupted, and ſubject to ſo many Faults, did endeavour to ſubdue their natural Faults, with and by a moral Life; yet for all
Rom. xiv. 23. was their Virtues, nothing but ſhining Vices, becauſe they had no Faith. *For whatſoever is not of Faith, is Sin.* There are likewiſe many among the Chriſtians, who will not commit any bad Action, alone for the Sake of a good Name; yet, if ſuch could, under the Cloak of Juſtice, deceive any one, ſo that it ſhould never be found out, they would not omit it. This proceeds from the Original Sin; therefore ſeek they to hide away their Wickedneſs under the Cloak of vain Glory; but they are in the Sight of God, yea, even in their own Conſciences, nothing elſe *but eye Servants*, as our Saviour ſaid of the *Phariſees*.

The *Second* Reaſon is the Dread of Puniſhment. Men would often do their Neighbour Injury, or commit ſome groſs Crime or other, if they were not afraid of the Puniſhment, which the Law of the Country indicts them to, if they were found out.

The *Third* Reaſon is the Word of God. They who are convinced by the Word of God, and in regard thereto, do not put their bad Deſires
Gen. xxxix. 9. in Execution, but abſtain from all Wickedneſs through Love and Obedience towards God, are the beſt Chriſtians. *Joſeph* would not conſent to the Deſire and wicked Deluſion of his Miſtreſs, *becauſe he would not Sin againſt God.* A true Chriſtian obeys the Word of God, and bridles
Rom. viii. 19. thereby his Paſſions and Affections, and ſubdues his corrupted Nature, and is therefore regenerated. *For as many as are led by the Spirit of God, they are the Sons of God.*

We ſhould ſtrive after, and endeavour to underſtand the Articles of the Original Sin rightly. *Luther* ſaid, *None ſhould think that he is a good Divine, or underſtands the Scripture rightly, if he don't underſtand; or if he even diminiſhes the Original Sin.* Whereof ariſes ſo many Errors and Miſapprehenſions about Man's Free-Will in his Converſion, and the Cauſe of his Salvation, and of the Merits of our good Works? Thereof alone, in that we do not rightly conſider the Greatneſs of the Original Sin: We can never give due Honour and Reverence unto God, as long as we do not know our Sins: We can never ſincerely confeſs, that God is true, juſt, and merciful, if we do not acknowledge ourſelves to be

Sinners,

Sinners, and of a corrupted Nature, and Offspring of *Adam* and *Eve*: Neither can we rightly understand the Love of God, the Mirets of Jesus Christ, and the Comfort of the Holy Ghost, except we know the Original Sin rightly. Who can rightly understand the Words of Christ? *God so loved the World*; or the Words of St. *John*, *Behold the Lamb of God, which taketh away the Sins of the World*; or the Words of St. *Paul*, *Christ hath redeemed us from the Curse of the Law*. Who can understand what a divine Mistery it is, that little Children should, by the washing of Water by the Word, become regenerated? Likewise, that the Children of *Adam*, should by the Word and the Holy Ghost, be renewed, sanctified and enlightned, except they understand rightly the Doctrine of the Original Sin. When we know our Sins, and acknowledge that we are thereby in the Sight of God, Sinners and Transgressors, by whom no Good is to be found; then beginneth the Grace of God, the Love of Jesus Christ, and the Comfort of the Holy Ghost, to be well-tasting.

John iii. 16. John i. 29. Gal. iii. 13.

Since then Nature is so corrupted and defiled in us, let us then praise God for his Goodness, that he has ordained us Means thereby against the washing of Regeneration, and renewing of the Holy Ghost, in Baptism. Let us keep God and his Words always before our Eyes, abstain from Sin, govern our Actions by the Command of God, comfort ourselves by the Holy and undefiled Conception and Birth of Jesus Christ; put our whole Trust and Confidence in him, and shew our Christian Faith in a Godly Life; that we at last may receive the End of our Faith, even the Salvation of our Souls. The Lord give us his Grace hereto, for Christ's Sake. AMEN.

XII. SERMON:

XII. SERMON.

OF

The ACTUAL SIN.

The Text MATTHEW XII. 31, 32, 33, 34, 35, 36, 37, Verſes.

All Manner of Sin and Blaſphemy ſhall be forgiven unto Men: But the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. And whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him: But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come. Either make the Tree good, and his Fruit good; or elſe make the Tree corrupt, and his Fruit corrupt: For the Tree is known by its Fruit. O Generation of Vipers, how can ye, being evil, ſpeak good Things? For out of the Abundance of the Heart the Mouth ſpeaketh. A good Man out of the good Treaſure of the Heart, bringeth forth good Things: And an evil Man out of the evil Treaſure, bringeth forth evil Things. But I ſay unto you, that every idle Word, that Men ſhall ſpeak, they ſhall give Account thereof in the Day of Judgment. For by thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned.

INTRODUCTION.

IT goes with Sin, as with the Conception of a Child, whereto is required, 1. The Seed. 2. The Conception of the Seed. 3. The Nouriſhment thereof; and, 4. The Birth of the Child. Theſe four Parts are included in the Words of St. *James*, when giving a Deſcription of the Conception of Sin; he ſays in his Epiſtle, Chap. i. 14, 15. *Every Man is tempted when he is drawn away of his own Luſt, and enticed. Then when Luſt has conceived, it bringeth forth Sin, and Sin, when it is finiſhed, bringeth forth Death.* Conſider here,

First, The Seed, whereof Sin is conceived, is the Thoughts, and Inſtigations, and Deſires in the Heart: This proceeds either from outward or inward. From outward it ariſes, when we ſee, or hear of any Thing that is pleaſing: *Eve* ſaw the forbidden Fruit: *Eſau* ſaw the red Pottage: *Achan* ſaw the *Babyloniſh* Garment, and *Judas* ſaw the Thirty-pieces of Silver. Theſe outward Things are not bad in themſelves, but the Devil uſes them as a Bait, to catch us by; and if we are captivated by them, then do they become bad. When the Devil tempted Chriſt, on the *High Mountain, and ſhewed him all the Kingdoms of the World, and the Glory of them, as in a Moment*; then Chriſt beheld them without Deceit and Deſire. Without Deceit; for, as he who conſiders the Paper to be white, that by another is blackened, does not err; ſo did Chriſt behold *the Kingdoms and Glory of the World*, brought here before him as a Cheat. Without Deſire; for there was no bad Inclinations nor Deſires in him. If we would alſo behold and conſider the outward Things that Satan brings before us, in order to deceive us with, then ſhould we not be drawn ſo ſoon into his Snares.

From inward, comes bad Deſires of a wicked Heart, naturally inclined to all Evil; and from thence ariſes all bad Thoughts and Imaginations. This is the Seed whereof Sin is conceived. Thereupon follows,

Second, The Conception of this Seed, which is Conſent. When we fully conſent to our wicked Thoughts and Imaginations, and do not reſiſt them; As *Solomon* ſays of the Houſe; *By much Slothfulneſs the Building*
Eccl. x. 18. *decayeth, and through the Idleneſs of the Hands the Houſe droppeth down*; ſo can we likewiſe ſay of wicked Thoughts; Are we ſloathful and negligent in the Fear of God, and the ſpiritual War; then can we ſoon be deceived of our own Thoughts: For, when Luſt has conceived by Conſent, then follows thereon,

Third, The Nouriſhment of the Seed, that is the Luſt. We do not alone conſent in our wicked Thoughts; but we have Luſt and Pleaſure therein, and contrive all Manner and Ways, to put them in Execution: And this is the Bait that the the Devil throws out for us; deceiving us with the Proſpect of ſome Gain or Pleaſure we ſhall have thereof: After this Seed has conceived, and is nouriſhed by our wicked Luſt and Appetites, then cometh forth;

Fourth, This *Viper Breed*, which is Sin. It is a Breed from the Devil; for he ſinned firſt, and afterwards poiſoned all Men. *When Sin is finiſhed it bringeth forth Death.* A Woman after her Child is born is overjoyed; but a Sinner, after Sin is committed, becomes troubled in his Conſcience, it telling him, that he muſt ſurely die. We can ſhew this plainer in Examples. When *Eve* ſaw the forbidden Tree, and liſtened to the Voice of the Serpent, then was ſhe enticed by her own Luſt. *Eve ſaw that the Tree was good for Food, and pleaſant to the Eye, and to be deſired, to make one wiſe.* After the Luſt was conceived in her Heart,

and

and her Will consented, then was the Sin finished: *She took and eat of the Fruit, and gave also unto her Husband with her.* But at last, after she had sinned, then became her Conscience awakened. When King *David* saw the naked *Bathsheba*, he was enflamed with bad Desire for her, and when he withstood not this Desire, but strove to obtain it, then became the Sin finished, *and he lay with her*: But as soon as the Sin was mocpleated, Death followed. Of such *Actual Sins* we will discourse of here in our Text, under these Three Heads;

First, *What Sin is.*

Second, *How many sorts of Sin there are.*

Third, *What Punishment follows on Sin.*

Explanation of the Text. Part I.

I. What Sin is.

Christ shews in our Text, that the *Jews* and *Pharisees*, who would not acknowledge themselves to be Sinners, were great Sinners, which could be concluded by their Words and Actions; and he compares them therefore to *corrupt Trees bearing corrupt Fruit*; he calls them *a Generation of Vipers, of whose Hearts proceeded nothing but Wickedness and Blasphemy against the Son of Man.* Christ compares them likewise to *evil Men, bringing forth evil of their evil Treasure*; and wills, that they should behold themselves in the Law as in a Glass. Well could they of the Law of Nature planted in their Hearts, know what Sin was, but of the Law of God they could be better instructed: For the Law of God is a Glass that shews us our corrupt and sinful Nature; since the Law of God is a Rule of Righteousness in the Will of God, whereafter we should regulate all our Actions, if we will become well-pleasing in the Sight of God; so is all that is against the Law Transgression, and Transgression is Sin: So says the Apostle St. *John*, *Sin is the Transgression of the Law*: Will we understand what Actual Sin is, then must we know, that it is a departing from the Law of God, or a Transgression of the Law of God, either in Thoughts, Words or Deeds. This Word *Actual* comprehends following, 1 John iii. 4.

First, The first Motion in the Mind, whereby the Heart is persuaded to Sin; either it is done wilfully or not, either big or small, if it is but against the Command of God, and such first Motions, are the sinful Sparks kindled in our Hearts from the Original Sin.

Secondly, All unlawful Actions, either that we omit what is commanded, or commit what is forbidden, either knowing, or unknowing: For we can Sin unknowingly, as St. *Paul* confesses of himself; that he *persecuted the Church of Christ ignorantly.* Such, and other Actual Sins are called in the Scripture by several Names, as: *The Works of the Flesh*; *the unfruitful Works of Darkness*; *the Works of the old Man*; *dead Works*; *unlawful Deeds.* They proceed from the Devil, and may therefore well be called like the *Pharisees* in our Text; *Generation of Vipers.* 1 Tim. i. 13. Gal. v. 19. Eph. v. 11. Col. iii. 9. Heb. vi. 1. 2 Pet. ii. 8.

We

We are instigated and persuaded to Sin by the following.

1. The Devil who is the first Author of Sin: He deceived *Adam* and
Rev. xii. 11. *Eve*, and deceives Men many Ways: He *deceiveth the whole World*, says St. *John* the Divine: He provoked *David to number* Israel: He put it into the Heart of *Judas*, to betray his Master: He *filled the Heart of* Ananias *and* Sapphira, *to lie to the Holy Ghost*. Therefore are all they who commit wilful Sins against their own Conscience, called in the Scripture, *Children and Servants of the Devil*.

2. The World betrays and deceives us likewise to Sin; it is a teaching Thing given to Men, as *Michael* was given unto *David*, to be a Snare. One Man lays Snares for another, first with bad Examples, then with wicked Persuasions, then with Words and Deeds. *Adam* was deceived by *Eve*, *Solomon* by his many Wives, *Samson* by *Dalilah*. The World is full of Snares, as Covetousness, Ambition, Pride, Lasciviousness, and many other Crimes.

3. Man himself commits Sin, and is therefore called Actual Sin. As Man consists of two Parts, Body and Soul, so are both Parts guilty in the Actual Sin. The Soul is the chief Worker of Sin, and the Body is the Tool or Instrument wherewith Sin is committed; like an Artificer, when he proposes to compleat a Piece of Work, forms always a Scheme first thereof in his Thoughts; also is Sin first conceived in the Thoughts, and afterwards executed; wherefore both Parts in Man are alike guilty
Rom. vi. 13. in Sin, therefore are our Members called, Armours or *Instruments of Unrighteousness*.

The Scripture makes a Difference between to sin and to commit Sin. We sin all, yea even the Godliest, for the Remnants of Sin continues in us as long as we live; but we are said to commit Sin, when we let the same rule over us, following our bad Lust and Inclinations, commit Evil wilfully, and are rejoiced in the Gratifications of our Passions. This Difference is shewed us,

John viii. 34. 1 John iii. 8, 9. *First*, In the Scripture: so says our Saviour: *Whoever committeth Sin, is the Servant of Sin*. The Apostle St. *John* says, *He that committeth Sin, is the Servant of the Devil: Whosoever is born of God, doth not commit Sin, for his Seed remaineth in him*. It is demonstrated,

Rom. vii. 14. *Secondly*, By Examples; St. *Paul* complains, that he was *sold under Sin*. His Condition was as one sold under Slavery, who must work and slave daily with his Body, even against his own Will, also was *Paul sold under Sin*; *so that he did what he would not do*. Contrary was it with
1 Kings xxi. 25. King *Ahab*, *who sold himself to do Wickedness as a Slave*: By such, Sin sheweth its Tyranny over their Souls; they are stubborn against God, they Sin with stretch'd out Hands, and say with *Pharaoh*: *Who is the Lord,*
Exod. v. 2. *that I should obey his Voice*: They drive away the Spirit of God, they slay the First-born of the Spirit, and entangle their poor Souls in innumerable Vices, and their Bodies must always consent and execute the Evil that

arises

ariſes in their Thoughts; alſo are they that commit Sin the Servants of Sin, and Slaves to Satan, *who takes them Captive by his Snares, and keeps them at his Will: For of whom a Man is overcome, of the ſame is he brought into Bondage.* 2 Tim. ii. 26. 2 Pet. ii. 19.

I come to the ſecond Head of my Diſcourſe; which is,

II. How many Sorts of Sin there is.

Although the Original Sin is alike by all, yet ariſes from the ſame many different Sorts of Actual Sins; like a Tree who having but one Root, grows up in many Branches: It would be too tedious and moſt impoſſible to ſum up all the ſorts of Actual Sins. Therefore we will diſcourſe of the moſt Principal. There is,

1. Deadly or pardonable Sins, which we commit either through Ignorance, that we know not better, or of Infirmity through the Perverſneſs of our corrupt Nature, or through Careleſneſs, that we do not conſider better. They are called pardonable Sins, becauſe God is ſo gracious, and forgives them when we confeſs them; and even if we cannot, or do not underſtand them, God is ſo merciful as to pardon them. Therefore muſt we always ſay, with the Pſalmiſt, *Lord, who can underſtand his Errors? Cleanſe thou me from ſecret Faults.* Pſal. xix. 13. Therefore had God ordered in the Old Teſtament; that every one that ſinneth either through Ignorance or Malice, ſhould bring his certain Sacrifice, and his Sins ſhould be forgiven.

2. Deadly Sins are they which Men commit willfully againſt their own Knowledge and Conſcience, and continue in the ſame without Repentance, and Chriſtian Propoſal of a better Life. They are called deadly Sins, becauſe they wound the Conſcience, they extinguiſh the Faith, they grieve the Holy Ghoſt, and cauſe eternal Death and Damnation, except the Sinner repents, and receives Forgiveneſs.

3. Small and great Sins. Chriſt compares the ſmall Sins by *Motes*, and the great Ones by *Beams*. We can perceive therefore, that all Sins are not alike; Sins againſt God are greater than againſt Men; likewiſe againſt many than againſt one; againſt a Friend, than againſt a Stranger; againſt a Widow or Orphan, than againſt any other. He that has Authority, or is in any Poſt, and ſubdues another through Spite or Malice, commits a greater Sin, than a particular Man having no Authority, revenges his own Spite on his Neighbour. A Sin committed wilfully is greater than one committed ignorantly; a Sin in the Church is greater than in another Place; and a Sin of a Believer being enlightened is greater than of an Unbeliever. Mat. vii. 5.

4. Our own and ſtrange Sins. Our own Sins are they which we commit ourſelves; ſtrange Sins are committed by others, but may in ſome regard be attributed to ourſelves, as full as if they were committed by ourſelves: The Accidents whereby we may make ourſelves Partakers in ſtrange Sins are following.

Firſt,

First, When we command another to do a wicked Action. King *Saul* ordered his *Footmen to ſlay the Prieſts of the Lord*: King David *wrote in a Letter to* Joab, *that he ſhould ſet* Uriah *in the Forefront of the botteſt Battle*: King *Jeroboam* did put up *two Calves of Gold*, and brought *Iſrael* to Idolatry: *Jezebel* wrote falſe Letters in King *Ahab*'s Name, and deprived thereby *Naboth* of his Life and Vineyard.

1 Sam. xxii. 13. 2 Sam. xi. 15. 1 King xii. 28. 1 King xxi. 8.

Secondly, When we give bad Council and Advice. *When* Herod *kept his Birth-Day, and the Daughter of* Herodias *danced before him, it pleaſed* Herod *ſo well, that he promiſed with an Oath, to give her whatſoever ſhe ſhould aſk: But ſhe being before inſtructed of her Mother, ſaid, give me here* John *Baptiſt's Head in a Charger*. The Mother was here guilty in the Death of *John*, through her wicked Advice.

Mat. xiv. 8.

Thirdly, When we conſent or join with others in their Sin; the Receiver is as bad as the Thief; not alone they who commit the Sin, but alſo they who conſent therein, are guilty. *Saul*, who conſented in the Death of *Stephen*, was as guilty as they who ſtoned him, although he took only Care of their Clothes.

Acts viii. 1, 7, 58.

Fourthly, When we delude another to Sin, and ſay, *Come with us, let us lay wait for Blood, let us lurk privilly, we ſhall find all precious Subſtance; we ſhall fill our Houſes with Spoil: Caſt in thy Lot among us, and let us all have one Purſe*. The Jews were willing to deſtroy Chriſt, but they wanted *Judas* to betray him.

Prov. i. 13, 14.

Fifthly, When they who ſhould puniſh Malefactors, pardons them, and lets them eſcape; which can and may happen in all Conditions in ſpiritual: So ſays the Lord: *When the Miniſter, who is placed as a Watchman, doth not ſpeak to warn the Wicked from his Way, the Wicked ſhall die in his Iniquity, but the Blood will I require of the Miniſter's Hand.* When *Pilate* releaſed *Barrabas*, then he became guilty in his Wickedneſs. *Eli* the High Prieſt was judged and puniſhed, becauſe he, knowing the Iniquity of his Sons, he reſtrained them not.

Iſa. xxxiii. 8. Luke xxiii. 2. 1 Sam. iii. 13.

5. Crying and dumb Sins. Crying Sins are they that cry to Heaven for Vengeance from God; there are four Sorts according to the Scripture, *Firſt*, Bloodſhed or Manſlaughter: *Secondly*, The Sin of *Sodom*: *Thirdly*, The Oppreſſion of the Poor; and *Fourthly*, the keeping back the Hire of the Labourer. Dumb Sins are they that are committed either with Beaſts, as the Men of *Sodom*; or with our own Sex, as the Heathens; or with ourſelves as *Onan*; which the Apoſtle St. *Paul*, calls *Effeminacy*. Theſe, although they may be called crying Sins, are dumb Sins, in regard that they are ſo heinous, that we cannot with Modeſty ſpeak of them.

Gen. iv. 10. Gen. xviii. 20. Exod. iii. 7. James v. 4.

6. Corporal and ſpiritual Sins. Corporal Sins are the Actions, whereto we are brought through the Remnants of Sin which is in us, and in our Fleſh. St. *Paul* calls them, *the Filthineſs of the Fleſh*; and theſe are *Adultery*, *Fornication*, *Uncleanneſs*, *Laſciviouſneſs*, and ſo forth. Spiritual Sins are they which ariſes in us, to hinder and draw us off from the Work

2 Cor. vii. 1. Gal. v. 19.

of

of Regeneration, and the Progreſs of our ſpiritual Condition; as Negligence in uſing the Means God has given of his Grace, for the promoting of our Regeneration, and renewing of the Holy Ghoſt; as the unfaithful Servant who hid away his Talent in the Earth; or Ambition, and the exalting ourſelves above others, through the Abundance of Revelation.

7. Sins without the Body, or againſt the Body. Sin without the Body, is when the Thing, wherein we ſin, or the Inſtruments wherewith we Sin, is without the Body; as, when one drinks until drunk, then is the Liquor wherewith the Sin is committed without his Body; when a Thief ſteals, then is the Goods without his Body. Sin againſt the Body is, when the Body is both the Thing whereagainſt we ſin, and the Inſtrument wherewith we ſin, as in Fornication.

8. Sin againſt the Holy Ghoſt: Whereof Chriſt ſays in our Text, *All Manner of Sin and Blaſphemy ſhall be forgiven unto Men; but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. And whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in the World to come.* Chriſt ſpeaketh in theſe Words of two Sorts of Sin.

Firſt, Of Sin againſt the Son of Man, which ſhall be forgiven. This Sin conſiſts in denying of Chriſt, and his Word, and in the blaſpheming of him, though not wilfully and provokingly; but either through Ignorance that we know no better, or through Fear or Force. St. *Peter*, St. *Paul*, and the Crucifiers of Chriſt were guilty of this Sin. St. *Peter* did deny and forſwear Chriſt with his Will, but not wilfully, through Fear that he ſhould be taken, and condemned with his Maſter: St. *Paul* did perſecute Chriſt and his Followers, but did it ignorantly. The Crucifiers of Chriſt did it ignorantly: *For had they known it, they would not have crucified the Lord of Glory.*

Luke xxii. 59.

1 Tim. i. 13.

1 Cor. ii. 8.

Secondly, Of Sin againſt the Holy Ghoſt, which ſhall not be forgiven, neither in this World, neither in the World to come. That we may rightly underſtand the Nature *of the Sin againſt the Holy Ghoſt*; then muſt we conſider the following, namely, why it is called *Sin againſt the Holy Ghoſt*; wherein it conſiſts, and why *it ſhall not be forgiven.* Why it is called, *Sin againſt the Holy Ghoſt.* Not in regard to the Perſon of the Holy Ghoſt, as if this Sin was and is committed againſt him excluſive of the Father and the Son; for he that ſinneth againſt the one Perſon, ſinneth againſt them all Three; for they are Three Perſons in one godly Eſſence. But it is called ſo, in regard to the Miniſterial Office of the Holy Ghoſt, wherein he inſtructs, enlightens, and admoniſhes Men, and thereby ſeals and confirms them to be Children of God: He that contemns this Work of the Holy Ghoſt, and will not be corrected by the Word of God, neither, will be guided by the Spirit of God, but continues wilfully in his Wickedneſs, even againſt his Knowledge and Conſcience, until his Death;

he

he commits *Sin againſt the Holy Ghoſt*; and this is called here *Blaſphemy againſt the Holy Ghoſt*.

Wherein conſiſts *the Sin againſt the Holy Ghoſt*. There is four Parts belonging to this Sin, and they muſt all four be together, if it ſhall be *the Sin againſt the Holy Ghoſt*. Namely,

1. That we know and underſtand the Word of God, and acknowledge the ſame, ſo that we have been enlightened: St. *Paul* calls them that
Heb. vi. 4, 5. commit *Sin againſt the Holy Ghoſt*; *who were once enlightend, and have taſted of the Heavenly Gifts, and were made Partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come, and have received the Knowledge of the Truth.* We can ſee hereof, that they who have been enlightened, can alone be guilty of this Sin.

2. That we, although we are enlightened, deny, forſwear, and blaſpheme God, and his Word, and oppoſe the ſame wilfully, through Malice, againſt our own Conſcience and Knowledge.

3. That we thereupon perſecute the Followers and true Believers of Chriſt, and his Word.

4. That we continue therein till the End of our Life, and at laſt die in the ſame; and therefore is it called *a Sin unto Death*; not that other Sins are no Sins unto Death, but becauſe, that he who *Sins againſt the Holy Ghoſt*, continues therein until his temporal Death, whereupon follows certainly eternal Death.

Of theſe four Parts ſhall we know *the Sin againſt the Holy Ghoſt*, and they muſt all four be together, and continue ſo, in order to make out *the Sin againſt the Holy Ghoſt*; which Sin cannot be forgiven. We will now ſee the Reaſons.

Why the Sin againſt the Holy Ghoſt, ſhall not be forgiven. It is not
Rom. v. 20. becauſe the Grace of God is not great enough to forgive all Sins, neither that he will not forgive: No, for the Grace of God is greater than the Sins
Iſa. xxxiii. 11. of the whole World. *And the Lord hath no Pleaſure in the Death of a Sinner, but that the Wicked turn away from his Wickedneſs and live*; neither is it becauſe the Merits of Chriſt is not ſufficient Atonement for Sins; but it proceeds from Man himſelf, whoſe Ungodlineſs is ſo great, that he rejects and contemns all the gracious Means from God, whereby his Converſion and Salvation ſhould be worked out. Can any one that contemns the Means of Salvation, obtain Salvation? God uſeth no other Means for the promoting of Man's Salvation than his Word, wherein is declared his Grace, the Merits of Chriſt, and the Confirmation and Teſtimony of the Holy Ghoſt. How therefore can he, that has abuſed the Grace
Heb. x. 29. of God, *has trodden under Foot the Son of God, and has counted the Blood of the Covenant, wherewith he was ſanctified, an unholy Thing, and has done deſpite unto the Spirit of God*; and dies at laſt in this his Wickedneſs, and Abomination, expect Forgiveneſs and Salvation? That is impoſſible as our Saviour ſays in our Text.

I come to the laſt Part of my Diſcourſe, which is,

III. What Puniſhment follows on Sin.

Every Sin deſerves Puniſhment both temporal here, and eternal hereafter, if there is no ſincere Repentance and Converſion ; it goes with Sin and the Puniſhment thereof, as with *Eſau* and *Jacob*, whoſe *Hand took hold on the others Heel* ; and as *Goliath*, who had his Sword, wherewith his Head was to be cut off, hanging by his ſide. That Sin ſhall be puniſhed either in this World, or in the World to come, we can prove by the following.

1. Of the Juſtice of God ; ſince God is juſt in his Eſſence, then is it his immutable Will, that Man, who is a reaſonable Creature, ſhould live according to the Rule of Righteouſneſs preſcribed in his Law ; and if Man do not live according to that, he will certainly be puniſhed therefor.

2. Of the ſerious Threatenings of God, which we meet with through the whole Scripture : For, as God will not be ſerved of us for Nothing, but rewards us in all our good Actions, with temporal and ſpiritual Bleſſings ; ſo will he neither let our bad Actions paſs unpuniſhed, but he will certainly viſit us for them, here or hereafter.

3. Of ſeveral Examples : The Angels who ſinned were plunged into Hell ; the firſt World periſhed by the Sin-Flood ; *Sodom* and *Gomorah* were conſumed with Fire and Brimſtone from Heaven ; the *Egyptians* were deſtroyed in the red Sea ; the Children of *Iſrael* were troubled in the Wilderneſs ; the *Canaanites* were drove out of their Country : What are ſuch and the like Examples, than plain Proofs of God's Vengeance. The Puniſhment that follows on Sin are following.

The *Firſt* Puniſhment, is Remorſe of Conſcience, which ariſes oftentimes as ſoon as the Sin is committed. We can ſee therefore the Juſtice of God, that, as the Thoughts are the firſt Place where Sin is conceived, ſo are they likewiſe the firſt Place, where Sin is puniſhed : We may eſcape from Man, but never from our Conſcience : Why is Conſcience ſo terrified, after Sin is committed ? Becauſe it is afraid of God, who is a juſt Revenger of all Evil ; and this Terror is nothing elſe then a poſt Errant from the Juſtice of God, who has pronounced this Sentence in his Law. *Curſed be he, that confirmeth not, all the Words of this Law, to do them.* Deut. xxvii. 26. Thereupon follows.

The *Second* Puniſhment, is the Anger of God, and the Curſe of the Law. God has revealed his Will in the Law, and threatened the Tranſgreſſors of his Law with a Curſe ; and ſince God is vexed with Sin, then follows thereon,

The *Third* Puniſhment ; which is, the departing of the Holy Ghoſt. For into a malicious Heart or Soul Wiſdom will not enter, or dwell in a Body that is ſubject unto Sin ; and the Holy Spirit of Diſcipline will flee Deceit, and remove from Thoughts that are without Underſtanding : When the Spirit of God is departed, then follows thereon,

The *Fourth* Puniſhment; which is, that God puniſhes Sin with Sin. Not that God ſhould cauſe any one to Sin, or put Satan on to do it; no, but that God in Vengeance of our Sins, and the Contempt of his Word and Grace, draws his Help and Aſſiſtance from us, and then goes it with the Sinner, as the Lord ſaid of the *Jews* by the Prophet *Iſaiah*.

Iſa. vi. 9, 10. *Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not, make the Heart of this People fat, and their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and convert, and be healed.* When that comes, then follows;

The *Fifth* Puniſhment, which is Hardneſs of Heart, conſiſting in Hardneſs of Mind, and Blindneſs in the Spirit: This befalls obſtinate Sinners for their former Crimes, and wherewith God puniſhes them, either, that there happens to them ſuch Things, whereby they could be converted, but through the Malice of their own Heart, they became hardened as *Pharaoh*'s was; or that God do not grant unto them his Grace and Spirit, which they have ſo long and ſo often reſiſted, that they could be converted thereby, as the *Jews*; or, that God permits Satan to take them with his Snares, as *Judas*. They who are of Opinion, that God hardens the Heart of Men, becauſe the Apoſtle St. *Paul* ſays, *God hath*

Rom. ix. 18. *Mercy on whom he will have Mercy, and whom he will he hardeneth.* They do Injuſtice, for God hardens none; but Man being of his own obſtinate Will, diſobedient to the Word of Admonition from the Lord; he is himſelf the Cauſe of his own Hardneſs of Heart, though this Hardneſs of Heart is aſcribed to God; ſince he of a juſt Vengeance over Sin, taketh away his holy Spirit and Grace, from ſuch abominable Contemners of his Word and gracious Means; whereupon the Devil taketh full Poſſeſſion of their Hearts, as a King of his Palace; and they become like a Ship without a Rudder driving before Wind and Weather. We can not accuſe God for Injuſtice herein, ſince they had ſo ſhamefully refuſed his Grace; alſo it is, that God is ſaid to harden Man's Heart, although they themſelves are the Cauſe thereof, in reſiſting the gracious Means offered unto them: In this Senſe muſt we underſtand the Scripture,

Exod. ix. 12. when it ſays, *That the Lord hardened* Pharaoh's *Heart*; for what is here aſcribed unto the Lord, is in other Places aſcribed to *Pharaoh*

Exod. ix. 34. himſelf, who *hardened his Heart*; alſo, ſince the Lord ſhewed *Pharaoh* his Grace, and did ſend *Moſes* and *Aaron* to him, for to procure the

Exod. viii. 15. Liberty of the Children of *Iſrael* from their Bondage, whom *Pharaoh* would not obey, neither when he ſaw the many Miracles wrought before him, would be convinced; is the Lord ſaid to have hardened *Pharaoh's* Heart; becauſe he in his Wrath gave him over as a juſt Judge a Criminal, to his Obſtinacy, as a Puniſhment for his Wickedneſs and Diſobedience. At laſt follows.

The

The *Sixth* Puniſhment, which is eternal Death and Damnation. *The Wages of Sin is Death*, not alone the Temporal, but alſo the Eternal hereafter. Therefore muſt we always be careful, and cautious of Sin, and flee from Sin, as from the Face of a Serpent; for, if we come too nigh to it, it will bite us; *the Teeth thereof are as the Teeth of a Lion*, ſlaying the Souls of Men. Rom. vi. 23.

The Lord give us his Grace, and enlighten our Hearts with his holy Spirit, and keep us from all Evil and Miſchief, that we may be found unpuniſhable on the Day of our Lord Jeſus Chriſt. AMEN.

XIII. SERMON.

OF

GOD'S PROVIDENCE.

The Text ACTS XVII. 24, 25, 26, 27, 28, Verſes.

GOD that made the World, and all Things therein; ſeeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands: Neither is worſhipped with Man's Hands, as though he needed any Thing; ſeeing he giveth to all Life and Breath, and all Things: And hath made of one Blood, all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation. That they ſhould ſeek the Lord, if happly they might feel after him, and find him, though he be not far from every one of us: For in him we live and move, and have our Being.

INTRODUCTION.

WHEN *Simon* the High Prieſt had finiſhed the Service before the Congregation of all *Iſrael*, in the Temple in *Jeruſalem*, then he went down, and lifted up his Hands over the whole Congregation, and gave the Bleſſing of the Lord, and after the Bleſſing was ended, he bowed himſelf down to worſhip, and to receive a Bleſſing from the Moſt High, and ſaid, *Now bleſs ye the God of all, which only doth wondrous Things every where, which exalteth our Days from the Womb, and dealeth with us according to his Mercy: He grants us Joyfulneſs of Heart, and that Peace may be in our Days in* Iſrael *for ever: That he would comfirm his Mercy with us, and deliver us at his Time*; as we may read in *Eccleſiaſticus Sirach*, 22, 23, 24.

Simon the High Prieſt encourages here, with theſe Words, the Congregation of *Iſrael*, to Thankſgiving to God for all the Bleſſings they had received. We muſt likewiſe be encouraged as true ſpiritual *Iſraelites*, to praiſe and thank the Lord for all his Bleſſings beſtowed upon us; whereof ſome are paſt, ſome are preſent, and ſome are to come.

The

The paſt Bleſſings are *again ſome* before we were born, and *ſome* after: Some concerns the Goods of Nature, ſome the Goods of Grace, and ſome the Goods of Fortune. Before we were born, God exalted our Days in our Mother's Womb; our Days cannot well be ſaid, to begin perfectly before we were born, for as long as a Child lies in his Mother's Womb, it cannot be ſaid to have Days, as well as after the Birth, when it begins to breathe the common Air: Though God has exalted our Days from our Mother's Womb; for he knew us, when we were yet unborn; as the Pſalmiſt ſays; *Thine Eyes did ſee my Subſtance yet being unperfect:* And he hath wonderfully formed our Bodies in our Mother's Womb, as *Job* ſays, *Haſt thou not poured me out as Milk, and crudled me like Cheeſe? Thou haſt clothed me with Skin and Fleſh, and haſt fenced me with Bones and Sinnews, and has brought us forth alive in the Time of our Birth*: And after we were born, he exalteth our Days in our Cradles, that we grew up with ſound and healthy Bodies; has carried us as upon his Hands, and guarded us by his Angels in our Infancy; has guided us by his Hands in our Youth, has adviſed us in our Manhood, and he dealeth yet daily with us according to his Mercy. O! how often have we vexed him in our Life-time, yet he has not cut off the Thread of our Life, but exalts daily our Days, and grants to us one joyful Day after another. And this is,

Pſal. cxxxix.

Job x. 10.

The preſent Bleſſings; they are,

Firſt, He dealeth with us according to his Mercy. The Mercy of God is a Fountain, whereof flows all other heavenly gracious Gifts; like the River in Paradiſe, that was parted in four Heads; ſo is the Mercy of God parted in four Heads to water Men. The *Firſt* is the Creation. The *Second* the Preſervation. The *Third* the Redemption; and the *Fourth* the Sanctification. All theſe have their Origin from the bottomleſs Pit of God's Mercy; *Of Mercy* he forgives us our Sins; *Of Mercy* he has Compaſſion over his People; *Of Mercy* he comforts us; *Of Mercy* he grants to us all what is needful for this and the eternal Life; *Of Mercy* he keeps us from Evil; *Of Mercy* he has created us; *Of Mercy* he riſes us up, when we fall; *Of Mercy* he holds us up when we ſtand; *Of Mercy* he guides us, when we walk; *Of Mercy* he comforts us, when we are afflicted; *Of Mercy* he rejoices us, when we are troubled; and *Of Mercy* he ſtrengthens us, when we are weak. We cannot praiſe the Mercy of God enough, for it is as great as he is himſelf, and it is infinite and unmeaſurable.

Luke xv. 20.

Judges ii. 18.

Iſa. xl. 13.

Secondly, He grants us Joyfulneſs of Heart. There is two ſorts of Joyfulneſs, namely, corporal and ſpirtual.

The corporal Joyfulneſs is either lawful or unlawful: *Lawful* Joyfulneſs is what a Man has, *to whom God has given Wealth and Power, to eat and drink thereof, and to take his Portion, and to rejoice in his Labour; this is the Gift of God:* Likewiſe when we are rejoiced over the Bleſſings

Eccle. v. 19.

Pſal. xcii. 5.

of

of God, thank him for them, and employ them to the Glory of his holy Name, and to the Help of our wanting Neighbour. *Unlawful* Joyfulneſs is, when we are but rejoiced over Riches and Wealth, and will not do any Good therewith, as *Nabal*, or over Honour and Power as *Haman*, or over Luxury and Plenty, as *Dives*. The fooliſh Children of this World can tickle themſelves with ſuch, but it is no true Joyfulneſs of Heart, for there is no Root nor Ground of true Joy herein; therefore do they deceive themſelves, who think that the Joy of this World is true Joy. *They may well for ſome Time ſpread themſelves like a green Bay-Tree, but they will not be found more at laſt.*

Pſal. xxxvii. 31.

Spiritual Joyfulneſs is a true undeceivable Joyfulneſs of Heart, proceeding from the Grace of God, and the Comfort of the Holy Ghoſt, which flows out always with living Nouriſhment in the Lord in the midſt of the greateſt Grief; for it aſſures a Child of God, that he has Peace with God through Jeſus Chriſt, *and has a Conſcience void of Offence towards God and Men*; and therefore always rejoiced although in the greateſt Calamity, for he knows that his Croſs comes from God, with a good Intention. *Since God doth not afflict willingly, nor grieve the Children of Men.* He never permits any Evil to happen, without having in view, to make ſome Good of it: He gives Strength in Sufferings; and when the Lord has given unto his Children ſo much of the red Wine, as is poured out in the Cup of Salvation, and that he knows they can bear, and they are thereby become unable to ſin, and ſtrong to pray; then crowns he them at laſt with Salvation, and he is likewiſe rejoiced in Death; for he doth not look on Death with natural Eyes as the Heathens; but with faithful Eyes as being a Door and Entrance to Life Everlaſting, and an Unbinding of this Worldly.

Acts xxiv. 16.

Lam. iii. 33.

Thirdly, He gives us Peace in our Days: There is three Sorts of Peace, *Outward*, *Inward*, and *Eternal*.

Outward Peace is again either common or particular; *common* Peace is, when Kings and Princes on Earth live peaceably and in Alliance: This is a great Bleſſing, and comes from God; and when we have this Peace, we muſt thank God therefor, and pray that it may continue ſo in our Days; and when it is gone, we muſt again in Humility ſeek it from the Lord. *Who maketh Wars to ceaſe unto the End of the Earth, he breaketh the Bow, and cutteth the Spear aſunder, he burneth the Chariot in the Fire.* Particular Peace is between Neighbour and Neighbour, Friend and Friend, Relation and Relation. *This is one of the Fruits of the Spirit*; *when a Man's Ways pleaſe the Lord, he maketh even his Enemies to be at Peace with him.*

Pſal. xlvi. 9.

Gal. v. 22.

Prov. xvi. 7.

Inward Peace is the Peace of Conſcience, and is called the Peace of God, becauſe it comes from God; is procured by Chriſt, is ſealed and confirmed by the Holy Ghoſt; is offered in the Goſpel, is preached by the Miniſters of God, and is received by Faith. This Peace conſiſts herein;

Phil. iv. 7. Col. i. 20.

in; *That we are assured of the Forgiveness of Sin, have Peace with God, through Jesus Christ; makes the Word of God shine in our Hearts, and subdues our Will from Wickedness, alone through Love and Obedience to God, that we shall not disturb again the Peace of our Conscience.* We often feel the Sparks of the inbred Sin, but through the Grace of God we quench the same, and are willing to receive all that comes, being assured that, *Although the Mountains should depart, and the Hills be removed, yet shall not the Covenant of the Peace of the Lord be removed:* Let the whole World, and even Death, storm against a Heart, it is not affected, as long as the Conscience rests in the Lord, and has Peace with God: In regard to this, says the Psalmist; *Rest in the Lord, and wait patiently for him.* Isa. liv. 10. Psal. xxxvii. 7.

The *eternal* Peace we shall receive in Heaven, when we have conquered all the Enemies, that troubled and tempted us in this World; then shall the People of God *dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places.* Isa. xxxii. 18.

The Blessings to come are,

First, That he confirms his Mercy with us: The greatest Mercy and Grace God shewed unto the *Jews*, was that he entrusted them with his Word, and dealt not so with any other Nation. St. *Paul* says of them therefore; *Who are* Israelites, *to whom pertaineth the Adoption, and the Glory*, (in the many Miracles) *and the Covenants*, (God made his Covenant with *Abraham* by the Circumcision, and promised unto his Seed a new Covenant) *and the giving of the Law*, (on Mount *Sinai*) *and the Service of God* (the *Levitical* Offerings and Ceremonies) *and the Promises*, (not alone Temporal of the Land of *Canaan*, but also Spiritual of the *Messias*); but, because they contemned the Word of God, and rejected his Grace, God did depart from them, took his Holiness from them, and chose another People, who will put a higher Value on his Mercy; God has now entrusted us with his Word, and with his Mercy, therefore let us walk circumspectedly therewith, lest God take it from us again; God has not entrusted us with his Word and Mercy on other Conditions, than that we shall be accountable thereof; as we can see of the Parable of the King, who called his Servants to Account. Rom. ix. 4.

Secondly, That he delivers us at this Time, not alone from all Evil wherewith we are surrounded in the Time of our Life, but also in the Time of our Sickness; but especially in the Time of our Death. We must pray to God for this, and thank him for the manifold Blessings he has bestowed upon us, and say, *Now bless ye the God of all:* We cannot pay God cheaper for all his Blessings, than with Thanksgiving; which can best be done, when we acknowledge them with our Hearts, speak of them with our Mouths, and shew it in our Actions. The Apostle St. *Paul* praises this bountiful God and his almighty Providence in our Text. Whereof we will consider,

FIRST,

FIRST, *That God has not alone created all Things, but preſerves all Things yet daily.*

SECOND, *Wherein Providence conſiſts in particular.*

EXPLANATION of the TEXT. PART I.

I. That God has not alone created all Things, but preſerves all Things yet daily.

When we ſee a neat and beautiful Piece of Work, then falleth always on our Thoughts, who is the Maſter who has projected, compleated and finiſhed the ſame: Do we behold the World, and all that is therein, then our Thoughts draw us to the Maſter, who has created all: We ſee in all the created Things in Nature ſuch a compleat Order, that one Thing is above another, the Reaſonable above the Unreaſonable, the Heavenly above the Earthly; that one Creature muſt ſerve the other, and that the whole Nature is in Amity together, and Nothing is againſt another, or elſe it would cauſe Confuſion; We behold ourſelves, then points our Creation to us the Maſter thereof; although Nature learns us, that one is born of another, and that every one has his Father and Mother, of whom he is generated; yet our Reaſon tells us, that the firſt Man, from whom we all are deſcended, could as little have created himſelf, as Men can now do; therefore has there certainly been a Maſter who created him, and gave him Life, and who preſerves yet daily the Race of Mankind, and gives them Life and Breath. This is it, that the Apoſtle will have the *Athenians* to underſtand, and preaches therefore to them in our Text, of God and his Providence; for when he, as the Apoſtle of the Gentiles, came in his Travels to the City of *Athens*, where there was a high School, and beheld their Devotions, then found he an Altar with this Inſcription, *To the unknown God*; the Meaning whereof ſhould be, that if there was any other God, beſides their Gods, then ſhould this Altar be erected to this unknown God. St. *Paul* took hereby Occaſion and Cauſe to inſtruct the *Athenians* of the true God, and carried them to the Creation and Preſervation of the World; that they thereof ſhould acknowledge the Creator; of whom St. *Paul* ſays, that he is

1. *The only Lord*: The *Athenians* had many Altars, and the City was wholly given to Idolatry, but the Apoſtle will convince them, *that there is but one God*, and ſpeaketh therefore of God as of One, ſaying, *God that made the World*: We ſhall not take the Name God, as a Title of Honor, ſo as when the Angels and Magiſtrates are called Gods; but for the only True God, in Oppoſition to the falſe Gods, whom the *Athenians* worſhipped; for when God is called in the Scripture with this Name, then is ſhewed therein his godly Eſſence, whereby he is ſeparated from all others, who are no Gods. He is the,

Pſal. lxviii. 8.
Pſal. lxxxii. 6.

2. *Almighty, that made the World*; The Heathen Philoſphers were of Opinion, that the World was eternal, and had no Beginning, neither would

would have an End, but St. *Paul* will convince them here of their Error, and ſays therefore, *God that made the World.* Who of their invented Gods could do ſuch a Work? This is a plain and viſible Proof of the infinite Majeſty, Power and Wiſdom of God, whereby the Lord diſtinguiſhes himſelf from all falſe Gods. *He hath made the Earth by his Power, he hath eſtabliſhed the World by his Wiſdom, and hath ſtretched out the Heavens by his Power:* And as he has created all Things, ſo does he preſerve them daily, that nothing ſhall be loſt and deſtroyed. Directly otherwiſe doth an Artificer, who, after the Building is finiſhed, goeth away, and is not further concerned about it. *Who knoweth not,* ſays *Job, in all theſe, that the Hand of the Lord hath wrought this? In whoſe Hands are the Soul of every living Thing, and the Breath of all Mankind.* His Providence governs and upholds all Things; the Son of God upholds all Things by the Power of his Word; *he is before all Things, and by him all Things conſiſt:* He anſwered therefore the *Jews* who accuſed him with the Breaking of the Sabbath, becauſe he had healed the impotent Man on a Sabbath Day; *My Father worketh hitherto and I work.* The Meaning hereof is; Ye accuſe me with breaking the Sabbath, but ye ſhall know that I am not ſo bound to the Law of the Sabbath, as ye think; for, as my Father, although he reſted on the ſeventh Day from creating, doth not reſt from preſerving, but he preſerves all Things as well on the Sabbath, as working Days; in the ſame Manner do I work as a true God with the Father; eſpecially as this is a Work that cannot be fixed on a certain Time or Day, but muſt be done continually. He is

Jer. x. 11.12

Job. xii. 9. 10
Job. i. 3.

Col. i. 17.

John v. 17.

3. *Commanding*; He is Lord of Heaven and Earth: *When he ſpeaks it is done, and when he Commands, it ſtands faſt*: If he will have a Thing done, none can withſtand it, neither can any one ſay, *What doſt thou do?* Therefore is he called *Lord Sæbaoth*; that is, the Lord of Hoſts. That as a General has to command over his Army, ſo commands God the whole Nature, and has a mighty, a well ordered, and obedient Army.

Pſal. xxxiii. 9.

Dan. iv. 35.

A mighty Army has the Lord. If we look up to Heaven, *he has there Millions and his Millions of Angels, that do obey Commands: He has the Stars, and brings out their Hoſts by Number, he calleth them by Names. The Stars in their Courſes fought againſt* Siſera. *He has the Thunder and Lightning, and therewith is the Voice of his Excellency heard. He has the ſtormy Winds, to fulfill his Words; he commands the Clouds to go over the whole World, he has Fire and Hail for Vengeance over the Ungodly:* The Sun ſtood ſtill in the Time of *Joſhua*, and went back on the Shadow, in the Time of *Hezekiah*, and was darkened in the Time of Chriſt's Sufferings. The Elements are likewiſe belonging to the Army of God; *the Earth ſwallowed up* Corah, Dathan *and* Abiram, *and their Company*: The Waters drowned the firſt World, and ſwallowed up *Pharaoh*, and all his Might; Fire and Brimſtone conſumed *Sodom* and *Gomorah*, and on

Pſal. ciii. 20.
Iſa. xl. 20.
Judg. v. 20.
Pſal. xviii. 14
Job xxxvii. 4.
Pſal. cxlviii 8

Pſal. cvi. 17.

the contrary did not hurt the three Men, that were caſt in the fiery Oven. The Beaſts and unreaſonable Creatures are likewiſe reckoned in the Army of God: A Lion, tore the diſobedient Prophet; two Bears tore Forty-two Children of *Bethel*, and the Lord threatens, that he will ſend wild Beaſts among the Diſobedient, who ſhall bereave them of their Children, and deſtroy their Cattle: The Inſects and Vermin, are alſo under the Army of God; Palmer Worm, Locuſts, Cancker Worm, and Caterpillars, deſtroys the Harveſt of the Field. The Devils and Evil Spirits are alſo under this mighty Army of God, and the Lord uſes them as Executioners over the Diſobedient and Ungodly.

Lev. xxvi. 22

A well-ordered Army has the Lord. Can a General put all his whole Army in good Order, before a Battle begins; much more can God, being a God of Order and Decency, bring forth his Army.

An obedient Army has the Lord. When he calls for Famine, it comes; when he calls for Corn and Fruit it comes, and there is Plenty; yea, all that he calls for, Sword, Drowth, they come all at his Command. He is,

4. *Holy*. He will be honoured, ſerved, and worſhipped, not in ſuch Ways as human Reaſon can invent; for our Reaſon is blind in the godly Things; neither as we think it right in our own Eyes; neither dwelleth God in Temples made with Hands, as if he was incloſed or confined there, as the Heathens thought; for he needed no Temple: King *Solomon* builded a ſtately Temple in *Jeruſalem*, there was no ſuch other in the World; and yet ſaid *Solomon*, *ſhould God ſurely dwell on Earth?* The Heathens had Temples for their Idols, but they were only Synagogues of the Devil, with whom God will not have any Fellowſhip; neither will God be worſhipped alone with outward Ceremonies: Therefore ſaid he to the Prophet; *I hate, I deſpiſe your Feaſt Days, and I will not ſmell in your ſolemn Aſſemblies:* And as God dwelleth not in Temples made with Hands, ſo will he neither be worſhipped with Man's Hands, as though he needed any Thing: *For the Earth is the Lords, and the Faithfulneſs thereof, the World, and they that dwell therein: Yea if we would offer to the Lord*, Lebanon *is not ſufficent to burn, nor the Beaſts thereof ſufficient for a Burnt-offering.* He is,

Am. v. 21.

Pſal. xxiv. 1. Iſa. xl. 16.

5. *Mild*, He giveth to all Life and Breath, and all Things. He created the two firſt Men, *Adam* and *Eve*, *Adam* of the Earth, and *Eve* of one of *Adam*'s Ribs. From them again are all Men deſcended by the natural Conception and Birth, wherein God acteth the chiefeſt Part, *for he giveth all Life aud Breath*, as *Job* and *David* acknowledge; yea all that is needful for the Preſervation of the whole Nature, God gives daily: Hereby can we be convinced of the Providence of God. He is,

6. *Wiſe*, Which we can beſt preceive of the following three Articles.

Firſt, He hath made of one Blood, all Nations of Men, for to dwell on all the Face of the Earth, from the Origin. One Man is not higher

nor

nor more worthy than another, for all are made of one Blood; we are all descended from *Adam* and *Eve*, and afterwards from *Noah*.

Secondly, He hath determined the Times before appointed; we can see, that the Times and Seasons have their regular Order, one after another; *He appointeth the Moon for Seasons, the Sun knoweth his going Down*; the Stars shine in their Watch and Order. Psal. civ. 19.

Thirdly, And the Bounds of their Habitation; God had in the Beginning divided the whole Earth among Men, and given the Earth to the Children of Men. After the Flood God settled all the Bounds, and gave to every Nation their Limits and Inheritance, as *Moses* said to the Children of *Israel*: *When the most High divided to the Nations their Inheritance, when he separated the Son of* Adam, *he set the Bounds of the People, according to the Number of* Israel. He is, Deut. xxxii. 8

7. *Omnipresent*, He is not far from us, for in him we live, and move, and have our Being; a worldly King or Lord cannot be over all his Dominions, therefore has he Stewards or Viceroys, to govern in his Stead. But God is over all; *Can any hide himself in secret Places, that I shall not see him sayeth the Lord; do not I fill Heaven and Earth sayeth the Lord:* None can fly away from the Presence of God, he hears all what we say, he sees all what we do, he counts our Steps, and knows our Thoughts. Jer. xxiii. 24

We have here to consider, PART II.

II. How it consists with the Providence of God.

We must know that the Providence of God, is the all-knowing Knowledge and Foresight of God over the whole Creation, and all the Creatures, which he governs and preserves wisely, justly and freely, to the Glory of his holy Name, and the Welfare of Men: The Providence of God is called likewise in the Scripture; *The Eye of God:* One having clear Eyes, can plainly see all that comes before him, much plainer sees and knows God every Thing that is committed, either in Public or Privacy: His Eyes are clearer than the Sun; *The Darkness and the Light are alike to him*; And shall we not think that this is a simple Sight without Effect and Power? No, for it is called in other Places of the Scripture; *The Ordinances of God, whereby Heaven and Earth consist; the Upholding of all Things, and the Care of God.* 2Cron. xvi. 9. Psal. cxxxix. 12. Psal. cxix. 91.

We cannot call the Providence of God with a properer Name, than the Oeconomy of God, since the Earth, Sea, Heaven, and all what is in them are his; and he, as a Housholder and Father, upholds and preserves them all, daily and continually: If a Father of a House governs his House rightly and wisely, then he must observe these three things. *First*, he must be well acquainted, and have a Foreknowledge of his House. *Secondly*, he must form to himself a Purpose and Conclusion, concerning the governing, preserving and upholding of his House. *Thirdly*, he must have Thoughts, and be concerned for the Work of

his Houſe in itſelf; likewiſe do theſe three Parts belong to the Providence of God.

1. A Fore-knowledge of every Thing. This Fore-knowledge is but aſcribed to God by us in a human Way, in order to help our weak Underſtanding. God has knowledge of every Thing, not after the Alteration and Change of Times and Seaſons, as if he needed to gather this Knowledge by Experience; no, but the Knowledge of God is in a Moment, that he ſees and knows all and all in an Inſtant: God knows all his Work from eternity. This Fore-knowledge of God, is either common, particular or perſonal.

The *common* Fore-knowledge of God extends to all Things. That God ſees all Things before, and knows the Hour and Moment when every Thing ſhall happen, and ſees it all in one Sight; *The Lord looketh*
Pſa.xxxiii.13 *from Heaven, he beholdeth all the Sons of Men, from the Place of his*
Pſal.cxxxix.2 *Habitation; he looketh upon all the Inhabitants of the Earth; yea, he underſtands our Thoughts afar off.*

The *particular* Fore-knowledge of God extends to the Faithful: He knows before, and has ſeen from Eternity, who ſhould believe in Jeſus Chriſt, and remain ſteadfaſt in their Faith to their Lives end. And, they are the Elect; he knows all their Actions and Inclinations, and is pleaPſal. i. 6. ſed therewith; *The Lord knoweth the Way of the Righteous:* The Foun2Tim. ii. 19. dation of God ſtandeth ſure, having this Seal; *The Lord knoweth them*
Rom.xi.1.2. *that are his:* In regard to this ſays St. *Paul* of the Jews: *Hath God caſt away his People? God forbid. God hath not caſt away his People which he foreknew*; namely, that ſhould believe in Chriſt, and remain ſtedfaſt to their Lives end.

The *perſonal* Fore-knowledge of God extends to Chriſt, whoſe Incarnation, Suffering, Death, Reſurrection and Aſcenſion, God had foreſeen from Eternity; yea, even them who ſhould betray, condemn, and crucify him; ſo that Nothing happened to Chriſt but what God had foreſeen, and knew from Eternity, that ſhould befall him, and had therefore foretold the ſame by the Prophets. We ſhould not be of that Opinion, that all this befell Chriſt, becauſe God had foreſeen and foretold it: No, for thereof would follow, that God had inſtigated the Enemies of Chriſt, to compleat their Wickedneſs, becauſe he ſhould not be deceived in his Fore-knowledge: A Thing happens not becauſe God knew it ſhould happen, but becauſe it ſhall happen; therefore God knows and ſees it, for he knows and ſees every Thing: Therefore ſaid St. *Peter* to the
Acts ii. 23. Jews; *Jeſus of Nazareth being delivered by the determinate Counſel and Fore-knowledge of God ye have taken, and by wicked Hands have crucified*
1Pet. i. 20. *and ſlain:* St. *Peter* ſays in another Place; *He was fore-ordained before the Foundation of the World*: It was the Council and Will of God, that Chriſt ſhou'd die for us, though God did not drive the Enemies on, to take and crucify him: The Action diſpleaſeth God, but the Suffering pleaſeth him.

2. A

2. A Purpoſe and Concluſion concerning the Welfare of the Houſe: This extends,

Firſt, To all Creatures in general; when God decreeth from Eternity to create all Things; for all what God makes in Time, he has ordained from Eternity.

Secondly, To Men alone, when God had decreed from Eternity, to create Men in Holineſs and Righteouſneſs after his own Image, and ſaw that Men would fall; then decreed he likewiſe, to take the fallen Men again in his Grace, and not plunge them into Hell, as the fallen Angels, and therefore to ſend his beloved Son Jeſus Chriſt; who ſhould raiſe up again the fallen Men, and reconcile them to God, through his Death and Sufferings, and thereupon ordained the gracious Means of Salvation. In regard to this, ſays St. *Paul*; *God made known unto us* (in the Goſpel) *the Miſtery of his Will*, (to ſave us through Chriſt) *according to his good Pleaſure, which he hath purpoſed in himſelf: That in the Diſpenſation of the Fulneſs of Time, he might gather together in one, all Things in Chriſt, both which are in Heaven and which are on Earth.* This Purpoſe of God concerning the Salvation of Men, belongs to the foregoing Will of God; after which he will, that all Men ſhould be ſaved, and come to the Knowledge and Confeſſion of Truth. Eph. i. 9. 10.

Thirdly, To the Faithful in particular, *who are predeſtinated according to the Purpoſe of him who worketh all Things after the Counſel of his own Will:* For, *it pleaſed God by the Fooliſhneſs of Preaching, to ſave them that believe.* Thereby likewiſe to the Contemners of God's Word, to hide from them the Miſtery of the Goſpel concerning the obtaining of Salvation, through Faith in Jeſus Chriſt: For, ſince ſo many are careleſs and neglectful of their own Salvation, that they do not thank God for ſuch high Grace, but contemn and diſpiſe the ſame, altho' ſo plainly revealed in the Goſpel of Chriſt, in whom Salvation is offered to all; ſo hath God decreed in his Juſtice, to hide from them this Miſtery, and to condemn them for the Sake of their Ingratitude and Contempt; therefore did Chriſt thank his heavenly Father, ſaying; *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou hadſt hid theſe Things form the Wiſe and Prudent, and haſt revealed them unto Babes; even ſo Father, for it ſeemeth good in thy Sight:* This belongs to the following Will of God, after which he will, *That all the Unbelievers ſhall be damned.* Eph. i. 11. 1 Cor. i. 21. Mat. xi. 25.

3. The Work of God's Providence, and the upholding of all Things in itſelf, comprehends theſe two Parts.

Firſt, The preſerving of all Things. This is ſo, that God hath not alone endued every Thing in the firſt Creation with its own natural Power and Virtue, whereby the ſame ſhall be preſerved; but that he likewiſe daily preſerves them, ſo that Nothing can move without the Help of his Almighty Hand. The Sun was created by God in the Beginning, that he ſhould riſe every Morning, and by his continual Courſe, ſhew us the

Mat. v. 45. four Seaſons; yet ſays our Saviour; *That God maketh his Sun to riſe daily.*

Secondly, The governing of all Things: that is, That God is the ſupreme Ruler and Governor of all Things, ſo that Nothing in the whole Nature can eſcape his all-ſeeing and watchful Eyes: But every Thing muſt come to the End and Purpoſe of God's Will, and ſerve to the Glory of his holy Name, and the Salvation of the Faithful.

God doth this either by a natural or ſupernatural Courſe.

By the *natural* Courſe, God governs all Things as well in the big as little World: In the big World, when he lets the Sun go up daily; when he ſendeth Rain, Thunder and Lightning; when he lets every Thing grow out of the Earth, and governs every Thing, and all the Creatures. In the little World, namely, Man, Man himſelf, and all his Actions, good or bad, ſtand all under the governing Eye of God, both in the natural and gracious Kingdom.

In the *natural* Kingdom, Man ſtands under the Providence of God, in the Entrance, Progreſs, and Exit of his Life. Let the Atheiſt think and ſay what he will, concerning the Conception and Birth of Men; that the ſame is meer Accident of natural Cauſes.

Can their Lies and Inventions make the Truth of God's Providience to Nought? No truly, for the Hands of the Lord formed us in our Mother's Womb; brought us forth in the Birth, and preſerves us through the Courſe of our Lives; and, when we die, will carry our Souls, by his holy Angels, into *Abraham*'s Boſom. Though I cannot think what theſe Prophaners will bring in, concerning the Birth of cripple and defected Perſons. Here, ſay they, has God been either blind and miſtaken, like a Potter who may miſtake in the forming of a Veſſel. We can give unto them no better Anſwer hereupon, than out of the Lord's own Mouth, who ſaid, *Who made the Dumb or Deaf, or the Seeing, or the Blind? have not I the Lord? God is the Potter and Man is the Clay. As the Potter has Power over the Clay of the ſame Lump to make one Veſſel unto Honour and another unto Diſhonour:* So has God much more Power over Men, to create one well-ſhaped, and another deformed. God doth not do this out of any ſecret Hatred; no, he loves all the Things that are, and abhors Nothing which he hath made: Deformed and defected Men, who live in the Fear of God, are more pleaſing in the Sight of the Lord, than ſtrong and wholeſom who run in Sin and Diſobedience. If ſuch deformed had been an Abhorrence to God, our Saviour would not have healed ſo many in the Time of his Incarnation; beſides, we read, that he called the Woman, who was bowed down through Infirmity, *A Daughter of* Abraham: The Reaſon hereof is alone known to God; there hangs a Vail before the Judgment and Counſel of God, wherethrough human Reaſon cannot ſee: Though Parents are often in the Fault, and guilty of the Deformity of their Children, eſpecially

Exod. iv. 11. Iſa. lxiv. 8. Rom. ix. 21.

Luke xiii. 16.

eſpecially Women, when they are careleſs in their Travels: And therefore, God did order ſuch *ſevere Puniſhment for them who hurted a Woman with Child.* Malicious and thoughtleſs Men have a common Proverb, when they ſee a crippled or deformed Perſon; 'Be cautious, ſay they, of him 'whom God and Nature had marked.' But we can and may anſwer ſuch wicked Men; *Who art thou that replieſt againſt God? ſhall the Thing formed ſay to him that formed it, Why haſt thou made me thus?* God cannot forbear ſuch wicked Expreſſions and Judgments over his Creatures; *For he that mocketh the Poor, reproacheth his Maker. Syrach* ſays; *Laugh no Man to Scorn in the Bitterneſs of his Soul, for there is one who humbleth and exalteth:* We often ſee, that God bleſſes ſuch deformed Perſons with ſuch Abundance of Senſe or other Qualities, that they become Wonders in Nature; yea, ſome are deformed in their Bodies. God who is Almighty, can again give unto them a fuller Portion of his Spirit in their Souls, until he at laſt, ſhall give unto them transfigurated Bodies, with the Saints and Elect, in the Reſurrection of the Fleſh.

Exod. xxi. 22 23. Rom. ix. 20. Prov. xvii. 5. Syr. xvii. 10.

In the gracious Kingdom, that is, the Chriſtian Church, has God care over all, but in particular over the Faithful. The Lord ſaid unto the *Jews*, whom he had choſen for his own People; *ye have ſeen how I bore you on Eagles Wings, and brought you unto my ſelf:* He protects his Church by his holy Angels; he ſends faithful Miniſters, and brings the Faithful through Fire and Water, and guards them among Lions and Draggons.

Exod. xix. 4.

Mans Actions both good and bad, are likewiſe under the Providence and Care of God.

The good Actions ſtand two Ways thereunder, *Firſt*, God begins, helps, promotes, and fulfills good Actions: St. *Paul* ſays, *it is God, which worketh in you, both to will, and to do of his good Pleaſure*, *Secondly*, God is not alone pleaſed with good Actions, but he rewards them alſo graciouſly both here and hereafter: Therefore ſaid St. *Paul* in another Place, *Godlineſs is profitable unto all Things, having Promiſe of the Life that now is, and of that which is to come.*

Phil. ii. 13. 1 Tim. iv. 8.

The bad Actions ſtand likewiſe under the Providence of God; not that God will, or conſents to them, much leſs directs and commands them; for on the contrary he hates, forbids, and puniſhes Evil; ſo ſays the Pſalmiſt; *Thou art not a God, that hath pleaſure in Wickedneſs, neither ſhall Evil dwell with thee: The Fooliſh ſhall not ſtand in thy Sight, thou hateſt all workers of Iniquity:* Therefore if God ſometimes permits Evil, yet has he no Pleaſure therein; none ſhould think that God beholds the Evil that happens in the World, as an idle Spectator, without any regard how it goes: No, God has ſuch even Eyes with hardned Sinners, that he,

Pſal. v. 4. 5.

1*ſt*, Let them do what they will, he upholds Nature, and hinders them not in their Wickedneſs.

2*dly*,

2*dly*, He ſees and knows, what they intend to do; as our Saviour ſaw the Treachery of *Judas*, and knew all what his Enemies had concluded and reſolved againſt him.

3*dly*, He lets them go on, as a juſt Judge and Revenger over committed Sins, after their own Inclinations in Wickedneſs, and doth not aſſiſt them, to withſtand the Devil, the World, and their own Fleſh and Blood; but for their former Contempt of his Grace, draws away from them his holy Spirit, whereby they might be enabled to withſtand all Temptations. The *Jews* did deſpiſe the Grace of God therefore did God take away his Grace from them, *ſo that they ſhould not ſee with Eyes, neither hear with their Ears:* King *Ahab* would not obey the Advice of *Micajah* the true Prophet, therefore did the Lord put a lying Spirit in the Mouth of the falſe Prophets, for to deceive them.

Iſa. vi. 9. 10.

1 King. xxii. 8. 9.

4*thly*, When it comes ſo far, that a Sinner ſhall commit a wicked Action, then has God his Reaſon, why the Evil befalls another, then the Sinner had purpoſed: The King of *Babylon* had drawn his Sword to War, but was doubtful, either to War againſt the *Ammonites* or the *Jews*; but God made it ſo, that he left the *Ammonites*, and fell upon the *Jews*; becauſe the Lord would puniſh them for their Sins.

5*thly*, Sometimes God hinders the Wicked, that they cannot fulfil their evil Propoſitions. *The Lord plagued* Pharaoh *and his Houſe with great Plagues*, and thereby hindered him from gratifying his wicked Intention, *with Sarah Abraham's Wife:* God came to *Laban* the *Syrian* in a Dream by Night, and ſaid unto him, *take heed, that thou ſpeak not to* Jacob *either good or bad:* We can find many more Examples hereof in the holy Scripture.

Gen. xii. 17.

6*thly*, Sometimes can a wicked Perſon have a bad Intention againſt an Innocent, but God delivers the Innocent, and it falls either on a Guilty, or the Contriver himſelf. The Accuſers of *Daniel* brought it ſo far, that *Daniel* was caſt into the Lions Den; but God delivered *Daniel*, and the Accuſers were themſelves caſt in the Den, and devoured of the Lions. *Haman* had erected a high Gallows, to hang *Mordecai* on, but he was himſelf hanged thereon, and *Mordecai* was honoured. Then goes it, as *Solomon* ſays; *the Righteous is delivered out of Trouble, and the Wicked cometh in his ſtead.*

Prov. xi. 8.

7*thly*, Sometimes can an Opportunity be offered, whereof the Wicked can take Cauſe to do Evil againſt the Will and Pleaſure of God, yet ſpeaketh the Scripture thereof, as if God did it, not becauſe he does it, or brings any to the doing thereof, but becauſe he knows that it happens, and he permits it, though he has no Pleaſure in it: The King in *Egypt* and his Subjects were envious againſt the Children of *Iſrael*, becauſe they encreaſed greatly in the Land, and wanted therefore to ſuppreſs them; yet ſays the Scripture: *That God turned the Hearts of the* Egyptians, *to hate his People: Shimei* being of the Family of King *Saul*,

Pſal. cv. 25.

Saul, had an inward and ſecret hatred to *David*, who was crowned King; and alſo preferred before the Family of *Saul*; but was afraid to ſhew his Anger publickly, as long as *David* had the Power; but afterwards having an Opportunity, and ſeeing that *David* was drove from his Kingdom by his own Son, he began publickly to curſe *David*; though ſays *David*, *the Lord hath ſaid unto him, curſe* David. The Queſtion is, how had the Lord commanded *Shimei* to curſe *David?* Not by an outward Command, for we do not read thereof in the Scripture, neither by an inward Inſtigation; *For God cannot be tempted with Evil, neither tempted he any Man:* But the right Senſe hereof is, That, when *Shimei* ſaw, that he had now an Opportunity to vent his Anger againſt *David*, who had loſt his Kingdom and Power, took thereof cauſe to curſe *David:* Whereto God conſented, in order to try the Faith and Patience of *David*, though God had no Pleaſure herein.

2 Sam. xvi. 10.

Jam. i. 13.

8*thly*, God obſerves, likewiſe, the bad Actions thus; that they muſt come to the End and Purpoſe God wills; but not as the Wicked intended. *Joſeph* was ſold of his Brethren through hatred, but God directed it otherwiſe than they intended, namely, for to preſerve, not alone *Joſeph* and all his Family, but alſo all *Egypt* in the Time of the Famine. Satan intended to bring *Job* to Diſpair, and to curſe God; and therefore plagued him ſo ſorely; but the Patience of *Job* was thereby provided, and ſhone the brighter; and Satan became an Impoſtor and Lyar.

9*thly*, God preſcribes the bad Actions a certain Time, when they ſhall begin, and a certain Length, how far they ſhall go. The *Jews ſought often to take Chriſt, but no Man laid Hands on him, becauſe his Hour was not yet come*; therefore ſaid he to the Multitude, that took him on the Mount of Olives: *This is your Hour, and the Power of Darkneſs:* King *Senneachrib* did intend Evil againſt King *Hezekiah*, and the City of *Jeruſalem, but the Lord did put a Hook in his Noſe, and a Bridle in his Lips, ſo that he was not able to ſhoot an Arrow in the City.*

John vii. 30.

Luke xxii. 53

Iſa. xxxvii. 29, 33.

In *Supernatural*; God often ſhews his Care and Providence with Wonders and Miracles, as Lord and Maſter of the whole Nature; who can do what he will, not being bound to Nature, or natural Cauſes; in order to ſhew his Almighty Power, for thereby to comfort the Faithful, and to puniſh the Ungodly: The Sun ſtood ſtill in the Time of *Joſhua*, went back in the Time of *Hezekiah*, was darkened three Days in *Egypt*, and three Hours in the Sufferings of Chriſt. Theſe and many other ſuch Miracles, that we read of in the Scripture, are plain Proofs of God's almighty Power over the whole Nature; ſo that Nature itſelf would be altered before God ſhould be diſappointed in his Purpoſe. Can God do ſuch ſupernatural Things, much more, and eaſier can he govern all Things by the natural Courſe: Though, ſhould we not think, that God has more and harder Work in the One than the Other? No, for we can

ſee, that the Earth, the Sea, and all Things were created of Nothing by his Word. Although God is not bound to Nature, or natural Cauſes, yet has he bound us Men to them, and chuſes that we ſhould uſe natural Means, when we can have them, and leave the Event to God; and they that uſe the Means God has ordained ſhall be helped; but they, that contemn the ſame, tempt the Lord, and cannot expect Help from him: *Jacob* had Promiſe of God, that God would be with him, and help him in all Places whither he went; yet did he all that he could, to obtain the Friendſhip of his Brother *Eſau*. God could himſelf have kept his Son without Means, yetuſeth he *Joſeph*, who went into *Egypt* with the Mother and young Child: Our Saviour in the Time of his Incarnation, could eaſily have walked always on the Sea; yet choſe he the Ships, when there was any to be had; but when no natural Means or Help do appear, then muſt we depend alone on the Providence of God, as *Eſther* ſaid, *I will go in unto the King, which is not according to the Law, and if I periſh, I periſh: Abraham* did not know what to offer in the Room of his Son, but the Lord knew where the Ram was caught in the Thicket by his Horns. We ſhould therefore with the greateſt Reverence conſider the Providence of God, and Honour him in all Things, ſince he governs all Things wiſely to the Honour of his holy Name, and the Salvation of the Faithful.

Gen. xxviiii. 15. Gen. xxxii. 7. Eſther iv. 16. Gen. xxii. 8, 13.

Should any particular Accident happen, we muſt therefore not think that God's Providence is therefore deminiſhed, and that God was not concerned, neither knew what happen'd: No, for the Lord knows and ſees the leaſt Thing that happens, although they ſeem to us to be but meer Trifles, yea, even the Caſt of the Lot is diſpoſed of the Lord; neither ſhould we Think, that becauſe God knows and ſees a Thing before, that therefore the ſame Thing muſt abſolutely happen thus, and not otherwiſe, by Reaſon that God ſhall not be miſtaken or diſappointed in his Decree: No, we muſt not have ſuch abominable Thoughts and Concluſions of God; for thereof would follow, that God was the Cauſe and Author of all Sin and Evil in the World, ſince he knows and ſees all Things before. Likewiſe would follow thereof, that the Wicked, who die in their Sin, could not otherwiſe than die therein, becauſe God had ſeen and known it before; ſuch Thoughts and Opinions are the greateſt Blaſphemy againſt God: On the contrary, according to ſuch Opinions, the Faithful never could fall from their Faith, which can happen, as the Spirit of the Lord convinces us of, and therefore admoniſhes us; *Take heed Brethren, leſt there be in any of you an evil Heart of Unbelief, in departing from the living God:* Ye ſhou'd be careful, *that ye receive not the grace of God in vain: Beware leſt ye fall from your own Stedfaſtenſs: Work out your own Salvation with Fear and Trembling.* As an Aſtrologer is not the Cauſe and Author of an Eclipſe, becauſe he has ſeen the ſame before;

Pro. xvi. 33. Heb. iii. 12. 2 Cor. vi. 1. 2 Pet. iii. 17. Phil. ii. 12.

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ſo is God neither the Cauſe of Sin, becauſe he has ſeen it before in his all-ſeeing and all-knowing Wiſdom.

It is a very falſe Opinion, that ſome have, and ſay therefore, when any Misfortune befalls them, it was ſo fore-ordained, or decreed; or elſe, it was ſo my Fortune; wherewith they will throw the Fault on God, as if he inſtigated, and ſecretly brought them to ſin; *Syrach* anſwers ſuch, ſaying, *ſay not thou, it is through the Lord, that I fell away, for thou oughteſt not to do the Things that he hateth; ſay not thou, he hath cauſed me to err, for he hath no need of the ſinful Man: The Lord hateth all Abomination, and they that fear God, love it not; he himſelf made Man from the Beginning, and left him in the Hand of his Council, if thou wilt keep the Commandments, and do perform acceptable Faithfulneſs; he hath ſet Fire and Water before thee; ſtretch forth thy Hand unto whither thou wilt.*

As ſure as we can ſee and behold every Thing in the World, as ſure God uphold's every Thing to that End and Purpoſe, that we ſhould ſeek the Lord, as the Apoſtle ſays in our Text. This is the final Cauſe, wherefor God has created the World and all that is therein, and governs and preſerves the whole Nature yet daily and continually; namely,

Firſt, That we ſhould ſeek the Lord, if happily we might feel after him, and find him: Man is blind in many Caſes, and has Hands and Ears, but no Eyes: When a blind Man walketh about in a Houſe feeling for himſelf, and he cometh and findeth a Harp hanging againſt the Wall, which gives a Sound when touched, then concludeth the blind Man, that there muſt be a Maſter, who has made this Inſtrument, and can play upon it; but when he heareth the Maſter play, then is he aſtoniſhed and charmed, although he cannot ſee him; Thus run all Men on againſt the Creation, and the created Things, and finding ſuch Harmony and and compleat Order therein, concludes thereof, that there muſt certainly be an artful and cunning Maſter, who has made and ordered it ſo compleat, and preſerves it yet daily: Hereby are the Heathens come in the Knowledge of God; *For of the Things that are made, could they underſtand the inviſible Things of God, even his Power, and Godhead:* Though this their Knowledge alone was not ſufficient to Salvation, wherefore the Apoſtle ſets an *if* by. It is a difficult Thing come to in the true Knowledge of God; and muſt we learn this of the Word of God alone, and herein was St. *Paul* now willing to inſtruct the blind *Athenians* in our Text. Rom. i. 20.

Secondly, That we and all the Creatures ſhall have our uphold, God lets ſometimes miſgrowth come in one Thing or in another, yet his Providence upholds us; whereof we have many Examples, as well in the holy Scripture, as of daily Experience; we ſhould therefore not think, that any Thing happens by Chance or meer Accident, as if Nature could do of itſelf, what it would; no, God is the only Lord and

Maſter

Maſter over the whole Nature, and the ſame ſtands under his abſolute Command, to give forth as much or as little as the Lord pleaſeth.

Thirdly, That we ſhould have the eternal Life: This is the End and Purpoſe whereto we were created, preſerved, redeemed, and ſanctified; our Meditations are led hereto by the Sight of the Creatures, for they convince us, that all what is in this World is Vanity, and ſubject to Vanity, and we can find no true Comfort or Reſt in any Thing that is created, but muſt therefore lift up our Thoughts higher and ſeek after another World, the heavenly *Jeruſalem*, where we ſhall have full Satisfaction in eternal Joy.

The Lord be gracious unto us, and grant us at laſt the eternal Life, and in that Life the everlaſting Joy, for the Sake of our bleſſed Saviour Jeſus Chriſt. AMEN.

XIV. SERMON.

XIV. SERMON.

OF

ELECTION, *or* PREDESTINATION.

The Text EPHESIANS, Chap. I. 3, 4, 5, 6. ver.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt: According as he hath choſen us in him before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love: Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will: To the Praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved.

INTRODUCTION.

NONE can ſay otherwiſe, than that it is a very comfortable, gracious Errant, that the bountiful God offers unto all repenting Sinners, through the Mouth of the Prophet *Ezekiel*, in his Book of Prophecies, Chap. xxxiii. 11 ver. *As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked; but that the Wicked turn from his Way, and live.* In theſe Words are two Things preſented for our Meditation, *Firſt*, The Miſery of Man; And, *Second*, The Mercy of God.

Firſt, The *Miſery of Men* is comprehended in the Word *Death*, which muſt be underſtood here, of the external Death in Hell; for the temporal Death, no Sinner can eſcape, although he be converted, and turn from his Wickedneſs. Who can fully deſcribe the miſerable Condition wherein Sin has brought Men? For, beſides the many temporal Miſeries, whereto Men are ſubject as long as they live, on account of Sin, which Miſeries are likewiſe called Death; ſo is this the Worſt of all, that the Unconverted muſt ſuffer after their temporal Death, in eternal Pain

and

Rev. ix. 6. and Puniſhment in Hell; *where they ſhall ſeek Death, and ſhall not find it; and ſhall deſire to die, and Death ſhall flee from them.* In ſuch Miſery and Death has Sin brought Men; and it could not be otherwiſe, ſince the Jude 6. Juſtice of God requires abſolute Puniſhment for Sin; *The Lord did not ſpare the Angels that ſinned, but plunged them into Hell, where he hath reſerved them in everlaſting Chains under Darkneſs, unto the Judgment of the great Day.* Men had deſerved the ſame Wrath and Puniſhment; but, that ſuch is not befallen us, ſo that we are become wholly and eternally miſerable, is through the great Mercy of God; whereby the Lord himſelf teſtifies here, ſaying;

Second, I have no Pleaſure in the Death of a Sinner: This gracious Will of God is,

1. *Serious.* God confirms it with an Oath, ſaying; *As I live:* He that ſwears, muſt ſwear by a greater than himſelf. Now God is the higheſt and greateſt, and ſwears therefore by himſelf: He ſwears here not be- Num. xxiii. cauſe he is not to be believed by his Words alone; *For God is not a* 19. *Man, that he ſhould lie, neither the Son of Man, that he ſhould repent:* But he ſwears here on Account of our Infirmity, that we ſhould believe him ſurer and firmer; for ſince God ſaw, and knew before, that Men Eze. xxxiii ſhould be tempted moſtly with theſe Thoughts; *Our Tranſgreſſions and* 10. *Sins are upon us, and we pine away in them; How ſhall we then live?* Therefore aſſures he unto them with this Oath; *That he will not the Death of a Sinner:* Oh, how happy are they who beleive in him; and on the contrary, how unhappy and eternal miſerable are they who will not 1 John v. 10. believe in him: *He that believeth not God, hath made him a Liar.* God ſwears ſometimes in Anger and ſometimes in Grace: It was an Oath in Anger, when the Lord ſwore, that none of the Men that came out of Num. xxxii. *Egypt*, ſhould go into the Land of *Canaan*, on Account of their *Mur-* 10. *murings in the Wilderneſs.* It was an Oath in Grace, that God ſwore un- Gen. xxii. 16. to *Abraham*, ſaying, *By my ſelf have I ſworn, ſay to the Lord, for becauſe thou haſt done this Thing, and haſt not witheld thy Son, therefore will I bleſs thee, and multiply thy Seed.* We muſt always believe the Lord, Iſa. xlvi 11 he either ſwares in Wrath or Grace; *For all what he has ſpoken, will he alſo bring to paſs*; God aſſures us of this his gracious and ſerious Will, in many Places in the Scripture, both with Words and Deeds.

With Words, ſo ſays the Lord by the Prophet *Iſaiah*; *I have ſpread* Iſa. lxv. 2. *out my Hands all the Day unto a rebellious People, which walketh in a Way that was not good, after their own Thoughts; a People that provoketh me to Anger continually to my Face.* What can be ſaid more comfortable? Our Saviour and his Apoſtles, have likewiſe aſſured us in the New Teſtament, *That God will not the Death of a Sinner.* What is the Meaning of the Parable of the Royal Feaſt, whereto every one was called and invited, than that God will, that all Men ſhould repent and be ſaved?

With

With *Deeds:* He ſent his Son to ſeek and to ſave that which was loſt; herein hath God opened his Boſom, and ſhewed, that he has no Pleaſure in the Death of the Wicked; and this is preached to all; Therefore is his Will,

2. Revealed for all. None, let him be the wickedeſt Sinner, is here excluded: All, all, whoſoever have Part in this Promiſe, except they exclude themſelves through Unbelief and Obſtinacy. God is not as falſe Men, who ſpeaketh one Thing with the Mouth, and mean another in the Heart; no, but the Mouth, Hand and Heart of God follow always together. *God is faithful, and it is impoſſible for him to Lye.* The Will of God is likewiſe, Heb. vi. 18.

3. *Conditional.* God has included his Will within certain Condition, which we muſt follow, if we will enjoy the gracious Promiſe of everlaſting Salvation. This Condition is Converſion. *The Wicked ſhall turn from his Way.* This Converſion ſhall not conſiſt in Words alone, nor in outward Appearance and Geſtures, but in a hearty ſincere Converſion from Wickedneſs and Vices, to Good and Virtues; and every one ſhall ſearch his own Heart and Conſcience, to know what Way he has walked upon till now, and then return again, with the Prodigal, to his Father's Houſe; *If ye return unto the Lord with all your Heart, then prepare your Hearts unto the Lord, and ſerve him only.* By a true and ſincere Converſion, there muſt be a living Faith in Jeſus Chriſt, that we thereby embrace the gracious Promiſes of the Remiſſion of our Sins, and attribute them unto us, being fully aſſured, that God will forgive us all our Tranſgreſſions of Grace, for the Sake of Jeſus Chriſt; thereupon will follow the bettering of our Lives, which is the Fruit of a true Converſion: For he that is really grieved in his Heart for his Sins, and abhors them as an Abomination, will not conſent again to Sin; and he that, with a true Faith, embraces the Merits of Chriſt, and depends alone thereon, liveth in Chriſt, and Chriſt liveth in him; and where Chriſt liveth and reigneth, there cannot Sin reign; and where Sin hath no Power, there is Life; and then follows; *That the Sinner ſhall live.* 1 Sam. vii. 3.

But, as it is the gracious Will of God, *That the Wicked ſhall turn from his Way, and live*; ſo is it likewiſe his juſt Will, *that all unconverted Sinners ſhall die the eternal Death:* Which is not two Wills in God, one contrary to another, but is one Will: As a Ruler of a City will not, that any of his Subjects ſhall be puniſhed, if they live according to the Law; but if they tranſgreſs the Law, he will therefore puniſh them, although he has no Pleaſure in it: Since God has foreſeen from Eternity, who ſhould believe in Chriſt and remain ſtedfaſt; and who ſhould not believe, ſo he has likewiſe decreed from Eternity, to ſave the Believers and condemn the Unbelievers. The laſt is called Ejection, and the firſt Election: The Apoſtle St. *Paul* ſpeaks of this Election in our Text, whereof we will diſcourſe here on theſe two Heads,

FIRST,

FIRST, *Of the Election in itſelf.*

SECOND, *To what End God has choſen us.*

EXPLANATION of the TEXT.

I. We will diſcourſe of the Election in itſelf.

The Apoſtle begins his preaching of the Election, with Praiſes and Thankſgiving, ſaying; *Bleſſed be the God and Father of our Lord Jeſus Chriſt:* We muſt likewiſe praiſe and thank God, for this his Grace, that he has choſen us in Chriſt to the eternal Salvation of his own Grace and Mercy without our own Merits. Hereof have we to conſider,

1. Who it is, that has choſen us; *it is the God and Father of our Lord Jeſus Chriſt:* The ſame Almighty God, who created Man, has likewiſe choſen him to Salvation; all the Three Perſons in the bleſſed Trinity have created Men, ſo have they likewiſe all Three choſen Men; and although the Election is here attributed to God the Father, the firſt Perſon, yet ſhould not the Son and the Holy Ghoſt be excluded, for they are one God, and of one godly Eſſence with the Father: There is mention made in our Text of all the Three Perſons, *God the Father of our Lord Jeſus Chriſt, hath choſen us in his Son Chriſt.* This is the two Firſt Perſons, the Third Perſon the Holy Ghoſt is mentioned in theſe Words, *That we ſhould be Holy, and without Blame before him in Love, and we ſhould be received unto the Adoption of Children.* It is the Work of the Holy Ghoſt to ſanctify us, *and he beareth Witneſs with our Spirit, that we are Children of God.* God the Father, the Firſt Perſon, has choſen us; Jeſus Chriſt, the Son of God, the Second Perſon, has merited our Election; and the Holy Ghoſt, the Third Perſon, ſeals and confirms our Election.

Rom. viii. 16.

2. *What Election is.* Election is the Purpoſe and Concluſion of God's well-pleaſing Will, wherein he from Eternity, before the Foundation of the World, hath of his great Mercy and Grace in Jeſus Chriſt, decreed to ſave all them, that hereafter his Godly foreſight hath ſeen and known; would by the preaching of the Goſpel, and the Power of the Holy Ghoſt, believe in Chriſt, and remain ſtedfaſt unto their lives End, that the Praiſe of his glorious Grace could thereby be revealed.

One might now think, who can know what God has decreed from Eternity concerning the Salvation of Men; yes, this can we know and learn, of what God has done afterwards in Time: For, as none can know what is tranſacted in the King's Council, before it is manifeſted by Publication; when we then can conclude, that there has been ſuch tranſacted, ſo can we likewiſe conclude of the Things God has made in the Time, what he had before concluded and ordained in his Godly Wiſdom from Eternity; for God is immutable in his Will and Purpoſe, and does Nothing in Time, but what he has decreed from Eternity. God did ſend his Son into the World, born of a Woman in Time, that

he

he ſhould make the Power of Satan to nought, and raiſe up Men from the fallen Condition, wherein the Diſobedience of *Adam* had brought them. Thereof we can conclude, that God had decreed from Eternity, to ſend his Son into the World; who by his Obedience ſhould ſatisfy for the Diſobedience of *Adam*, in whom we were all become Sinners. Again, ſince God lets his Grace be offered to all by the Preaching of the Goſpel, and he promiſes, to encreaſe Faith in the Hearts of them, who receive and believe the Goſpel, and graciouſly to forgive their Sins, and to adopt them unto Children, and ſeals this Promiſe with the holy Sacraments; ſo we can conclude thereof, that God has decreed from Eternity, that they, who receive the Goſpel, believe in Chriſt, and lets the Holy Ghoſt govern and guide them, ſhall not be loſt, but have the eternal Life. Our Saviour ſays, *This is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life: The others on the Contrary, who would not receive the Word, neither believe in the Son, on them abideth the Wrath of God:* Whereupon will follow the eternal Damnation; *for he, that believeth not, is condemned already.* John vi. 40. John iii. 36. John iii. 18.

The right Meaning of Election, according to the Scripture, is this: That God decreed from Eternity to ſave the poor loſt Mankind, and free them from the eternal Death and Damnation, wherein *Adam* had brought them by his Diſobedience, ſince God ſaw and knew before, that Man would fall from his Holineſs, he therefore placed on one Side all Men, and found them corrupt with Sin, and thereby guilty to eternal Death and Damnation; and on the other Side he placed his Son Jeſus Chriſt, on whom he laid the Sins of the World, with theſe Words, as a ſhort Summary of the Fore-Ordination of God. *He that believeth on the Son, hath Life everlaſting, and he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.* None ſhould think, that as God has graciouſly ordained the Means, whereby the Faithful receive Salvation, he hath likewiſe in his Wrath ordained Sin and Unbelief, whereby the Ungodly are condemned: No, for this would make God the Cauſe and Author of Sin. All Men are, on account of Sin fallen under the Judgment and Wrath of God, and are guilty to the eternal Death and Damnation; but God of his infinite Mercy in Jeſus Chriſt, has ordained gracious Means againſt the eternal Damnation; which gracious Means, ſome accept through Faith, but others refuſe and contemn through Unbelief. Hence comes it, that they who believe are choſen, predeſtinated and received in the eternal Salvation; but the Unbelievers remain in their corrupted Condition, and are eternally damned, becauſe they would not receive the Grace of God offered to them. Hereby we can now lightly underſtand them Words, in the Explanation whereof a great many do Miſtake: *As many as were ordained to eternal Life, believed*: that is, as many as followed the John iii. 36. Acts xiii. 48.

Order, and uſed the Means that God had ordained for the obtaining of the eternal Life, and received the Word, were baptized; did believe that Jeſus Chriſt was the Son of God, and the Saviour of the World, and did let the Spirit of God guide them; they were ordained to
Rom. i. 30. eternal Life.

St. *Paul* calls the Election in our Text *Predeſtination*; above which there is again two Parts; namely, the Firſt is *Prognoſis*, a Fore-Knowledge of what we will ordain, or elſe was Election blind, if God had not foreſeen, who ſhould believe in Chriſt; then cometh *Protheſis*, a Concluſion or Decree founded on Chriſt, and manifeſted in the Goſpel, to ſave them through Faith in Chriſt; thereupon follows *Prooriſmos*, Predeſtination, wherein is comprehended both the End of Election, which is the eternal Life, and the Means of obtaining the ſame, which are to be baptized, to receive the Word, by the Word Faith, by Faith Jeſus Chriſt; and again by him, and through him, the everlaſting Salvation.

We can beſt include all this in a Syllogiſm: God had ordained that they, who believe in Chriſt and remain ſtedfaſt, ſhall be ſaved; (that is, the Decree of God) Now God hath ſeen from Eternity, that *Abraham*, *David*, and others ſhould believe in Chriſt, and remain ſtedfaſt; (that is, the Fore-Knowledge of God) therefore ſhall they be ſaved, (that is, the Predeſtination of God.)

Although the Scripture makes no Difference between theſe two Words Election and Predeſtination, for the Apoſtle uſes them both in our Text, ſaying, firſt, *God hath choſen us in Chriſt*, and afterwards, *he hath predeſtinated us unto the Adoption of Children by Jeſus Chriſt*; yet they can according to the Opinion of ſome, be alſo ſeparated. That Election has regard to the Perſons, that are choſen, and Predeſtination comprehends the Means thereof. Election is a Roll of Muſter; Predeſtination is as a Squadron ſtanding in Battle, and following the Orders, and uſing the Means preſcribed by the Commander. We can now eaſily conclude hereof,

3. What Sort of Men are choſen: They are ſinful Men, whom God had fore-ſeen, that, by the Preaching of the Goſpel, ſhould believe in Chriſt, and by the Power of the Holy Ghoſt, remain ſtedfaſt in this Faith, unto their Lives end. For ſince the Apoſtle ſays, in our Text, *That God hath choſen us in Chriſt, and hath predeſtinated us unto the Adoption of Children by Chriſt*; then follows thereof, that the Election is not made without Chriſt, but in and by Chriſt; and ſince we have received the Adoption to Children by Chriſt, then were we without him, Children of Wrath, and a ſinful Generation: Though, by ſuch ſinful Men whom God has choſen, ſhall and muſt be found, theſe two Conditions, *Firſt*, That they believe in Chriſt, and are aſſured, that Chriſt has redeemed them, and that God will receive them through Faith of his meer Grace: *Secondly*, That they ſhall remain ſtedfaſt in the Faith until their Lives end.

But

But ſince all they who hear the Word of God, do not believe in Chriſt, but many are offended in him, and deſpiſe the Word; and many who have once received Faith, fall away again in Unbelief and die therein; then follows thereof, that all who hear the Word, are not choſen, but alone ſome few who remain ſtedfaſt in the true Faith; as our Saviour ſaid, *few are choſen.* Mat. xx. 16.

Now ſince *Faith is a Gift of God*, and therefore not every One, *for all Men have not Faith*, ſhould God then ſeemingly be the Cauſe that all are not choſen, becauſe he doth not give them this Faith? No, God is not the Cauſe hereof, but Men themſelves; for ſome will not hearken to the Word, *but contradict and blaſpheme* the ſame, as the *Jews*; ſome hear it, but looſely and in ſlumber, as *Eutychus*; ſome *to hear new Things as the* Athenians; ſome for to deſpiſe and mock it, as the Enemies of Chriſt; ſome do not underſtand it, and therefore *the Devil taketh the Word out of their Hearts*; ſome will not receive the Word, either through Ambition or Vain-glory, and worldly Honour, as the *Phariſees*; ſome for to pleaſe their Relations or Patrons; ſome for fear of Hatred and Perſecution, as the Parents of the blind Born; ſome cannot forbear the Miniſters, and therefore do not care to hear the Word preached by him, as the Hearers of the Prophet *Ezekiel*; ſome are hindred by Riches, Wealth, or worldly Care; ſome are ſo hardened in Sin, that they deſpiſe the Word; ſome are offended in the mean Perſon, or Appearance of the Miniſter, as the Countrymen of Chriſt; ſome when they have their Crimes and favourite Vices corrected, grow angry, and will therefore not hearken further to the Word; ſome ſeek but after Wiſdom and Eloquence, deſpiſing the Simplicity of the Word; ſome are come ſo far that they have received Faith, *but in Time of Temptation fall again.* By ſuch, and many more, but to us unknown Ways, is the Fruitfulneſs of God's Word hindred, ſo that Men cannot receive Faith. We can ſee hereby, that God is not the Cauſe, but Men themſelves. Further have we to obſerve.

Eph. ii. 8. 2 Theſ. iii. 2. Acts xiii. 45. Acts xx. 9. Acts xvii. 21. Luke viii. 12. John xii. 43. Luke ix. 61. John ix. 22. Ezek. xxxiii. 32. Mat. xix. 22. Mat. xiii. 55. Iſa. xxx. 10. 1 Cor. i. 22. Luke viii. 13.

4. When this Election is made. The Apoſtle ſays in our Text, *before the Foundation of the World*; hereby we can conclude, that the Election is of Grace, immutable, and ſure.

The Election is of Grace. For ſince it is not made in Time, but from Eternity, when there was no Man, who could believe, ſo is all what God hath done herein, of meer Grace and Mercy, without any Merits or Worthineſs of Men. *God called us with a Holy Calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus, before the World began.* This is certainly a great Comfort, that one Man has no Preference before another; or elſe the Poor and Miſerable would think, that God did love the Rich and Wealthy above them. God loveth the Elect all alike from Eternity, yea, he loveth them as his only Son, who is the Head of the Elect. 2 Tim. i. 9. John xvii. 23.

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The Election is immutable. Since God cannot err, neither be deceived in his Providence or Fore-Sight, and has foreſeen from Eternity, who ſhould believe in Chriſt, and remain ſtedfaſt, and has thereupon made his Concluſion to chuſe them; then is it certain, that the Election is immutable, and cannot be altered, neither on the Side of God, nor
2 Tim. ii. 19. on the Side of the Faithful. Not on the Side of God, *For the Foundation of God ſtandeth ſure, having this Seal; the Lord knoweth them that are his.* Hereby we can ſay, that the Elect are written in the Book of Life, which Book cannot like other Books be blotted, but all what is
Mat. xxiv. 24 written therein, ſtands immutable. Therefore doth our Saviour reckon it among the impoſſible Things, *that the Elect ſhould be deceived*, and brought in Error; namely ſuch Error, that continues unto their Lives end. Nor on the Side of the Faithful can the Election be altered: For if they could loſe their Faith, and die in Unbelief, then could they not be ſaid, *to be choſen*: They well can commit ſuch Sins, whereby they drive away the Holy Ghoſt, and loſe their Faith: But they repent, and become converted before they die; as we can ſee of the Examples of *David*, *Peter*, *Thomas*, and others in the Scripture.

The Scripture makes Mention of ſome, *that are blotted out of the Book of Life*; but the right Meaning is, that they were never wrote in it. The Scripture uſes theſe Words, *blot out of*, becauſe there are ſo many Hypocrites in Chriſtendom, who ſeem to others to be written *in the Book of Life*, and are often of the ſame Conceit; but they are not: And therefore, ſince they fall away from their ſeeming Faith, and die in Unbelief, they are ſaid, *to be blotted out of the Book of Life*, that is, they were never wrote in it; therefore did God refuſe unto *Moſes* his
Exod. xxxii. 33. Requeſt, when he deſired *to be blotted out of the Book of Life.*

The Election is likewiſe ſure. both in Name and Number by God; and in Heart and Conſcience by the Elect. God knows the Names of
Exod. xxxiii. 17. the Elect; *I knew thee by Name*, ſaid the Lord unto *Moſes*: *Chriſt calleth his own Sheep by Name*, and *will confeſs their Names before his*
John x. 3. *Father and before his Angels:* This Confeſſion of Chriſt, comprehends a
Rev. iii. 5. loving Affection, continual Remembrance, fatherly Commiſeration, gracious Acknowledgment, and eternal Salvation. God knows the Number of the Elect likewiſe; for, ſince their Names are written in Heaven, and God knoweth them that are his, ſo knows he likewiſe the Number of them, though the Number of the Elect was not ſo immutably decreed by God, that there could not have been more choſen than they that are choſen. No, if more would have believed in Chriſt and remain ſtedfaſt, God would have foreſeen that too, and likewiſe choſen them in Chriſt. It is one Thing to know an Affair, and another to decree it. God knoweth the Number of the Elect; but, therefore, he has not decreed before how high this Number ſhould go: *He that believeth in Chriſt and remaineth ſtedfaſt, ſhall be ſaved.* They themſelves can be ſure of their

their Election, as a Son is ſure of Heirſhip after his Father; if he is, and continues obedient; for, although the Spirit of God makes no mention no where of, that ſuch or ſuch a One is choſen, yet we can make this Concluſion; He that has a true and living Faith, and remaineth ſtedfaſt, him will Chriſt keep as a good Shepherd, and none ſhall pluck him out of his Hands. I, who am regenerated, will believe in Chriſt, and cleave unto him to my Life's End; therefore will Chriſt, the good Shepherd, not let me be plucked out of his Hands: Will our Reaſon ſay, Yes, the Regenerated can loſe the Grace of God? Then our Faith ſhould anſwer; They themſelves have left Chriſt, and are turned from him, but I will cleave to him, and he will never leave me; and if I ſhould fall, the Lord is able to raiſe me up again. I will rely on the Promiſes of God; whereof St. *Paul* ſays; *God is faithful, who has called us unto the Fellowſhip of his Son Jeſus Chriſt our Lord, and ſhall confirm us unto the End. God is faithful, who will not ſuffer you to be tempted above that ye are able: It is God which worketh in you, both to will and to do of his good Pleaſure. God is able to keep that which I have committed unto him againſt that Day. The Spirit itſelf, beareth Witneſs with our Spirit, that we are the Children of God.* 1 Cor. i. 8,9. 1 Cor. x. 13. Phil. ii. 13. 2 Tim. i. 12. Rom. viii. 16.

5. The Ground of this Election is Jeſus Chriſt. The Apoſtle ſays in our Text; *God choſe us in him*, that is, Jeſus Chriſt. Chriſt is not alone the effectual Cauſe of our Election; ſince he, as a true God, with the Father and the Holy Ghoſt, has choſen us; but he is likewiſe the meritorious Cauſe, ordained of God from Eternity, to be the Redeemer and Propiciator of Mankind; who, by his Obedience and innocent Death, has procured us the Grace of Election: For if Chriſt had not reconciled us to God, God could not have choſen us, ſince his Wrath was kindled againſt us; and if God was angry with us, How could he chuſe us? But the Righteouſneſs of Chriſt has juſtified the Juſtice of God; therefore, ſaid St. *Paul*, *That Chriſt might reconcile us unto God, in one Body by the Croſs, having ſlain the Enmity thereby.* Eph. ii. 16.

Alſo the Father has had Regard, in the Election, alone to Chriſt and his Merits, which he, in Time, as the only High Prieſt from Heaven, ſhould offer upon the Croſs, as a ſweet Smell unto God; wherefore Chriſt is juſtly called, *the Lamb that bore the Sins of the World*. God had regard to Chriſt, not alone ſo far as he ſhould ſuffer and die for all, and by his Death ſatisfy for the Sins of the World; for therein all Men are alike, ſince Chriſt bore the Sins of all; but in particular, God has Regard to Chriſt, ſo as he ſhould be accepted by Men. Now Chriſt is not accepted otherwiſe than by Faith, therefore is Election concluded on Faith; namely, that all who believe in Chriſt, and remain ſtedfaſt till their Lives end, ſhall be ſaved, and have Life everlaſting. We can prove this with the following Concluſion; The ſame Way that God juſtifies, ſanctifies, and ſaves us in Time, the ſame Way has he decreed from Eternity to juſtify, ſanctify and ſave us, ſince he is immutable in his

godly

godly Eſſence and does Nothing in Time, but what he has decreed from Eternity: Now God juſtifies, ſanctifies and ſaves us in Time, through the Merits of Chriſt embraced by Faith; therefore has he likewiſe decreed from Eternity, to juſtify, ſanctify, and ſave us through Chriſt, whom we muſt embrace by Faith; for he cannot be received otherwiſe than by,

6. *Faith.* This is the Cord that ties Chriſt and us together, it is the Hand wherewith we lay Hold on Chriſt; it is the Eye, wherewith we behold Chriſt; and it is the Mouth wherewith we kiſs Chriſt. But, ſince we can fall away again, and loſe our Faith that we have once received, therefore is a ſtedfaſt Faith required. We ſhall not alone begin well, but we muſt alſo continue and end well: Our Saviour ſays; *He that endureth to the End, ſhall be ſaved.*

Mat. x. 22.

Should a Child of God be doubtful of himſelf, and be afraid, that he ſhould not remain ſtedfaſt in the Faith to the End, then muſt he ground the Stedfaſtneſs of his Faith on the Love of God, and on the Interceſſion and Power of Chriſt.

He ſhould ground it on that Love of God, which God bears to him in Jeſus Chriſt; which is not grounded on any ſlight Imagination, but on the faithful Promiſes of God, and on the meritorious Death of Chriſt; and, he may depend, that God, who has began to love him in Chriſt, and for Chriſt Sake, ſhall not leave him, neither take his Grace from him, but will give him Strength and Power to remain ſtedfaſt; For God is ſo merciful, that he will not take his Grace from any one, except they contemn and diſpiſe the ſame: Therefore admoniſhes St. *Paul*; *Work out your own Salvation with Fear and Trembling:* And St. *Peter*; *Brethren, give Diligence to make your Calling and Election ſure: For if ye do theſe Things ye ſhall never fall. For ſo an Entrance ſhall be adminiſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Phil. ii. 12.
2 Pet. i. 10, 11.

He ſhould likewiſe ground his Faith on the Interceſſion of Chriſt for the Faithful. Our Saviour ſays; *I pray not alone for theſe, but for them alſo which ſhall believe in me through their Word.* We do profit by this Interceſſion of Chriſt, when we pray therefor, and comfort us thereby. What ſaid Chriſt unto *Peter? Satan hath deſired to have thee, that he may ſift thee as Wheat; but I have prayed for thee, that thy Faith fail not.*

John xvii. 20.

Luke xxii. 31, 32.

He muſt alſo ground his Faith on the Power of Chriſt. A Child of God cannot of himſelf withſtand the Temptations of the Devil, the World, and his own Fleſh and Blood; therefore we ſhould no tbe diſcouraged: For, as we cannot of our own Strength believe in Chriſt, ſo can we neither of our own Strength remain ſtedfaſt, but it comes alone of the Power of Jeſus Chriſt, and the Effect of the Holy Ghoſt. Chriſt himſelf ſays: *None ſhall pluck my Sheep out of my Hands:* And St. *Peter* ſays; *We are kept by the Power of God through Faith unto Salvation.*

John x. 28.
1 Pet. i. 5.

II. We

II. We have to diſcourſe of, To what End God has choſen us.

The final Cauſe wherefor God has choſen us, has regard to God, and to us Men.

Firſt, To God. Our Text ſays; *To the Praiſe of the Glory of his Grace:* God has plainly ſhewn herein, his great Mercy and Grace, that he has accepted us poor loſt Sinners, for Chriſt's Sake, has adopted us unto Children, and choſen us to be Heirs of his heavenly Kingdom: *Behold what Manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God.* Although we had Tongues of Angels and Men, and underſtood all Miſteries and Knowledge, yet we could not praiſe the Grace of God enough. St. *Peter* ſays; *That we ſhould ſhew forth the Praiſe of him who hath called us out of Darkneſs, into his marvelous Light.* It was a marvelous Light that God kindled for us, after we had exinguiſhed the Light, when he did let the Light of his Countenance ſhine over us, and ordained his only Son as a Saviour; who with his preaching and Miracles ſhould ſhine for us, and inſtruct us how to believe, and afterwards with his Death bring us out of Darkneſs. It was a marvelous Light God called us to, when by the Preaching of the Goſpel, he called us to his gracious Kingdom, and therefore ſent his Apoſtels in the World as a Light, whereby the World could be inſtructed to find out the true Light. Faith is a marvelous Light, that ſhines in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt; which Light God enlightens with his Word and Spirit, nouriſhes it with the holy Sacraments, and *Cleanſes* it with Croſſes and Affliction, and brings us at laſt thereby through this Valley of Darkneſs to the marvelous Light in Heaven. Are we then not obliged to praiſe the Glory of God's Grace herefor?

1 John iii. 1.

1 Pet. ii. 9.

Second, To us Men: Firſt, in this Life, that we ſhould be bleſſed: In *Adam* we were curſed, but God took the Curſe from us and laid it on Chriſt, that we through him ſhould be bleſſed. He has given his Bleſſings unto us, as a great Prophet, ſince he has bleſſed the Means whereby the heavenly Gifts ſhall be diſtributed unto us; namely, *Baptiſm and the Lord's Supper.* As a High Prieſt, that as *Aaron did bleſs the Children of Iſrael*, with ſtretched out Hands; ſo has Chriſt at his Aſcenſion, bleſſed his Apoſtles with ſtretched out Hands, and alſo qualified them to the Office of the New Teſtament, as a mild King: That as, *Melchizedeck*, King in *Salem*, bleſſed *Abraham*, ſo are we bleſſed of God in Jeſus Chriſt, the King of Righteouſneſs. Further,

Num. vi. 23. Luke xxiv. 50.

That we ſhould receive the Adoption of Children. *Adam* was the firſt Child of God, but loſt, through Diſobedience, the Right of a Child, and became a Child of Wrath, and made us all like unto him. God had no Need of Children, but we had great Need of a Father; therefore muſt we, *being by Nature Children of Wrath*, and having not a Child's Right, be adopted to Children; and this Adoption is of Grace in Chriſt, whom

God

Gal. iv. 5. John i. 12. God did ſend in Time; *That we through him, ſhould receive the Adoption of Children. As many as received him, to them gave he Power to become the Sons of God.* And, that we ſhould be holy, and without Blame before him in Love, we muſt ſhew our Faith with a holy and blameleſs Life before God, and Love towards Men. None ſhall think, that, ſince God has choſen us, we therefore may and ſhould live as we pleaſe. No, our Faith muſt ſhine forth in a Holy and blameleſs Life for God, and in Love to all Men. St. *Paul* ſays therefore: *Put on as the Elect of God, holy and beloved, Bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, forbearing one another, and forgiving one another.* For ſince we can loſe our Faith, therefore ſhould we always be careful that Nothing, wherby God can be offended, the Holy Ghoſt vexed, and the Grace of God loſt. We ſhould liſten faithfully to the Saying of the Spirit of God through the Mouth of St. *John* the Divine: *Hold that faſt which thou haſt, that no Man take thy Crown.*

Col. iii. 12.

Rev. iii. 11.

Rom. viii. 30. *Secondly*, After this Life Glorification. *For whom he hath predeſtinated*, (from Eternity to be Heirs of Life-everlaſting): *Them hath he alſo called*, (in Time by his Word): *And whom he hath called, them hath he alſo juſtified*, (by Faith in Jeſus Chriſt): *And whom he hath juſtified, them will he alſo glorify.*

The Lord ſtrengthen us in all what is Good, that we can prove our Election with a holy, blameleſs and godly Life, and remain ſtedfaſt in the true Faith to our lives End; and at laſt receive the End of our Faith, which is the Salvation of our Souls, alone for the Sake of our bleſſed Saviour, Jeſus Chriſt. AMEN.

XV. SERMON.

OF

The PERSON *of* CHRIST.

The Text St. John, Chap. I. 14. ver.

The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

Introduction.

THE Apostle St. *Paul* giveth us a short Summary of the whole Life of Jesus Christ, from the Time of his Birth until his Ascension, when he says in his first Epistle to *Timothy*, III. 16. Ver. *Without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.* These Words are all Words of Salvation, and giveth us three Things to consider. *First*, A Mistery. *Second*, The Explanation of the Mistery, and *Third*, The Manifestation of the Mistery.

1. The Mistery whereof St. *Paul* speaks here, he calleth a Mistery, a great Mistery, a Mistery of Godliness, and a Mistery without Controversy.

A Mistery is a Thing that is hid and secret, and cannot be apprehended with human Reason, without special Revelation and Manifestation from God; as the great Image King *Nebuchadnezzar*, beheld in his Dream, Dan. v. 30. is called *a Secret*. The wonderful Writing that was wrote on the Plaster Dan. i. 12. of the Wall for King *Balshazzar*, is called *a hidden Thing*. The Incarnation of our Lord Jesus Christ, is called here by the Apostle *a Mistery*, because it is not alone hid and secret, from natural Reason, but also far exceed the Apprehension of human Reason, al hough we might meditate thereon ever so much; and therefore it is called,

A great Mistery. Great, since it concerns the great God, *Who is* 2 Cor. ii. 5. *great above all Gods*. The whole blessed Trinity hath here made such an Action, that never can be compared. Great, for the great Profit and

Benefit, that flows thereform to us Men. Therefore is it *a Miſtery of Godlineſs*; becauſe it is not alone in itſelf a Godly Miſtery, whereof our Salvation depends, but alſo teaches us true Godlineſs, whereby we
Tit. ii. 12. can *deny Ungodlineſs and worldly Luſts.*

A Miſtery without Controverſy. Never could any one comprehend, much leſs believe it, if it had not been manifeſted; and none in the whole Chriſtianity can contradict it. But what is the Explanation?

2. The Explanation of this Miſtery is, *God is manifeſted in the Fleſh.* The Evangeliſt St. *John* explains it alſo, *the Word* (that is, the ſecond Perſon in the Holy Trinity) *is made Fleſh*: For neither the Father, the firſt Perſon, nor the Holy Ghoſt, the third Perſon, is made *manifeſt in the Fleſh*, and made Man, but alone the Son of God. In theſe Words we have a Deſcription of the true Incarnation of Chriſt, of the two Natures in Chriſt, and of the perſonal Union of the two Natures.

Of the true Incarnation of Chriſt. Chriſt did often appear in the Time of the Old Teſtament, to the Old Fathers in human Form; but he laid always this Form off again: But here is ſuch a Manifeſtation in the Fleſh, that the Son of God is become a true Man, and ſhall never lay off this human Nature again.

The two Natures in Chriſt. The godly Nature is called God, and the human Nature is called Fleſh; in this Fleſh is God made manifeſt,
Heb. ii. 14. that is, Jeſus Chriſt, the Son of God, *took part of our Fleſh and Blood as other Children.*

The perſonal Union of the two Natures. The two Natures are ſo united in Chriſt, that he who ſaw and handled the Fleſh of Chriſt, *ſaw*
1 John i. 1. *and handled* likewiſe the Word of Life, that is, the Son of God, as the Apoſtle St. *John* explains it. And this is,

3. The Manifeſtation of the Miſtery. Since the Son of God did appear ſo mean, ſuffered Hunger, Thirſt, Poverty, and Diſpiſe, ſo that none ever could have believed him to be the Son of God; therefore it was abſolutely neceſſary, that he ſhould be manifeſted unto the World in the following Ways and Manner.

He was juſtified in the Spirit. The *Jews* did diſpiſe him, and called him an Impoſtor, *that was not worthy to live*; but at laſt did his Righteouſneſs and Innocence appear by his Miracles that befell at his Death, according to the Confeſſion of his Enemies; by his Reſurrection, Aſcenſion, and ſitting on God's right Hand.

He was ſeen of Angels. The Angels ſaw Chriſt in his Birth, Temptations, Sufferings, Death, Aſcenſion, and Reſurrection: And they never ſaw him, but they found ſomething whereby they were aſtoniſhed.
Eph. iii. 10. Wherefore St. *Paul* ſays, That *the manifold Wiſdom of God is made known unto the Principalities and Powers in heavenly Places.* This Miſtery was afterwards,

Preached

Preached unto the Gentiles. The *Jews*, and even the Apoſtles wondered that Chriſt ſhould be *preached unto the Gentiles*. The *Jews* were of Opinion, that ſince the Meſſiah was promiſed unto them, he therefore ſhould be preached unto them alone. The Apoſtles themſelves thought it wonderful that Chriſt ſhould be *preached unto the Gentiles* St. *Peter* was inſtructed hereby by a heavenly Viſion. St. *Paul* did account it a particular Bleſſing, that *the Grace was given unto him to preach among the Gentiles the unſearchable Riches of Chriſt.* Thereupon was Chriſt believed on in the World. The World did in the Beginning deſpiſe and perſecute Chriſt and his Word; but afterwards they received him and his Goſpel, and believed on him, being convinced by the many Miracles, wherethrough the Word was confirmed. This may well be reckoned for a great Miracle, that the unfaithful World was convinced, and did believe; wherefore Old *Bernardus* ſaid, That the Almighty God hath made three wonderful Things in the Incarnation of Chriſt, that never happened before, nor after; that is, God and Man; Mother and Virgin; Faith and Man's Heart. Thereupon followeth, that *he was received up into Glory.* Thereby was manifeſted, that Chriſt had fully ſatisfied the Juſtice of God for the Sins of all. Therefore may now all Tongues confeſs, that Jeſus Chriſt is a Lord to the Glory of God.

Acts x. 14. Eph. iii. 8.

The Evangeliſt St. *John*, ſpeaketh in our Text of this Miſtery; whereof we will, in Simplicity, conſider the Incarnation of the Son of God under theſe three Heads.

FIRST, *The two Natures in Chriſt.*

SECOND, *The perſonal Union of theſe two Natures.*

THIRD, *The Properties and Fellowſhip of this perſonal Union.*

EXPLANATION of the TEXT.

I. We have to conſider the two Natures in Chriſt.

When we in a godly Meditation do conſider the Article of Chriſt, then ſhould we not only behold him as a Perſon without Body, ſo as he has been from Eternity, a true God alone; but we ſhould alſo behold him as he is *manifeſted in the Fleſh*; that is, a true Man. For as he is a true God from Eternity with the Father, and hath his godly Nature from Eternity, as a Perſon in the Holy Trinity; ſo hath he in Time taken on the human Nature, and is born a Man, and is now alſo true God, and true Man in one Perſon. It could not be otherwiſe, for there *cannot be any Forgiveneſs of Sins without Bloodſhed*, and God could not ſuffer nor die; whereby the Work of Redemption could be compleated. Since God cannot die, neither hath he Fleſh and Blood, and a ſimple Man could not ſatisfy the ſevere Juſtice of God, and reconcile the Vengeance of God; therefore was it abſolutely neceſſary and needful, that the Redeemer ſhould be both God and Man; and this is it that St. *John*

Heb. ix. 22.

means, when he says in our Text: *The Word was made Flesh.* Here is Mention made of both godly and human Nature.

The godly Nature is called here, *the Word.* Jesus Christ the Son of God is called here, *the Word*, in regard to his godly Nature, and in regard to his Office.

In regard to his godly Nature. That as the Words are conceived in our Thoughts and Mind, without hurting the Thought; so is God the Son born from Eternity of the Father, though without any Diminution of the Father's Person.

In regard to his Office. The Words are the Interpretor of the Mind, and with Words we make known what we will: So hath the Son of God
John i. 18 been the Interpretor from the Father, and hath revealed unto us his Father's
1 John ii. 1. Will. This Word is our *Advocate with the Father*, and *interceeds for us*
Heb. vii. 25. *by the Father.* If it was not for this Word, we would all despair in Temptation and Prayers, and not be able to dare appear before the Tribunal of God.

St. *John* convinceth and proveth, that this *Word* is true God, by the
John i. 1. godly Attributes that he mentions in the foregoing Part of our Text's Chapter, as that it is eternal. *In the Beginning was the Word*, that is from Eternity; for before the Beginning of Time, there was no other
Rom. ix. 5. Beginning, but all Eternity. And *the Word was God:* Christ is called
1 John v. 20. God in other Places of the Scripture; as, *God over all, blessed for ever: The true God and eternal Life.* And,
Col. i. 16.

By him were all Things made. St. *Paul* says, *By him were all Things created, that are in Heaven and in Earth.* Not as by a dead Tool or Instrument, but as a Creator: Therefore says the Scripture, *That Christ hath created all Things.* And,

He giveth Life. In him was Life. He giveth us the Life of Nature, Grace and Honour: He enlightens all *Jews* and *Gentiles:* And this is the godly Nature, that took on the human Nature, which in our Text is called *Flesh*, for the following Reasons: Because the Son of God, *the Word*, hath not taken on the human Person, but human Nature, whereof St. *John* says, *The Word was made Flesh:* This Flesh was no Person before, for then there would be two Persons in Christ; but the godly Nature of Christ, who was a Person, and was called the *Word*, took on the human Nature wholly, both in Body and Soul, which is called *Flesh:* And these two Natures now are so united with one another, that they are become one Person, God and Man. And,

Luke xxiv. 29 Because the Son of God was a true natural Man, like another Man. This we can prove of his Conception, Birth, Life, Death and Resurrection. Therefore said Christ of himself to the Apostles, *A Spirit hath no Flesh and Bones, as ye see me have:* And because the Son of God was a compleat Man, having both Soul and Body: The Scripture useth here the Word *Flesh*, of the one Part of Man; that is, the Body; but excludeth
Mat. xxvi 38. not the other Part, that is, the Soul. The Body of Christ is called here *Flesh*,

Fleſh, and muſt be underſtood of both Body and Soul; for there is often Mention made of his Soul, as *My Soul is exceeding ſorrowful*, and many other Places in the Scripture. All the Qualities that can be found in Man, eſſental or accidental, in Soul or Body, was found in Chriſt, Sin excepted. Eſſential Qualities are they, whereof human Nature conſiſt, and cannot be ſeparated from it; as, the eſſential Qualities of the Soul are theſe, to be inviſible, not to be of any Stuff, to be wiſe, and to have a Will: And of the Body are, to have a Bigneſs, Form and Shape, that can be ſeen and handled. All theſe natural eſſential Qualities were in Chriſt, like in another Man. Accidental Qualities are they that can be ſeparated from Man; which were likewiſe in Chriſt; as, natural Lifts. In the Soul, that *he waxed ſtrong in Spirit, filled with Wiſdom*, and gathered Knowledge like another Child, to refuſe the Evil, and chuſe the Good: In the Body, that he grew up daily, and became a full grown Man. The natural Infirmities, Sin excepted, as, in the Soul; Ignorance in ſome Things, Grief and Sorrow: In the Body, Eating and Drinking, Hunger and Thirſt, Weeping, Sleep, bloody Sweat, and other ſuch Infirmities, whereto human Nature is ſubject: Yet we muſt obſerve, that the Body of Chriſt was not ſubject to all the Infirmities that other human Bodies are ſubject to; for there are ſome Infirmities that do not proceed from Nature, but from other Cauſes, as either of a Fault in the Conception, or of an irregular Life; and they were not in the Body of Chriſt; for he was conceived of the Holy Ghoſt, and lived always regular, and was therefore never ſick nor ailing. There are likewiſe ſome Infirmities that proceed from the ſinful Corruption in Nature, as Deſire to Evil, Sickneſs and Deformity, and many others: The Body of Chriſt was neither ſubject to theſe or ſuch like Infirmities, but alone to them that cleaves to Nature, and cannot be ſeparated from Nature. Luke ii. 40.

II. We have to conſider the perſonal Union of both Natures in Chriſt.

Since there are two Natures in Chriſt, the Godly and Human, and theſe two Natures make but one Perſon, which is Chriſt; then muſt there be a Knot, whereby theſe two Natures are tied together in one Perſon, and this is called the perſonal Union. Here ſhall we obſerve,

What a Union is. Union is, when two or more Things are ſo united together that it becomes but one Thing, and this is either natural or ſuper natural: Natural Union is, when ſome natural Things are united together, as the Foundation and the Building, Mortar and Stone, the Tree and Branches. Super natural Union is, when ſeveral Things become one above Nature; as the three Perſons in the holy godly Eſſence, are one God; alſo are the two Natures in Chriſt bnt one Perſon. The Union of the godly and human Natures in Chriſt is perſonal, and not of Perſons, for there is but one Perſon in Chriſt, neither is it a natural Union, but a Union of Natures; for theſe two Natures are in a ſuper natural Way united. The perſonal Union is, that the two Natures in Chriſt are ſo united together, that of them both is become

one

one Person; though so, that one Nature is not mixed in the other, as we can mix Water and Wine together; neither, that one Nature is altered into another, as the Water was altered into Wine in *Canaan*; neither is one Nature separated from the other, as the Clothes from our Bodies; but they are so united, that the Son of God *took part of Flesh and Blood as other Children*: And *in him dwelleth all the Fulness of the Godhead bodily*. As a Man, consisting of two Parts, Body and Soul, is but one Man; so are the two Natures in Christ but one Person, not though from Eternity; for before Christ was made Man, then was the Person of Christ the Property alone of his godly Nature; but after he was made Man in Time, then was the Union made of the two Natures; this Union of Natures in Christ is the highest, marvelous, gracious, and eternal Union.

Heb. ii. 14. Col. ii. 9.

It is the highest Union, and cannot be compared in the whole Nature. There is nothing in Nature nearer unto the Son of God, than Flesh. The Old Fathers have invented many Similitudes, whereby they would explain this Union, as Soul and Body, Sun and Light, and many others; but there has always been some Unlikeness in their Comparisons.

It is a marvelous Union. We must be astonished and wonder that God, who is eternal, and Man who is mortal, could be so united in one Person: God is a consuming Fire, and Man is as Straw and Chaff. It is a Wonder, that Straw put into the Fire, is not consumed; much more is it to be wondered at, that God and Man could be so close united in one Person.

It is a gracious Union. Since the godly and human Nature are united together in Christ, then is God and Man, who before were Enemies, now reconciled, as St. *Paul* says, *God was in Christ, reconciling the World unto himself*.

2 Cor. v. 19.

It is an eternal Union. Never will Christ lay off the human Nature; neither shall the human Nature be separated from the godly Nature; for where we find the godly Nature, there is likewise the human Nature; and what is united together, remaineth always together: Therefore, since the two Natures are so united together in Christ, then follows by Consequence, that where one Nature is, there is likewise the other.

The Reason of this personal Union of the two Natures in Christ, is, that Christ should be a *Mediator between God and Man*. For none could satisfy the Justice of God than one that was a true God, and none could die but one, that was a true Man. Had Christ been a true Man alone, he could not have satisfied the Justice of God; had he been a true God alone, he could not have suffered and died; but Christ was true God and true Man in one Person, and hath reconciled Men unto God.

1 Tim. ii. 5.

III. We have to consider the Properties and Fellowship of the personal Union.

Of

Of this personal Union floweth Fellowship; for where there is a Union, there is likewise a Fellowship. St. *John* says in our Text, *the Word was made Flesh*, that is, the Son of God became Man, and took on with the human Nature, human Frailties; but he says just after: *We beheld his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth.* The Evangelist shews hereby, that Christ did in the Midst of his Humiliation, let shine forth some Streams of his Godhead, which was communicated to his human Nature; and this is the Union or Fellowship that followed on the personal Union. We may in some Manner explain this with the Fellowship between the Soul and Body. When Soul and Body are united into one Essence, then must there be a Fellowship between the Properties of both Parties; but when the Soul maketh no longer Use of the Properties of the Body, nor the Body is longer Partaker of the Properties of the Soul, then has there certainly been a Separation of both Parties, though it is not needful, that Soul and Body communicate to one another all their respective Properties without Exception. The Soul communicates to the Body the Powers to move, hear, think, talk, and understand, but not to be immortal, invisible, and a Spirit; they are Properties, which the Body cannot receive. The same Way and Manner is it with the two Natures in Christ, that, since there is a Union between them both unto one Person, so is there likewise Fellowship between the Properties of both Natures, though not all without Exception. For to understand this better, how the two Natures have Fellowship in each others Properties, we must observe the following four Particulars:

First, Some Properties, which one of the Natures has for itself, are attributed to the whole Person, God and Man: As, to be born, to suffer, to die, are such Properties that belongs to the human Nature; though they are ascribed to the whole Person, God and Man: As, Christ has suffered in the Flesh, Christ is born of the Seed of *David*, according to the Flesh; likewise are the Properties of the godly Nature ascribed to the whole Person, as, to create, to be Lord of Heaven; and several others.

Secondly, Some Properties that the human Nature has for itself, are attributed to the Son of God after both Natures; as, *God hath purchased a Church with his own Blood.* To have Blood is the Property of human Nature, though it is attributed to the Son of God in both Natures, and is called the Blood of God, in regard to the Godhead, in the Communion of which the human Nature is received. *The Son of God loveth me, and gave himself for me.* To give one's self in Death is a Property of human Nature, though it is attributed to the Son of God in both Natures. *God was manifested in the Flesh:* To be manifested in the Flesh, is a Property of human Nature: yet it is said of Christ, after both Natures.

Acts xx. 28.

Gal. ii. 20.

1 Tim. iii. 16.

Thirdly, Some Properties which the godly Nature has of its godly Essence, are attributed to the human Nature after the personal Union;

as,

as, to give Life, to take away Sin, to forgive Sin, to raiſe from the Dead, to know Men's Thoughts, and to heal Sickneſſes; are Properties belonging to the godly Nature; yet is it attributed to the Fleſh of Chriſt, the Power to cleanſe from Sins. Chriſt, ſo far as he is the Son of Man, can forgive Sins. The Voice of Chriſt has Power to raiſe from the Dead; the Spirit of Chriſt can know the Thoughts of the Heart; the Spirit and Touch of Chriſt can heal the Sick. All theſe Properties are Godly, whereof the human Nature of Chriſt is made Partaker, and is called a myſterious Fellowſhip, ſince the Manhood of Chriſt is exalted thereby in the Communication of the Godhead by the perſonal Union. The godly Attributes whereof the Manhood of Chriſt is made a Partaker, are Six.

1. Almighty. The Man Jeſus Chriſt is Almighty. *I ſaw*, ſays the Dan. vii. 13, 15. Prophet *Daniel*, *in the Night-Viſions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages, ſhould ſerve him.*

Mark ii. 8. Iſa. xi. 1, 2. Mat. xxiv. 36 2. Omniſcience. Chriſt could in the Time of his Incarnation, *perceive in his Spirit the Thoughts of Men.* On him, *a Rod out of the Stem of Jeſſe ſhall reſt the Spirit of Wiſdom and Underſtanding.* Well ſays Chriſt, that *the Father only knoweth all Things.* But this Word only is not mentioned nor meant here in reſpect to the Son and Holy Ghoſt, for they are of one godly Eſſence with the Father, but alone in reſpect Mark xiii. 32 to the Angels and Men; and when Chriſt ſays, That *the Son knoweth not the Day to come*, namely the Day of Judgment, then muſt we underſtand it, that Chriſt being then in the State of his Humiliation, and not always uſing in this State the Properties of his godly Nature, did not know it.

3. Omnipreſence. Not to be underſtood, that the Body of Chriſt was ſo big or greatly extended that it could reach to all natural Places; but as the Omnipreſence of the Father is Godly, whereby he fills Heaven and Earth, and cannot be comprehended, ſo is the Omnipreſence of Chriſt's human Nature after the perſonal Union likewiſe; for all Things depends on him, and we live, move, and have our Being in him, as a true God and true Man. We can prove the Omnipreſence of Chriſt's human Nature by the following.

Firſt. Of the Properties of the perſonal Union. *The Word* is made Fleſh, and wholly Fleſh, ſince the Godhead cannot be parted. *The Word* is Omnipreſent; then follows, that the Fleſh being the human Nature is likewiſe Omnipreſent, and that wholly, ſince the Natures in Chriſt cannot be ſeparated.

Secondly, Of the Scripture. Our Saviour ſpeaks of himſelf in ſeveral Mat. xviii. 20 Places of his Omnipreſence, according to both Natures. *Where Two*

or

or Three are gathered together in my Name, there am I in the Midst of them. Lo, I am with you always, even unto the End of the World. This Word includes both the Natures which Christ had, when he spoke them: He says in another Place, *no Man hath ascended up to Heaven, but he that came down from Heaven:* Christ explains this of his human Nature, when he says just after; *even the Son of Man, which is in Heaven.* The same Son of Man, who then was upon Earth teaching *Nicodemus*, said himself to be in Heaven, namely, with the personal Union, whereby his Flesh was participated in the godly Nature: Also is then the human Nature of Christ omnipresent; but in an incomprehensible Manner. The Apostle St. *Paul* affirms the Omnipresence of Christ's human Nature with these Words, *he ascended up far above all Heavens, that he might fill all Things:* Christ ascended according to the human Nature, and according to the same, he fills all Things through the personal Union. We can hereof form this Conclusion, that the Nature in Christ, which filleth all Things, is omnipresent; the human Nature of Christ filleth all Things, therefore is the same omnipresent. St. *Paul* speaks of the same in another Place, saying, *it pleased the Father, that in him should all Fulness dwell.* Since now the Fulness of the Godhead dwelleth in the Body of Christ, and we know that the Godhead is omnipresent; then is certainly the Body of Christ likewise omnipresent.

Mat. xxviii. 20.

John iii. 13.

Eph. iv. 10.

Col. i. 19.

Col. ii. 9.

Thirdly, Of the sitting of Christ on the right Hand of God. The personal Union assures us, that when the Son of God was in the State of his Humiliation, there had he always his human Body with him, since the two Natures are inseparably united: But the sitting of Christ on the right Hand of God assures us, That the Son of God has not alone his human Body over all with him, but also governs all Things in Heaven and Earth with the same. Of the personal Union has the human Nature of Christ its Omnipresence; but of the Seat on the right Hand of God has he his Majesty, and governing over all, as a mighty Lord over the whole World, and a gracious Lord over the Christian Church. For *God hath put all Things under his Feet, and gave him to be the Head over all Things, to the Church, which is his Body, the Fulness of him that filleth all in all.*

Eph. i. 22. 23.

4. Power to forgive Sins, and to judge the Quick and the Dead, is likewise communicated to the human Nature of Christ. These are the Words of Christ himself; *the Son of Man hath Power on Earth to forgive him Sins. The Father hath given him Authority to execute Judgment also, because he is the Son of Man.*

Mat. ix. 6. John v. 27.

5. To give live, and to quicken. Christ says himself, *I am the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever, and the Bread that I will give, is my Flesh, which I will give for the Life of the World. Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth*

John vi. 51.

John vi. 53.

John vi. 54.

John vi 55. *my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed.*

6. The Honour of Adoration belongeth to the human Nature of Christ: This we can prove of the following,

First, Of Prophecies. It was prophecyed of Christ, that he, as the Psal. lxxii. 11 Son of Man, should be worshipped of Angels and Men. *All the Kings shall fall down before him, all Nations shall serve him*, said the Psalmist. Isa. xlv. 23. *Unto him every Knee shall bow*, says the Prophet *Isaiah*. Phil. ii. 9, 10. The Apostle St. *Paul* explains this of Christ, when he says, *God hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth.*

Secondly, Of Commands. God has commanded, that every one should worship Christ after both Natures, and has promised thereby to Psal. xcvii. 7. hear and help them. *Worship him all ye Gods.* This doth the Apostle Heb. i. 6. St. *Paul* explain of Christ, saying, *Let all the Angels of God worship him*: John v. 23. and Christ says, *all Men should Honour the Son, as they Honour the Father.*

Thirdly, Of many Examples. The Wisemen from East; the Leprous; the Centurion; the *Cannaitish* Woman; *Jairus*; the blind Man by *Jericho*; the Apostles; and the Church Triumphant.

These are the godly Attributes, whereof the human Nature of Christ is made a Partaker; and wherefore the Evangelist says in our Text, *We beheld his Glory, the Glory of the only begotten of the Father, full of Grace and Truth.*

Fourthly, Both Natures in Christ are alike acting in the Work of our Redemption. Hereto belongs all the Actions of the Offices of Christ, as he is our Mediator, our High Priest, our Prophet, our King and Judge, our Shepherd and Propiciator. That he has redeemed us from the Curse of the Law, freed us from Sin, bruised the Head of the Serpent, brought the Blessing of *Abraham* over us, justified, and reconciled us unto God. These and other Actions are godly, and no Creature can do them; but Christ has effected them all in both Natures: On the contrary, to become subject under the Law, to be made a Curse, to be made to Sin, to be bit of the Serpent, to shed Blood, to suffer, and to die; are Gal. iv. 4. Actions which cannot be said of the godly Nature alone: yet says the 1 John i. 7. Scripture; *God sent forth his Son made of a Woman, made under the Law. The Blood of Jesus Christ his Son cleanseth us from all Sins. God reconciled the World unto himself in Christ.*

John xvii. 3. We should learn rightly to understand this Article, since it concerns our Salvation and the eternal Life, to *know God, and Jesus Christ whom he has sent.*

To whom, and the Father and the Holy Ghost, be all Honour, Might and Majesty, now and evermore, AMEN.

XVI. SERMON.

OF

The OFFICES *of* CHRIST.

The Text ſtands in PSALM XLV. 7 ver.

God, thy God hath anointed thee with the Oil of Gladneſs, above thy Fellows.

INTRODUCTION.

WHAT is more precious than Gold? Jaſper: What is more precious than Jaſper? Virtue: What is more precious than Virtue? Jeſus; He is the Example of all Virtues, in Origin and Effect; in Name and Practice. So ſays the Singer of him in his firſt Song, the 3d Verſe, *Thy Name is as Ointment poured forth.* Remark here, *1ſt*, The Name. *2d*, The Sweetneſs of the Name.

Firſt, The Name is Jeſus, a Name above all Names. We can count the Letters in this Name, but who can deſcribe the Effect and Power of the ſame Name. In this Name Jeſus, lays concealed his Perſon, his Office, and his Merits.

His Perſon is true God and true Man, and according to both Natures, he is Jeſus. He could not ſuffer and die without the human Nature; and without the godly Nature he could not reconcile us to God.

His Office is to be Prophet, Prieſt and King; all theſe three Offices lay concealed in the Name Jeſus. He officiated the prophetical Office, as Jeſus, in bringing to us the Goſpel from the Boſom of his Father, which is, *The Power of God unto Salvation, to every one that believeth*: Rom. i. 16. He officiated the ſacerdotal Office on the Croſs, as Jeſus, in offering up himſelf a Sacrafice for us, and in ſaving us with his own Death; He officiates this Office yet daily, in interceeding for us by God. He officiates the royal Office, in governing the World, and ſaving his People from their Enemies, and freeing them from temporal and eternal Evil. All the Benefits that Chriſt has procured for us, according to his triple Office, lay concealed in the Name, Jeſus; for this Name, Jeſus, comprehends a ſhort Summary of all the Names which in the Scripture are given to him, according to his Perſon and Offices.

Second,

Second, The Sweetneſs of the Name is explained with a Compariſon;
Prov. xxvii. 9 *An Ointment poured forth.* What is ſweeter than Ointment? Ointment
Jer. xxx. 17. and Perfume rejoice the Heart. Ointment is uſed to *heal Wounds*: The
Pſal. civ. 15. Name Jeſus heals the Wounds of Conſcience. *Oil maketh Faces to ſhine*: The Name Jeſus makes our Souls ſhine before God. Ointment rejoices the Heart; the Name Jeſus comforts the Conſcience. How overjoyed was the Woman who anointed the Feet of Jeſus, when he ſaid
Luke vii. 48. unto her; *Thy Sins are forgiven*; *thy Faith hath ſaved thee, go in Peace.* By the Power of this Name did the Blind receive their Sight, the Deaf their Hearing, the Sick their Health, and the Dead their Lives. The Name Jeſus, is an Ointment poured forth in Heaven and on Earth. In Heaven this Name Jeſus was poured forth as an Ointment, when God
1 Pet. i. 20. choſe us in him from Eternity, before the Foundation of the World; wherefore the Apoſtle St. *Peter* ſays of him; *He was fore-ordained before the Foundation of the World.* On Earth, this Name Jeſus is become an Ointment poured out at ſundry Times, in ſundry Places, for ſundry Perſons.

At ſundry Times, both in Old and New Teſtament. In the Old Teſtament by Promiſes, Sacrifices and Types. In the New Teſtament in his Conception, Birth and Circumciſion.

In ſundry Places, with Preaching and Miracles in the World, with bloody Sweat in the Mount of Olives, and on the Croſs, where his Name was put up, being an Offence to the *Jews*, but a ſweet Savour for the Faithful.

Luke xxiv 44. For ſundry Perſons, both *Jews* and *Gentiles*. St. *Peter* was called to preach the Goſpel to the *Jews*, St. *Paul* to the *Gentiles*.

The Name *Jeſus* is an Ointment poured forth in the whole Scripture, in the whole Chriſtendom, and in the Heart of every Faithful.

In the whole Scripture. For *there is written in the Law of* Moſes, *in the Prophets, and in the Pſalms, concerning Chriſt.*

Eph. iii. 17. In the whole Chriſtendom, where the Goſpel is preached, is this Name become an Ointment poured forth; and poor loſt Sinners can be comforted, and ſaved thereby.

In the Heart of every Faithful. *By Faith dwelleth Chriſt in our Hearts.* As the holy Oil wherewith *Aaron* was anointed, had a ſweet Savour; ſo is the Name Jeſus an heavenly Comfort in the Hearts of them that in Faith ſeek and love it.

And ſince the triple Office of Chriſt, lay concealed in this Name, ſo will we in the ſame Name, with all ſimplicity, diſcourſe in the Three in Chriſt,

FIRST, *As Prophet.*

SECOND, *As Prieſt.*

THIRD, *As King.*

EXPLANATION

EXPLANATION of the TEXT.

I. We will diſcourſe of the Office of Chriſt as Prophet.

Chriſt came into the World for to ſave his People from their Sins. Mat. i. 21. It was not enough that he ſaved them from their Sins, except he reſtored to them their loſt Salvation; as a good Phyſician removeth not alone the Sickneſs, but alſo reſtoreth the Patient to his former Health: And this has Chriſt done with ſo many Offices, as the Salvation of Men needed for. Now, Man was become in *Adam* ſtinking and filthy before God, wanted therefore a Prieſt, who could ſacrifice a ſweet Savour, and thereby reconcile Men unto God. Men were dead from the Grace of God, and went aſtray in ſinful Ways from the heavenly Kingdom; therefore needed they a King, who could free and ſave them from their Enemies, and reſtore them again to the heavenly Kingdom. Men were blind in the Knowledge of God, and ignorant in the Cauſe of their Salvation, therefore needed they a Prophet and a Guide: Here is the triple Office in Chriſt. For he was to offer himſelf up a ſweet Savour to God, to ſave us from our Enemies, and inſtruct us in the Will of God.

Chriſt is not come to theſe three Offices of himſelf, but he is lawfully called and anointed thereto of God, as three ſorts of Perſons were, namely, Kings, Prophets, and Prieſts. The Ointment of Chriſt was no outward Oil on the Body, but the Holy Ghoſt was itſelf the Oil, wherewith the human Nature was anointed. Therefore ſays the Pſalmiſt in our Text, *God, thy God hath anointed thee with the Oil of Gladneſs, above thy Fellows.* The Apoſtle St. *Paul* repeats the ſame Words, and ſhews it to be ſaid of Chriſt. Obſerve here, Heb. v. 5. Heb. i. 8.

1. Who hath anointed? Thy God. The firſt Word *God*, muſt be underſtood of Chriſt in both Natures, as if the Pſalmiſt would ſay; O! holy Meſſiah, who art one God with the Father and the Holy Ghoſt, and hath taken in Time the human Nature, and is alſo true God and true Man; thee hath thy God anointed. The ſecond Word God, *thy God*, muſt be underſtood of God the Father, who hath anointed Chriſt: That Chriſt calls him my God, is in regard to his human Nature, which is anointed. We will underſtand the laſt Word *God*, of all the three Perſons in the Godhead. That is likewiſe according to the Scripture, for Chriſt, as God, has anointed himſelf as Man. John xx. 17.

2. The Ointment is called the Oil of Gladneſs, that is, the Holy Ghoſt; that as Oil always ſwim at top, and will not ſink, ſo works the Holy Ghoſt, holy Thoughts and Deſires for heavenly Things. Oil millifies a Thing that is apt to receive it; the Holy Ghoſt enters into Mens Hearts, that do not reſiſt him, and operates both to will and to do Good; though Chriſt was not anointed therefore by the Holy Ghoſt, ſince he was without Sin. But when we ſay, that Chriſt is anointed, muſt be thereby underſtood, that the infinite Properties of his godly Nature are communicated to his human Nature.

3. The

3. The Perſon that is anointed, is Chriſt according to his human Nature; his godly Nature needed no anointing, ſince that is of one Eſſence with the Father and the Holy Ghoſt.

Chriſt is anointed as often as his old Father King *David*, who was
1 Sam. xvi 13. anointed three Times; he was anointed firſt Time privately *in Bethlehem*;
2 Sam ii. 4 ſecond Time publickly *of the Men of* Judah *in* Hebron; and the third
2 Sam. v. 3. Time with Grandeur *of all* Iſrael. Likewiſe is Chriſt anointed three
Luke i. 35. Times; firſt Time in his Conception by the *overſhadowing of the Holy*
Luke iii. 22. *Ghoſt*; ſecond Time in his Baptiſm, by the *deſcending of the Holy*
Acts ii. 36. *Ghoſt as a Dove*: the third Time in his Aſcenſion, when *God made him both Lord and Chriſt*.

4. This anointing is made in an uncommon Way; for our Text ſays, *above thy Fellows*. Prophets, Kings and Prieſts, are in this Caſe, Fellows of Chriſt, ſince they are likewiſe anointed: But there is a great Difference, they are anointed with Oil prepared according to the Art of Apothecary, but Chriſt is anointed with the Holy Ghoſt; they in their anointing receive Gifts for themſelves, but Chriſt was anointed for to procure heavenly Gifts for loſt Men. The Faithful are likewiſe Fellows of Chriſt, who are anointed likewiſe with the Holy Ghoſt to be Kings and Prieſts for God, every one in his own Meaſure; but Chriſt is anointed without Meaſure.

Of the prophetical Office of Chriſt, we ſhall obſerve following:

1*ſt*, That the Meſſiah, whom God had promiſed to the Fore-fathers, ſhould be a Prophet. The Words of the Lord, through the Mouth of
Deut. xviii. 18, 19. *Moſes*, are; *I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth; and he ſhall ſpeak unto them, all that I ſhall command him, and it ſhall come to paſs, that, whoſoever will not hearken unto my Words, which he ſhall ſpeak in my*
Acts iii. 22. *Name, I will require it of him.* The Apoſtle St. *Peter* convinces us in his Sermon to the Jews, juſt after the Aſcenſion of Chriſt, that this is ſaid and prophecy'd of Chriſt: Our Saviour applies theſe Words to himſelf,
John v. 46. when he ſays to the Jews; *Had ye believed* Moſes, *ye would have believed me, for he wrote of me.* Hereof we can ſee,

2*dly*, That Chriſt is the greateſt Prophet. *Moſes* was a great Prophet,
Deut. xxxiv. 10. for the Lord ſays himſelf; *There aroſe not a Prophet ſince in* Iſrael *like unto* Moſes, to be underſtood in the Old Teſtament: But Chriſt was yet greater, and alſo the greateſt; *Moſes* was but a Type of Chriſt: As *Moſes* brought out the Children of *Iſrael* out of the Bondage out of *Egypt*, ſo has Chriſt brought and freed us from the Bondage of Sin, and the Kingdom of Satan. *Moſes* was a Mediator between God and the Children
Exod. xxxiii. 11. of *Iſrael*: Chriſt is a Mediator between God and Man. *Moſes ſpoke with God Face to Face*, and acquainted the Children of *Iſrael* with the Will of God; yet ſaw he but the back Parts of God: But Chriſt has ſeen God in his full Glory, for he is in his Boſom, and has revealed unto us the

Will

Will of God; *No Man hath ſeen God at any Time, the only begotten Son, which is in the Boſom of the Father, he hath declared him.* John i. 18.

3*dly*, What the prophetical Office of Chriſt is: That is, that Chriſt has learn'd of the clear beholding of God, and the anointing of the Holy Ghoſt, all the godly Myſteries, according to his human Nature; which Miſtery he has afterwards declared unto Men, and has revealed unto them the Will of God concerning their Salvation; in particular, he has preached the Goſpel of the Grace of God, and the Remiſſion of Sins; and has confirmed his Doctrine with many Miracles, and thereby prays daily to his Father for the Progreſs of his ſaving Doctrine, although few receive the ſame. Hereof we can lightly conclude,

4*thly*, Wherein the Work of Chriſt's prophetical Office conſiſt; namely,

Firſt, That he has declared unto us the Will of God concerning our Salvation, and has made known unto us all Things that he had heard of his Father. Chriſt ſays himſelf; *My Doctrine is not mine, but his that ſent me. If any Man will do his Will he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of myſelf.* We muſt not think that they who lived before the Time of Chriſt's Incarnation, did not know the Way and Doctrine of Salvation through Chriſt; no, for they had Chriſt in Promiſes, Sacrifices and Propheſies. The firſt Promiſe of Chriſt was in the Garden of *Paradiſe*; *The Seed of the Woman ſhall bruiſe the Serpent's Head.* This Promiſe was afterwards repeated to the Patriarchs, with ſome Alteration of Words; *In thy Seed ſhall all the Nations of the Earth be bleſſed.* The Apoſtle St. *Paul* applies theſe Words to Chriſt, when he ſays; *Now to* Abraham *and his Seed were the Promiſes made: He ſaith not, and to Seeds, as of many; but of one, and to thy Seed, which is Chriſt.* The Sacrifices in the Old Teſtament, were all Types of Chriſt, as the Apoſtle St. *Paul* learns us, in his Epiſtle to the *Hebrews*. The Prophets have all prophecy'd of Chriſt, but in particular the Prophet *Iſaiah*. Hereof we can conclude, that the Doctrine of Chriſt was not new, but the ſame that the Fore-Fathers had: Therefore ſaid St. *Peter* in the Synod in *Jeruſalem*; *We believe, that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as our Fathers.* John xv. 15. John vii. 16, 17. Gen. iii. 15. Gen. xxii. 18. Gal. iii. 16. Heb. vii. 26, 27. Iſa. liii. 1. Acts xv. 11.

Second, That he has confirmed his Doctrine, not alone with ſufficient Proofs of the Old Teſtament, but alſo with many Miracles; whereof the four Evangeliſts are full. All theſe Miracles are plain Proofs, that the Lord Chriſt was the great Prophet whom God had promiſed; that the human Nature of Chriſt was made Partaker after the perſonal Union of the godly Properties; and that he was a ſpiritual Phyſician, who ſhould heal not alone the Sick and Infirm in the Time of his Incarnation, but alſo Men from their ſpiritual Sickneſs and Wounds; therefore ſays the Evangeliſt St. *Matthew*, after he has given us a Narration of Chriſt healing the Sick; *That it might be fulfilled, which was ſpoken*

by

by the Prophet Eſaias, *ſaying*, *Himſelf took our Infirmities, and bare our Sickneſſes.*

That Chriſt did forbid ſundry whom he healed, not to ſpeak thereof; therefore are the following Reaſons. *Firſt*, Since ſuch Miracles ſhould be preached in the World, after his Exaltation to the right Hand of God, by the Apoſtles alone, who were Evidences choſen of God. *Second*, Becauſe Chriſt would not have his Miracles ſpread about without his Doctrine, whoſe Teſtimony and Seals they were; and they who were healed, were neither choſen nor inſtructed in the Doctrine of Chriſt. *Third*, Becauſe there ſhould be no Suſpicion, that he intended to erect a worldly Kingdom; and therefore wanted not ſuch a Concourſe after him. *Fourth*, Becauſe he did not ſeek any worldly Honour and Praiſe, much leſs Teſtimony. *Fifth*, That he would fulfil the Prophecy of *Iſaiah*, Iſa. lxii. 2. *He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Street.*

Third, That he has always prayed to God for the Progreſs of his Doctrine; whereof the four Evangeliſts do teſtify, in the Hiſtory of Chriſt.

II. We have to diſcourſe of the Sacerdotal Office of Chriſt.

Hereof we ſhall obſerve following.

Heb. v. 10. 1. What High Prieſt Chriſt is, not after the Order of *Levi*, but *after the Order of* Melchizedech. *Aaron* and *Melchizedech* were both High Prieſts, but Chriſt far exceeds them: They were Men alone, but Chriſt is both God and Man: They were Types, but Chriſt is the Perſon himſelf, and therefore is he the greateſt and holieſt High Prieſt. *The* Heb. v. 3. Levitical *Prieſts were all Sinners, and by reaſon hereof they ought as for* Heb. vii. 26. *the People, ſo alſo for themſelves to offer for Sins*; but Chriſt is ſuch *a* Heb. ix. 12. *High Prieſt, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens.* The *Levitical* Prieſt offered daily Sacrifices according to the Law of *Moſes*; but Chriſt has offered himſelf, and *by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us.* The Levitical Sacrifices could not Heb. ix. 9. make any one *perfect, as pertaining to the Conſcience*; but Chriſt Heb. x. 11. through the offering of his Body, has taken away Sins, and procured Heb. ix. 11. thereby eternal Salvation for us. The *Levitical* Sacrifices were offered on Earth in certain Places, and at certain Times; but Chriſt began his Sacerdotal Office on Earth, and has compleated the ſame in Heaven: The *Levitical* Prieſts died one after another, but Chriſt remaineth High Prieſt in Eternity.

2. The Temple of Chriſt is not the Tabernacle of *Moſes* nor the Temple of *Solomon*, but is *a greater and more perfect Tabernacle, not* John ii, 19. *made with Hands.* And it is his Body, his Church Militant, and his Church Triumphant.

His Body is called a Temple, wherein the Fulneſs of the Godhead dwelleth. So ſaid Chriſt himſelf of his Body: *Deſtroy this Temple, and in three Days I will raiſe it up.* His

His Church Militant is his Temple, whose Glory is greater than that in *Jerusalem*: There was all earthly Things made with Men's Hands, but here is Jesus Christ; there was a Pot full of Manna, wherewith the Children of *Israel* were fed in the Wilderness; but here is *the Bread of Life, of whom if any Man eat, he shall live for Ever*; there was the Tables of the Law, but here is *the End of the Law for Righteousness to every one that believeth*; there was the blooming Rod of *Aaron*, but here is *the Rod come forth out of the Stem of* Jesse. John vi. 48, 51. Rom. x. 4. Isa. xi. 1.

His Church Triumphant is his Temple, wherein Christ entred at his Ascension, and seated himself on the right Hand of God, after he had fulfilled the Offering of Reconciliation unto God with his Body.

3. The Sacrifice is Christ himself. The Apostle St. *Paul* says, *Christ offered up a Sacrifice once, when he offered up himself. Christ appeared once in the End of the World, to put away Sin by the Sacrifice of himself. So Christ was once offered to bear the Sins of many. We are sanctified through the Offering of the Body of Jesus Christ once for all.* This sacrifice of Christ was offered up for the whole World, yea given for the wickedest Sinners who are condemned. As Christ died for *Abraham*, who is saved, so did he likewise die for *Judas*, who is damned, for was Christ not dead for *Judas*, then was he wrongfully condemned for refusing and rejecting the Grace that never was offered unto him. So far as the Disobedience of *Adam* did extend, so far extends the Obedience of Jesus Christ. *He died for all, that they which live, should not henceforth live unto themselves, but unto him, which died for them, and rose again. There is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all. He is the Propitiation for our Sins, and not for our's only, but also for the Sins of the whole World.* What can be plainer said then, *that Jesus should taste Death for every Man*, where-under, certainly, they who are damned must be reckoned; yet Christ died even for them who Sin against the Holy Ghost; for they are also described of the Apostle St. *Paul*, *Who were once enlightened, and have tasted of the heavenly Gifts, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come. They have been made Partakers of the Holy Ghost, who is the Spirit of Truth, whom the World cannot receive.* And they crucify yet daily Christ on a new, and tread the Blood of the Covenant under Foot. Are they not then themselves the Cause why they have no Benefit of the Death and Merits of Christ. Besides these Testimonies, there are yet three Evidences, whereby we can prove, that Christ died for the Sins of the whole World. The Apostle St. *John* speaks of these three Evidences, saying, *There are three that bear Witness in Earth, the Spirit, the Water, and the Blood.* By the Spirit is understood the ministerial Office, which is called the *Ministration of the Spirit*: By the Water is understood Heb. vii. 27. Heb. ix. 26. Heb. ix. 28. Heb. x. 10. 2 Cor. v. 15. 1 Tim. ii. 5. 6. 1 John ii. 2. Heb. ii. 9. Heb. vi. 4, 5, John xiv. 17. 1 John v. 8. 2 Cor. iii. 8.

Baptiſm, and by the Blood the Lords Supper. Was it now, that there was a Man, for whom Chriſt did not die? Then, as often as the Miniſter pronounced the Abſolution, or baptized, or adminiſtred the Lords Supper, might he be afraid that he would tell a Lie; or, if there was any, who is excluded from the Communion of Chriſt's Death and Suffering, then would the Miniſter in pronouncing the Abſolution, or adminiſtring the Sacraments, lie unto them in the Lord's Name. That many therefore are damned, is not becauſe Chriſt died not for them, but, becauſe they themſelves will not receive the gracious Means, believe in Chriſt, and ſhew their living Faith in a godly Life; and thereby obtain the Benefits which Chriſt procured for them, namely, the eternal Salvation. Hereof we can lightly conclude,

4. What the Sacerdotal Office of Chriſt is. That is, that Chriſt has with the Holineſs of his undefiled Life, fulfiled the Law of God in our Stead, and with the Sacrifice of his Body on the Croſs, has perfectly ſatisfied for our Sins, and by his Interceſſion procures us the Grace of God and the Holy Ghoſt, and all what we need for, to the obtaining of Life everlaſting.

5. Wherein the Work of Chriſt's Sacredotal Office conſiſts, namely, herein,

Firſt, That he with his Holy and undefiled Life has fulfiled the Law of God, and has taken away the Curſe of the Law, being made a Curſe himſelf.

Second, That he has offered up his Body on the Croſs, and has thereby ſatisfied the Wrath of God, and has made a full Satisfaction for our Sins.

Third, That he intercedes daily for us by his heavenly Father, and is therefore called an Advocate with the Father, not to be underſtood in a human Way, as if Chriſt prayed to his Father.

The Children of God can be greatly comforted hereof, ſince they know that they have ſuch a faithful Mediator and Advocate, who intercedes for them. Let the Devil accuſe us before God; let the Law curſe us, and let our own Hearts and Conſciences condemn us. We have a faithful Advocate with the Father; *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtified. Who is he that condemneth? It is Chriſt, that died, yea, rather that is riſen again, who is even at the right Hand of God, who alſo maketh Interceſſion for us.*

Rom. viii. 33, 34.

Third, We will diſcourſe of Chriſt's Office as King.

Whereof we ſhall obſerve the following.

1. Why is Chriſt become our King? On Account of our Sin. Our firſt Parents were in the Beginning under a gracious Kingdom, having God for their King; but through Diſobedience, became under the Dominion of the Devil; for, *Of whom a Man is overcome, of the ſame is he brought in Bondage:* As long as they were under the Dominion of God,

2 Pet. ii. 19.

God, they had their Honour; but when they became Servants of Sin, they loſt their Honour and Glory; not they alone, but alſo their whole Poſterity came under the Power of Darkneſs, and we ſhould have never been relieved, if God had not ſent his Son, who was to conquer Satan, and free us from his Power and Tyranny. The Pſalmiſt ſays, *I have ſet my King upon the holy Hill of* Zion. Pſa. ii. 6.

2. That Jeſus Chriſt is a King after both Natures. According to his godly Nature he is a King from Eternity; and according to his human Nature he is anointed King in Time.

Chriſt is a ſovereign King, having abſolute Power over all Things in Heaven, in Earth and under the Earth, and is therefore called, *King of Kings, and Lord of Lords.* There is three Ways whereby earthly Kings come to their Kingdoms; ſome are born Kings as *Solomon*; ſome are choſen as *Saul*; and ſome by conquering with the Sword. Chriſt is a King in all the three Ways; he is born a King, ſo ſays the Wiſemen from the Eaſt, *Where is the new-born King of the* Jews: He is choſen King; ſo ſays the Pſalmiſt, *I have ſet my King upon my holy Hill of* Zion, he has conquered and purchaſed his Kingdom, not with Sword, but with his own Blood, Chriſt is an eternal King; ſo ſays the Evangeliſt *Luke, he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no End.* The Prophet *Daniel* prophecied of the Kingdom of Chriſt. *This Kingdom ſhall not be left to other people, but it ſhall break in Pieces, and conſume all the Kingdoms, and it ſhall ſtand for ever.* Rev. xix. 16, Mat. ii. 2. Pſal. ii. 6. Luke ii. 33. Dan. ii. 44.

Chriſt is a ſpiritual King, and his Kingdom is in the World, but not of the World: His Kingdom, namely the Chriſtian Church is therefore called, *a royal Prieſthood*; and his Subjects, namely, the Faithful, are called *the Children of the Kingdom.* 1 Pet. ii. 9. Mat. xiii. 38,

Chriſt is a peaceable King. The Prophet *Iſaiah*, calls him, *the Prince of Peace. Of the Increaſe of his Government and Peace there ſhall be no End.* He has procured us Peace with God, Peace in our Conſcience, and Peace from the Devil; and this Peace has he made *through the Blood of his Croſs.* Iſa. ix. 6, 7. Col. i. 20.

Chriſt is a gracious King. He has not in his Coat of Arms a Lion, but a Lamb; although he is both a Lion and a Lamb: A Lion againſt his Enemies, and a Lamb againſt his Subjects. Chriſt conſtraineth not his People, as *Pharaoh* conſtrained the Children of *Iſrael*, and after all, *he giveth us a more exceeding and eternal Weight of Glory.* 2 Cor. iv. 17.

Chriſt is a righteous King. *Juſtice and Judgment are the Habitation of his Throne, Righteouſneſs ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins.* Pſal. lxxxix. Iſa. xi. 5.

3. What the royal Office of Chriſt is. That is, that Chriſt, as Lord of Heaven and Earth, and in particular as King and Head of the Chriſtian Church, governs and rules all Things to the Glory of God and the Salvation of the Faithful.

4. Wherein

4. Wherein the royal Office of Christ consists, namely,

First, That he calls us by his Gospel, to come and be received under his Banner, which cannot be done, except we repent, and are converted,

Tim. ii. 12. and *denying ungodlineſs and worldly Luſt, do live ſoberly, righteouſly and godly in this preſent World.*

Second, That he governs and rules all Things in Heaven and Earth, and gives unto his Subjects all what is needful for their temporal and eternal Life, and defends them from all their Enemies; though we muſt obſerve here, that Chriſt ſhares of his temporal Bleſſings both to the Juſt and Unjuſt, and often a larger Portion to the Unjuſt than the Juſt.

Third, That he at the laſt Day ſhall judge the Quick and the Dead, the Faithful and Unfaithful; and then ſhall he bring the Righteous into Life-everlaſting, but the Ungodly ſhall go away into everlaſting Puniſhment.

Let us therefore humble ourſelves before this our King, Prieſt and Prophet, and always ſtrive to be obedient unto his Command, then will he certainly defend us from our Enemies, and at laſt receive us into his glorious Kingdom. The Lord grant us this, for the Sake of Jeſus Chriſt. AMEN.

XVII. SERMON.

XVII. SERMON.

OF

The Humiliation *and* Exaltation *of* CHRIST.

The Text PHILIPIANS, Chap. II. 6, 7, 8, 9, 10, 11. ver.

Jesus Christ being in the Form of God, thought it not Robbery, to be equal with God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Man; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross; where God also hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

INTRODUCTION.

AMONG all the Names which are given to Christ our Saviour, this is the most Principal, that he is called Jesus. This Name is,

First, His proper Name, and was given to him in the Circumcision according to the Command of God by the Angel *Gabriel*. We read in the Scripture of three very remarkable Men, who likewise bore this Name Jesus, namely *Joshua* the Son of *Nun*, *Joshua* the High Priest in the Time of the Prophet *Zachariah*, and *Hosea* the Prophet: But they were only Figures to our Jesus; who in all Justice is so called, since he is the Saviour of the World. St. *Peter* says therefore, *there is none other Name under Heaven given among Men, whereby we must be saved:* He is also a true Jesus, both in Name and Deed. Acts iv. 12.

Second,

Second, This Name is very remarkable; Jesus signifies a Saviour, for he was to save his People from their Sins; but his People must be understood not the Jews alone, who are called a chosen People of God, and the Faithful, who are called the Children of the Kingdom, but also of all Mankind; for this Word People, is explained in another Place, Luke ii. 31, with *all People*. All Men were under Sin, the Wrath of God, and Power of Satan, and needed a Saviour: The Apostle St. *Paul* says; 1 Tim. iv. 10. *He is the Saviour of all Men, especially of those that believe*: The Salvation which Christ has procured consist in, that he has freed and saved us from all Evil, but especially spiritual Evil, and that he has again procured for us Amity with God, Righteousness for God, Peace in our Conscience, Adoption to Children, the Gift of the Holy Ghost, and Comfort in Crosses and Affliction, and at last the eternal Salvation.

Thirdly, Particular is this Name. When God gives a Name, the same is always of a particular Signification to the Person to whom such Name is given. *Abraham* signifies a Father of a great Multitude, and was given of God to the old Patriarch of the *Jewish* Nation, who became likewise a Father of a great Multitude, and was not alone according to the Flesh, but also to the Spirit. *John* the Baptist was so called, since he was to begin to preach of the Grace of God, which was to be manifested in the Doctrine, Miracles and Sufferings of Christ, for *John* signifies Grace of God; likewise is Jesus called so, which Name signifies Saviour, for he was to save his People from their Sins.

Fourthly, It is a Name that bringeth Salvation. All Blessings, Help, Comfort and Salvation flows out of this Name as from a Fountain of Salvation. Acts x. 43. *To him give all the Prophets Witness, that through his Name whosoever believeth in him, shall receive Remission of Sins.*

Fifthly, It is a holy Name. The Angels in Heaven and Saints adore and Honour this Name. The Devil in Hell and the condemned are afraid thereof and tremble, and all the Faithful on Earth are rejoiced thereover, and embrace the same through Faith; yea, the Knee of all Things in Heaven, in Earth, and under the Earth, must bow down at this Name; and every Tongue must confess, that Jesus Christ is, *Lord to the Glory of God the Father*, as the Apostle St. *Paul* says in the Words of our Text, wherein he describes Jesus Christ of his two States, namely,

FIRST, *The State of his Humiliation.*

SECOND, *The State of his Exaltation.*

EXPLANATION of the TEXT.

I. Describeth the Apostle St. *Paul*, Jesus Christ of the State of his Humiliation.

The Law of Retaliation is, as the Damage is, so must the Satisfaction be; *Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, Burning for Burning, Wound for Wound, Stripe for Stripe.* If we Exod. xxi. 24, 25.

could

could not know or understand the Greatness of *Adam*'s Fall in *Paradise*, then we can learn it of the Sufferings and Death of Christ, who did fully satisfy for their Disobedience: *Adam* was proud, and would become like unto God; but Christ being in the Form of God, thought it not Robbery to be equal with God: Consider here,

1. Who humbled himself: Jesus Christ, true God and true Man, in one Person. The Apostle speaks here of Christ, not according to his godly Nature, for God is immutable, and can neither be exalted nor humbled; and how can any Thing be given or taken from the godly Nature, who is Lord of all Things? Therefore, according to the same Nature, Christ is exalted; according to the same is he humbled, and that is the human Nature; which in the Moment of Conception, was through the personal Union, made Partaker in the godly Majesty and Glory; but Christ did not always make Use of this godly Majesty and Glory; for then the *Jews* could have not taken and crucified him; and also the Work of our Redemption would not have been compleated.

Second, How Christ humbled himself. The Apostle says in our Text,

1. He *thought it not Robbery to be equal with God.* Although his human Nature was by the Power of the personal Union, made Partaker of the godly Majesty and Glory; yet he did not boast nor brag thereof, as they who have got a stately Booty, commonly does; or as they who strive after great Things, are proud thereof; as *Absalom*, who wanted to force his own Father from the Kingdom, and to be made King in his stead; or as our first Parents, who wanted to bereave God of his Honour, and become like unto him. Christ could have well boasted of his Godhead, but he evacuated himself from the godly Excellencies, and did not constantly use them, except when the Honour of God did require it: He had always the communicated godly Attributes in his Manhood, but did not shew them, except when he saw it was needful; as he shewed his Almighty in the raising of the Dead, and healing the Sick and Infirm: He shewed his quickening Power in the Conversion of Sinners: He shewed his Omniscience in perceiving Men's Thoughts: He shewed his Omnipresence in seeing the absent Things, as if present; as *Nathaniel* under the Fig-Tree: He shewed his Riches in feeding so many Thousand Men and Women, with few Bread and Fishes: He shewed his Power, in commanding the Wind and Weather.

2. *But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men.* He was Lord of Heaven and Earth, and yet was pleased to take on the Form of a Servant for our Sake: He was handled, sold, taken, condemned, and at last, crucified as a Servant.

3. *And being found in the Fashion, as a Man, he humbled himself, and become obedient unto Death, even the Death of the Cross.* This was the lowest Degree of Christ's Humiliation, that he would suffer a shameful

ſhameful Death on the Croſs, for to ſhew his Obedience to the Will of God, and to procure a Ranſom for our Sins, and is made a Curſe. We have a glorious Figure of Chriſt in *Iſaac :*

1*ſt*, In the Name. *Iſaac* ſignifies Laughter ; Chriſt is our only Comfort and Joy.

2*dly*, In the Conception. *Iſaac* was conceived of *Abraham* and *Sarah*, in their old Age, in a ſupernatural Way ; Chriſt was conceived in a ſupernatural Way of a Virgin without the Knowledge of a Man.

3*dly*, In the Circumciſion. *Iſaac* was the Firſt that was circumciſed after God had ordered this holy Covenant : Chriſt was laſt circumciſed in the Old Teſtament, and by Conſequence the Firſt in the New, for the New Teſtament began with him.

4*thly*, In Sufferings. *Iſaac* was obedient to his Father to be offered up, he bore himſelf the Wood for to burn, and was willing and ſilent, when his Father bound him and laid him on the Altar : Chriſt was obedient to his heavenly Father, he bore his own Croſs, whereupon he was to be circumciſed, and opened not his Mouth, but went as a Lamb to the Butcher's Stall.

5*thly*, In the Reſurrection. *Iſaac* was dead in the Thoughts and Heart of his Father, the three Days they were on the Road to the Land of *Moriah*, where he was to be offered up ; but on the third Day, when the Angel of the Lord with-held *Abraham* from offering up *Iſaac*, then aroſe *Iſaac* again as from dead in his Father's Thought : Chriſt was three Days dead, and roſe again on the third Day.

II. The Steps of Chriſt's Humiliation are Nine, *to wit.*

Firſt Step is his Conception in his Mother's Womb, by the overſhadowing of the Holy Ghoſt, where he laid nine Months like another Child.

Second Step is his Birth, when he was born in a Stable, and wrapped up in ſwaddling Clothes, and laid in a Manger.

Third Step is his Circumciſion on the eighth Day, according to the Command given to *Abraham*, and the Cuſtom of the *Jews*.

Fourth Step is his Exile into *Egypt*, where *Joſeph* fled with the Mother and the Child for fear of *Herod*.

Fifth Step is his growing up like other Children, in Years and in Wiſdom.

Sixth Step is his Faſting and Temptation in the Wilderneſs.

Seventh Step is his miniſterial Office ; in which Time he was blaſphemed, deſpiſed, hated, and perſecuted.

Eighth Step is his Sufferings and Pain from his bloody Sweat in *Gethſemane*, until on the Croſs, where he died and fulfilled the Prophecy, and ſatisfied the Wrath of God.

Ninth Step is his Burial, when he like another dead Body was buried and laid in a Grave.

The

The foregoing nine Steps belong to the State of Christ's Humiliation, and comprehend the whole Course of Christ's Life, which St. *Paul* calls *the Days of his Flesh*. We must understand this Humiliation alone of the human Nature, although it concerns likewise the whole Person; for Christ has not alone taken on the human Nature, but also the Accidents and Mutations of human Nature; so that we can well say: That God, the second Person in the Godhead, died for us: But we cannot say; That the Godhead died.

II. Describeth the Apostle St. *Paul* the State of Christ's Exaltation.

The State of the Exaltation of Jesus Christ began after his Death and Burial, and did continue after his Ascension in the Sitting on the right Hand of God, when he entered into his Glory. Consider here again:

1. Who is exalted. Jesus Christ true God and true Man in one Person; since this Person consists of two Natures the Godly and the Human, then can we ask, according to which Nature is Jesus Christ exalted? Not according to the Godly, for that is immutable, and cannot be humbled nor exalted; but the right Meaning of St. *Paul* according to the Scripture, is, that Jesus Christ is exalted according to the human Nature, that he ascended to Heaven according to his human Nature, that he sits on the right Hand of God according to his human Nature; and that a Name above all Names is given to him according to his human Nature.

2. How Christ was exalted, the Apostle says in our Text.

First, *Wherefore God hath also highly exalted him*. The Word wherefore signifieth, not a Cause *wherefore God hath exalted him*; as if Christ had earned this Exaltation through and with his Humiliation; but it is an Order, that upon the Humiliation followed the Exaltation, not through Merits, but of Grace, as the Word in the *Greek* Text signifies. This Exaltation of Christ is wonderful, and exceeds far the Apprehension of human Reason. St. *Paul* cannot find Words to express it with, and says therefore not alone exalted, but highly exalted.

Secondly, *And given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father.* By this Name we should be admonished.

1*st*, Of the name Jesus itself: That it is gracious; for we have Grace by God through this Name: That it is saving; for *there is no Salvation in any other Name*: That it is precious; for it is the *Pearl of great Price*, which the Merchant bought: That it is powerful; for the Apostles wrought many Miracles in this Name; yea the Devils tremble for this Name. That it is the Water of Life, the Light for the Blind, a Strength for the Weak, a Comfort for the Afflicted, and Life for the Dead. And that this Name is Excellent, and the Excellency thereof is by the Preach-

Acts iv. 12.

Mat. xiii. 45.

ing of the Goſpel ſpread over the whole World for all Men, in Heaven for all the holy Angels, and in Hell for the Devils.

2*dly*, Of the Power of the Kingdom of Chriſt: That he is Lord, God, and the Son of God, under whoſe Subjection every Thing is laid. For the word Name ſignifies not alone the Caſe, but alſo the Work in itſelf, which is ſignified in this Name. *According to thy Name, O God, ſo is thy Praiſe unto the End of the World.* This Name ſignifies here the Godly Honour, Glory and Majeſty, and likewiſe the Godly Dominion in Heaven and Earth, into which Chriſt according to his human Nature entered, and took full Poſſeſſion thereof. This Name was happily given to Chriſt in the State of his Humiliation, but was then looked upon as in another Perſon, who can have his own Name; but in the State of his Exaltation it is given to him, as a glorious Name, whereof all could know, that he was Jeſus a Saviour.

Pſal. xlviii 10.

3*dly*, Of the godly Adoration we muſt pay unto this Name: *That all Knees ſhall bow at it.* Whereby is underſtood, that we muſt adore Chriſt's both Natures after the perſonal Union; for ſince the Apoſtle ſays in our Text, *That God hath highly exalted him, and given him a Name, which is above every Name*, then can we lightly conclude thereof, that the human Nature of Chriſt muſt be adored and worſhipped by us as well as his godly Nature. *At this Name ſhall every Knee bow, of Things that are in Heaven*; the holy Angels and the Elders, who worſhip him as true God and true Man, for they are all made ſubject unto him. *Of Things in Earth*, that is, all Men, both good and bad, righteous and unrighteous, high and low; yea, *all Kings ſhall fall down before him, all Nations ſhall ſerve him.* The *Jews*, *Mahometans*, and *Heathens*, do not bow their Knees for the Lord Jeſus, but they rather deſpiſe and mock him; but the Meaning of the Apoſtle in our Text, is not what they do, but what they ought to do; and at the laſt Day, when he ſhall come to judge the Quick and the Dead, then ſhall they bow their Knees for him, and adore him. *And of Things under the Earth*; that is, the Devils and evil Spirits in Hell; they were obliged to adore Jeſus in the State of his Humiliation, much more now he is in the State of his Exaltation.

Pſal. lxxii. 11

Mark v. 6.

4*thly*, Of the Confeſſion of his Name: *That every Tongue ſhould confeſs, that Jeſus Chriſt is Lord to the Glory of God the Father.* Chriſt is made according to his human Nature a Lord, the Lord of Glory, the Lord of Lords, and King of Kings. *All Men ſhould honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father, which hath ſent him.*

John v. 23.

Chriſt is Lord to the Glory of God the Father, for God has gotten him through Chriſt, Glory of Mercy, he had compaſſion on loſt Mankind, and ſent his Son to be a Saviour, who under his Manhood ſhould Conquer the great Old Serpent, that had deceived our firſt Parents, God has got

got in Christ Glory of Truth, in fulfilling his Promise, which he had made concerning the Seed of the Woman, that was to bruize the Head of the Serpent. God has got in Christ Glory of Justice, in not sparing his only and beloved Son, who should fully satisfy the Justice of God, and also reconcile us again unto God, in whose Disgrace we all were fallen through the Disobedience of *Adam*. God has got in Christ, Glory of Wisdom and Majesty, in the personal Union of the two Natures in Christ, which is the greatest Miracles, and far exceeds the Apprehension of Man's Reason; yea, is a great Mystery even for the Angels. In Christ was united the highest and lowest, the most majestical and the most despisest, the strongest and the weakest, the holiest, the best and the worst; for what is higher, stronger, holier, and better than God; and what is weaker, lower, and worse than Man; though these two are united here in one Person.

3. The Steps of Christ's Exaltation are four.

First, His descending into Hell. On the third Day after his Burial, when he had conquered the Pain of Death, and Soul and Body were again united, then did Christ descend into Hell, before he appeared on Earth, and shewed the evil Spirits in Hell, how grosly they had abused him, and through that, had lost their Right and Claim on Mankind, and that he had now fulfilled what was promised by the Prophet; *I will ransom them from the Power of the Grave, I will redeem them from Death; O Death I will be thy Plague, O Grave I will be thy Destruction.* Hosea xiii. 14. *He preached also unto the Spirits in Prison*; that is, he upbraided them with their Unbelief, and Disobedience, and convinced them, that now were all the Promises fulfiled, which they in their life Time had so obstinately rejected. Thereupon followed, 1 Pet. iii. 19.

The *Second* Step, his Resurrection. On the third Day he rose again from the Dead: Which is a plain Proof of his Victory and Triumph over Sin, Death, Devil and Hell. The Resurrection of Christ is attributed to all the three Persons in the Holy Trinity.

God the Father raiseth him from the Dead, after he had made full Satisfaction for us, and had fulfilled the Promises. Acts ii. 24.

Christ raised the Temple of his Body himself, on the third Day, after the *Jews* had destroyed him; then did it plainly appear, that he was *the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.* Rom. i. 3. The Holy Ghost, *the Spirit of God raised him from the Dead.* Rom. viii. 11. The Body of Christ was the Temple and Habitation of the Holy Trinity, and it is therefore a quickening Body.

The Enemies of Christ are very willing and desirous, to make the Resurrection of Christ suspected, and therefore gave large Money to the Soldiers, who were to watch over his Grave, that they should say, his Disciples came by Night, and stole him away while we slept; but as Darkness must give room to Light, so likewise this abominable Invention

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and Lie, must give room to the Truth. The Resurrection of Christ is confirmed by his appearing ten Times afterwards at different Places, and at different Times, for different Persons.

Mark xvi. 9. *First*, Appeared he to *Mary Magdalene, out of her he cast seven Devils.*

Lukexxiv. 34 *Second* Time, to the Women, who went early to the Grave to anoint him.

Third Time, to *Peter* the Apostle, who had denied him.

Fourth Time, to the two Disciples who went to *Emas*, of whom one was *Cleophas*, but the other is uncertain.

Fifth Time, to the Eleven, when *Thomas* was not there.

Sixth Time, to the Eleven when *Thomas* was by.

Seventh Time, by the Sea *Tiberias.*

Eighth Time, on a Hill in *Galilea* to more than five Hundred.

Ninth Time, to the Apostle St. *James.*

Tenth Time, when he took Leave from them. And,

The *Third* Step, ascended to Heaven on the fortieth Day after his Resurrection, in the Sight of them all.

The Heaven whereto Christ ascended cannot be explained in this World with Words, neither be apprehended with human Reason; though we Eph. iv. 10. can say according to the Scripture that it is *far above all Heavens,* Heb. vii. 26. and that Christ is *made higher than the Heavens*; and that it is not described 2 Cor. v. 1. so much of a certain Place, as of the Joy and Glory; and that it is *a* Heb. ix. 11. *Building of God, an House not made with Hands, a greater and more perfect Tabernacle not made with Hands, that is to say, not of this Building.* Lastly, that the heavenly Glory is so great, that *Eye hath not seen,* 1 Cor. ii. 9. *nor Ear heard, nor hath entered into the Heart of Men.*

There is great difference between the Ascension of Christ, and that of *Enoch* and *Elias*, Christ ascended by the Power of his own Godhead, they by the Power of God. They ascended so, that they are no more here on Earth, Christ is over all after his Ascension, especially in his Church, a Comfort for the Faithful, but a Punishment for the Wicked. They ascended, and were received into everlasting Joy: Christ ascended, and sat himself on the right Hand of God.

Fourth Step is his sitting on the right Hand of God. We must not understand here by the right Hand of God, any Limb on a Body, nor any certain Place, but the almighty Power of God whereby he governs all Things. It is a Comparison taken of a human Way of speaking, that as a Man has all his Strength mostly in the right Hand, wherewith he does every Thing; so signifieth the right Hand of God, the glorious and almighty Power of God, wherewith and whereby he governs and rules all Things in Heaven and Earth, and every where.

When we therefore say, that Christ sits on the right Hand of God; that signifies, that Christ governs all Things in a godly Way, according

to

to his human Nature. After the ſame Nature, that Chriſt was exalted, after the ſame ſits he likewiſe on the right Hand of God. God raiſed Chriſt from the Dead, and *he is gone into Heaven, and is on the right Hand of God, Angels and Authorities, and Powers being made ſubject unto him.* 1 Pet. iii. 22. Chriſt ſits not idle on the right Hand of God; no, but he governs all Things, eſpecially he has great Care over his Church, which he has purchaſed with his own Blood, and ſends faithful Paſtors and Teachers, intercedes for them by his Father, defends them from their Enemies, and at laſt brings them into everlaſting Salvation.

Which Salvation the Lord grant us, for Chriſt's Sake: AMEN.

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XVIII: SERMON:

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OF

The LAW.

The Text ST. MATHEW, XXII. 37, 38, 39, 40. ver.

Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: This is the firſt and great Commandment: And the Second is like unto it: Thou ſhalt love thy Neighbour as thy Self. On theſe two Commandments hang all the Law and the Prophets.

INTRODUCTION.

AS God is alone Lord over all Things, and is himſelf a Law, ſo will he that every one ſhould acknowledge him to be Lord, and therefore be obedient unto his Law and Commands. Therefore wrote he in the Creation a Law in Man's Heart, and gave afterwards his Law, whereafter Man was to regulate himſelf, and ſhew his Obedience to his Lord and Creator; but when Man did tranſgreſs the outward Law, then became the inward Law corrupted and darkened. Wherefore God gave another compleat Law on Mount *Sinai*; whereof *Moſes* giveth us a full Deſcription in *Exodus* xx. wherein he ſhews us, 1. The giving of the Law with all its Circumſtances. 2. The Deviſion of this Law.

1. The giving of the Law with all its Circumſtances. Obſerve here, *Firſt*, The *Giver* of the Law. It is the Lord God, the ſame God who ſent *Moſes* to *Pharaoh*; who told unto *Moſes*, when *Moſes* aſked him, who he was? *I am that I am*; who had wrought ſo many Miracles for *Pharaoh* and his People; and who had brought the Children of *Iſrael*, out of Bondage out of *Egypt* with a mighty Hand. It is the Lord Jehovah, Maker of Heaven and Earth.

Secondly, The Place where the Law was given, was the Mount *Sinai*, lying in *Arabia*, where the Lord appeared the firſt Time to *Moſes*, and afterwards gave the Law from thence, whereof it is called a holy Hill, a Hill of God.

Thirdly,

Thirdly, The Way and Manner, how the Law given, was dreadful, for there happened ſeven terrible Tokens, the Mountain ſhook, and were ſmoking, wherefore the Law is called a *fiery Law*; there was Thunder and Lightning; there was a thick Cloud on the Mountain; there was a great Storm; there was the ſounding of Trumpets; and there was the loud Voice of God heard. Deut. xxxii. 2.

Fourthly, The People to whom this Law was given. It was given to the *Jews* whom God had choſen among all the Nations to be his People. Wherefore the *Pſalmiſt* ſays of them, *that God hath not dealt ſo with any Nation.* This Law was given, ſince the natural Law written in Man's Heart was darkened through the Diſobedience and Tranſgreſſion of *Adam*, for to enlighten and clear up again the natural Law. Pſal. clxvii. 20.

2. The Diviſion of this Law. Beſides the natural Law written in Man's Heart, God gave here on Mount *Sinai* to his People, the written Law, which is a threefold Sort.

Firſt, The moral Law, of the Ten Commandments, which moſtly agrees with the natural Law.

Secondly, The eccleſiaſtical Law concerning the Church Ceremonies, and Offices of the *Jews*.

Thirdly, The temporal Law, being an Appendix to the moral Law.

Moſes comprehends theſe three Sorts under theſe Words, *Theſe are the Commandments:* (The moral Law:) *The Statutes:* (The eccleſiaſtical Law.) *And the Judgment:* (The temporal Law:) *Which the Lord your God commanded to teach you.* Deut. vi. 1.

The two laſt Sorts, namely, the eccleſiaſtical and temporal Law, did oblige the *Jews* alone; but the Firſt, that is the moral Law, or the Ten Commandments, obliges all Men, of what Nation or Profeſſion ſoever; and that under Pain of temporal and eternal Puniſhment. Our Saviour Jeſus Chriſt chuſes out of theſe Laws the Moral Law, and giveth us in our Text, a ſhort Summary of the Ten Commandments. We will before we come thereto, diſcourſe firſt of the other three Sorts; and the Heads of this Diſcourſe will be,

FIRST, *Of the natural Law.*

SECOND, *Of the eccleſiaſtical Law.*

THIRD, *Of the temporal Law.*

FOURTH, *Of the moral Law.*

EXPLANATION of the TEXT.

I. Of the natural Law.

The natural Law is a Knowledge, that God did in the firſt Creation print in the Heart and Mind of Man, and plants it daily in the Thoughts and Hearts of every one, whereby we know that there is a God, whom we muſt Honour and Worſhip; and that we muſt do Good and ſhun Evil.

Evil. It is called a natural Law, becauſe it is born with every one in their Nature; and without any foregoing Inſtructions, learns us, what we ſhall do or not, and conſiſts moſtly in theſe Articles according to the Scripture.

Rom. i. 20. *Firſt*, That there is a ſupreme Being, whom we muſt honour and worſhip; which can be learned of beholding the viſſible Things.

Secondly, That we muſt do what is good and honourable, and ſhun what is evil and diſhonourable.

Rom. ii. 15. *Thirdly*, That our *Conſcience accuſes us* when we do evil, *and excuſes us* when we do good.

Rom. i. 32. *Fourthly*, That it is *the Judgment of God, that they which commit evil are worthy of Death, not only do the ſame, but have Pleaſure in them that do them.*

Mat. vii. 12. *Fifthly*, That *whatſoever we will that Men ſhould do to us, we do even ſo to them.*

Upon theſe Articles is our Conſcience grounded, which ſhews us inwardly what muſt be done, and judges all our Actions; if we do good, our Conſcience excuſes us, but if we do evil, the ſame accuſes us. We have therefore no need to ſeek a Teſtimony of our Actions from outward, for we have the ſureſt Teſtimony inward in us, and we muſt behold the Admonition of our Conſcience as a Voice from God, and it can well therefore be ſaid: He that is not afraid for his Conſcience, is neither afraid for God.

This natural Law is alike by every one, who is by his right Senſes: For, as the natural Law is written in the Heart of every one, ſo is it alike by all. St. *Paul* ſays therefore of the *Gentiles*, who had not the Law, *that they by Nature do the Things contained in the Law, and having not the Law, are a Law unto themſelves, and ſhew the Work of the Law written in their Hearts.*

Rom. ii. 14. 15.

God has planted this natural Law in Man's Heart for three Reaſons.

1*ſt*, That they who do not know God of the Word, can by the natural Knowledge be encouraged *to ſeek him, if happily they might find him.*

Acts xvii. 27.

Rom. i. 32. Rom. ii. 14. 15. 2*dly*, That worldly Buſineſs and Converſation can be kept in order, and they that do not know the Law of God, can have a certain Rule to live after.

3*dly*, That Idolaters, and all they who ſin againſt their own Conſcience, ſhall *be without excuſe*. Let us now look into,

Rom. i. 20.

II. The Eccleſiaſtical Law.

The Eccleſiaſtical Law of the *Jews* were the Statutes, which God had given to the *Jews* concerning their Ceremonies and Worſhip, which they were to obſerve, partly that they ſhould be Figures to the ſpiritual Things, partly that they ſhould ſhew them their ſpiritual Uncleaneſs, and partly that they ſhould be a Guardian into Chriſt.

The

The Things which God had ordered to be obſerved according to the Law, did concern, *Firſt*, the Prieſts; *Secondly*, the holy Places; *Thirdly*, the high Feaſt; *Fourthly*, The Sacrifices; *Fifthly*, The Sacraments; *Sixthly*, concearning cloathing, eating, waſhing, and others.

1*ſt*, Concerning the Prieſt, we can read of fully in the third Book of *Moſes* called *Leviticus*.

2*dly*, The holy Places were two, namely, the Tabernacle in the Time of *Moſes*, and the Temple in the Time of *Solomon*.

The Tabernacle in the Time of *Moſes*, was built according to the Command of God; and the Deſcription thereof *Moſes* giveth in his Book call'd *Numbers*. This Tabernacle laſted until the Time of King *Solomon*, who built likewiſe by the Command of God, a Temple in *Jeruſalem*.

3*dly*, The high Feaſt, according to the Law, were, the *Sabbath* kept holy every ſeventh Day in the Week; the *new Moon Feaſt*, when they blew with the Trumpets; the *Paſchal Feaſt*, in Remembrance of their Deliverance from *Egypt*; the *Penticoſt Feaſt*, in Remembrance of the giving of the Law; the *Feaſt of Atonement*; the *Feaſt of the blowing of Trumpets*; the *Feaſt of the Tabernacles*; the *Feaſt of Harveſt*, after they had gathered in their Fruits; the *Feaſt of the Lands-Reſting-Year*, which was to be kept every ſeventh Year; the *Jubilee Feaſt*; then returned every One to his Poſſeſſion and his Family: This Feaſt was kept every fiftieth Year.

Gen. ii. 3. Pſal lxxxi. 4. Exod. xii. Lev. xxiii 15. Lev. xvi. 21. Lev. xxiii. 24 Lev. xxiii. 40 Exod. xxiii. 16. Exod. xxiii. 10.

The Feaſts, according to the Church Ordinances, were, the *Feaſt of Purim*, in Remembrance of their Deliverance from *Haman*'s wicked Intention; the *Feaſt of the Dedication and cleanſing of the Altar*: This Feaſt was kept holy, and celebrated in the Time of Chriſt's Incarnation; The *Feaſt of the Victory over Nicanor*.

Lev. xxv. 8. Eſther ix. 16. 1 Mac. iv. 59. John x. 22. 2 Mac. xv. 36.

4*thly*, The Sacrifices; they were many, namely; the *burnt Offerings*, which were to be burnt with holy Fire on the Altar; the *Meat Offering* of the Fruits of the Earth; the *Offering of Thankſgiving*; the *Sin-Offering of Ignorance*; the *Treſpaſs Offering*; the *Conſecration Offering*; the *Purification Offering*, for Women and others; the *Reconciliation Offering*, and the *daily Offering*.

Lev. i. 3. Lev. ii. 1. Lev. iii. 1. Lev. iv. 5. Lev. vi. 6. Exod. xxix. 22.

5*thly*, The Sacraments; theſe were two, the Circumciſion, and the Eaſter Lamb.

Lev. xii. 13. Lev. xi. Num. xviii. 3.

6*thly*, Concerning cloathing, eating, waſhing and others, we can read of in the Books of *Moſes*, where he gives us a plain Deſcription of the eccleſiaſtical Law, and the Ceremonies of the Jewiſh Church. All theſe levitical Ceremonies and Sacrifices, were alone Figures to Chriſt, and are therefore no more uſed in the New Teſtament, ſince Jeſus Chriſt, to whom they were Figures, is come, and has fulfilled the Law.

Let us ſpeak alſo.

III. Of the temporal Law.

This Law was as an Appendix to the moral Law, or the Ten Commandments; and *Moſes* gives us a complete Naration and Explanation thereof in his Books: This Law is likewiſe no more in force, in the Time of the New Teſtament, except ſo far as they agree with the natural Law written in our Hearts, and the moral Law, or the Ten Commandments. Laſtly, we will diſcourſe,

IV. Of the moral Law.

The moral Law, commonly called the Ten Commandments, is nothing elſe but an Explanation of the natural Law, and was given publickly on Mount *Sinai*, to the Children of *Iſrael*, after they were come out of *Egypt*. It was written with the Finger of God on two Tables of Stone; in which Law we can ſee and behold, as in a Glaſs, the Corruption of our ſinful Nature, how we ought to be, and what we ought to commit and omit; the ſame obliges all Men to perfect Obedience, both inward and outward, and threatens the Tranſgreſſors with temporal and eternal Puniſhment.

None ſhould think, that what is comprehended in the Ten Commandments was unknown to Men, till it was given publickly on Mount *Sinai*; no, for it was known unto them from the Beginning, and it was written in their Hearts in the Creation, ſince Man was created in the Image of God, which conſiſts in Righteouſneſs and true Holineſs: And we may ſee this Righteouſneſs and Holineſs in the Ten Commandments. The Fore-Fathers, who lived before the Law was given on Mount *Sinai*, knew by the natural Law written in their Hearts, the Will of God, whereby they could regulate their Actions and Living, and alſo become pleaſing in the Sight of God; but ſince this natural Law was darkened by the Diſobedience of our firſt Parents, and the Nature of Man was become corrupted, and inclined to evil and Miſchief; therefore it did pleaſe the gracious God, to give this moral Law, whereby the natural Law is become enlightened again; and we can learn thereby the Will of God.

Our Saviour gives us a ſhort Summary of the Ten Commandments, in the Words of our Text, wherein he divides the Ten Commandments in two Tables, and reckons to the firſt Table the Commandments, which ſpeaks of our Love towards God; and to the ſecond Table, them which treat of our Love towards our Neighbours. Chriſt calls the two Tables, the two great Commandments. That the fourth Commandment is the firſt in the ſecond Table, we can prove by the Words of St. *Paul*, when he ſays; *Honour thy Father and Mother, which is the firſt Commandment, with Promiſe.* We will follow the Order of the Ten Commandments, and give a ſhort Explanation of them.

Eph. vi. 2.

The Firſt Commandment.

I am the Lord thy God; Thou ſhalt have no other Gods before me. In this Commandment is not alone forbidden all ſorts of outward Idolatry, but alſo the truſting in any Thing elſe but the living God, who created

Heaven

Heaven and Earth: And this Commandment can be tranſgreſſed in manifold Ways, both in Words, Thoughts and Deeds.

The Second Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his Name in vain. We can tranſgreſs this Commandment in three Ways:

Firſt, With our Hearts, when we put a little Value on the Name of God, and do not conſider rightly the great Bleſſing we have of the Manifeſtation of the Name of God, nor acknowledge the ſame as we ought.

Second, With our Mouths, with ſwearing, curſing, blaſpheming, lying, and enchanting.

Third, with our Actions; when they who are placed in Authority, not alone let the Tranſgreſſors of this Commandment eſcape, but alſo have Pleaſure in their Doings.

The third Commandment.

Remember the Sabbath Day, to keep it holy. The Sabbath Day is not inſtituted of Men, but of God, and is therefore called the Lord's Day: This Commandment we can tranſgreſs with abſenting ourſelves from the publick Worſhip of God, and with neglecting the gracious Means offered to us in the Word of God and the Holy Sacraments, and all charitable Actions.

The Fourth Commandment:

Honour thy Father and thy Mother, that thy Days may be long upon the Land, which the Lord thy God giveth thee. This is the firſt Commandment in the ſecond Table. Under the Name of Father and Mother, muſt be underſtood all they, who are in Authority over us, either in Church or State.

The Fifth Commandment.

Thou ſhalt not kill. This Commandment defends the Life of our Neighbours, and can be tranſgreſſed in Words, Thoughts, or Deeds. It defends likewiſe our own Life, which we neither muſt deſtroy, but ſeek to preſerve the ſame.

The Sixth Commandment.

Thou ſhalt not cammit Adultery. This Commandment defends the Honour of our Neighbour, and can likewiſe be tranſgreſſed in many Ways, in Thoughts, Words, or Deeds.

The Seventh Commandment.

Thou ſhalt not Steal. This Commandment defends the Goods and Fortune of our Neighbours, and can alſo be tranſgreſſed with Thoughts, Words, or Deeds.

The Eighth Commandment.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour. This Commandment defends the Reputation of our Neighbours, and we can tranſgreſs the ſame in many Ways with Thoughts, Words, or Deeds.

The

The Ninth Commandment.

Thou ſhalt not covet thy Neighbour's Houſe. This Commandment forbids the actual Deſire, that we ſhould not ſtrive after to obtain and gratify our evil and wicked Deſires and Luſts.

The Tenth Commandment.

Thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's. This Commandment forbids the original Deſire, which is the ſecret Fault of the Heart, and derives from our inbred Sin, and corrupted Nature, which we ought to endeavour to ſubdue and reſiſt.

This Law given of God on Mount *Sinai*, and repeated in the New Teſtament is,

Firſt, Holy. The Lord ſaid himſelf to *Moſes* and the Children of *Iſrael*; *Be ye Holy, for I am Holy.* If the Giver be holy, then muſt certainly the Gift be holy likewiſe. Beſides, it inſtructs us how we ſhould live, and ſerve God in Holineſs, not alone in Actions but alſo in Thoughts.

Secondly, The Law is immutable. God is immutable, ſo is likewiſe his Law. *It is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fail.* Lukexvi. 17.

Thirdly. The Law is perfect. We are commanded to love God with all our Heart, with all our Soul, and with all our Mind. Hereby we can ſee, that God will not be worſhipped in Part; but he requires the whole Man both Soul and Body.

Fourthly, The Law is ſpiritual, for it is given of God, who *is a Spirit*; and it requires of us, not alone outward bodily Obedience, but alſo inwardly ſpiritual. *Luther* ſaid, "Every Commandment is ſo "ſpiritual, that it forbids and commands not alone the Action, that is, the "Branches, Leaves and Fruit, but even alſo the Deſire, that is, the "Root and Nouriſhment." Rom. vii. 14. Thereof follows,

Fifthly, That the Law is impoſſible to be kept now. Who can love God with all his Heart, with all his Soul, and with all his Mind? We muſt confeſs here with the Mouth, what we find to be true in our Heart. That *the Fleſh luſteth againſt the Spirit*, and that *the Law of our Members war againſt the Law of our Mind.* Therefore have all the Saints publickly confeſſed, and complained, that they were Sinners before God and his Tribunal; and it is certain, that where Sin is, there can the Law not be kept. The pious *Job*, of whom the Spirit of God teſtifies, that he was a Man *perfect and upright, and one that feared God, and eſchewed evil*, confeſſeth himſelf, with theſe Words, his own Unrighteouſneſs; *I know it is ſo of a Truth, but how ſhould Man be juſt with God? If he will contend with him, he cannot anſwer him one of a Thouſand. Behold he putteth no Truſt in his Saints, yea, the Heavens are not clean in his Sight, how much more abominable and filthy is Man, which drinketh Iniquity like Water.*

Gal. v. 19. Rom. vii 23.

Job. i. 1.

Job ix. 2, 3.

Job xv. 15, 16

Water. The Pſalmiſt King *David*, whom the Scripture calleth a Man after the Heart of God, confeſſeth likewiſe his own Unrighteouſneſs, ſaying, *If thou Lord ſhouldeſt mark Iniquities, O Lord, who ſhall Stand? O Lord enter not into Judgment with thy Servant, for in thy Sight ſhall no Man living be juſtified.* His Son King *Solomon* maketh the ſame Confeſſion, ſaying, *Who can ſay, I have made my Heart clean? I am pure from my Sin.* Could a Man fulfil the Law, then could he likewiſe be juſtified and ſaved thereby; but now, *by the Deeds of the Law, there ſhall no Fleſh be juſtified.* Then follows, that none can fulfil the Law: And could Man keep the Law perfect, then was Chriſt come needleſs in the World, to procure us *the Righteouſneſs of God*; for, *what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us.*

Pſal. cxxx. 3. Pſal. cxliii. 2. Prov. xx. 9. Rom. iii. 20. Cor. v. 21. Rom. viii. 3, 4.

But ſince Man cannot perfectly keep the Law, why then has God given the Law? The Reaſons thereof are following,

1*ſt*, That it ſhould be a Bridle on Sin, whereby Sin and Wickedneſs can be hindred, and the Wicked can be kept in awe; that they ſhould not do what they will, and pleaſe themſelves, becauſe the Converſation, Modeſty and Tranquility of all Societies ſhould not be diſturbed. *Luther* ſaid, "The firſt Uſe of the Law is to ſubdue Wickedneſs; for the "Devil reigneth in the whole World, and inſtigates Men to Wickedneſs: "Therefore has God ordered, Magiſtrates and Authority, and has given "a Law, whereafter the Magiſtrates are to rule and govern, and hinder "Wickedneſs."

2*dly*, That it ſhould be a Glaſs wherein we can behold the corrupted Nature, which lays concealed in our Fleſh, wherefore the Apoſtle St. *Paul* ſays, in ſeveral Places of his Epiſtles: *By the Law is the Knowledge of Sin: The Law worketh Wrath: The Law entered, that the Offence might abound: I had not known Sin but by the Law, for I had not known Luſt, except the Law had ſaid, thou ſholt not covet: The Scripture hath concluded all under Sin.* We are oftentimes conceited, and imagine that we are Holy, and ſay like the *Phariſees*, *I thank thee, O God, that I am not like other Men.* We ſhould all be innocent, and juſt, thinking when we go but to Church, receive the Sacraments, and practiſe ſuch outward good Actions, that we are good Chriſtians, and God muſt be contented with us; but when we come to prove ourſelves by the Law, and do behold ourſelves in the clear ſhining Glaſs of the Law, then do we find, that all our outward good Actions are but Hypocriſy, and that we cannot be juſtified by them. God requires more of us, namely, a perfect Obedience, which, although we cannot ſhew it, is yet required of us, ſince he had once given and granted full Power and Strength to Man in the Creation, which our firſt Parents ſhamefully loſt by their Tranſgreſſion.

Rom. iii. 20. Rom. iv. 15. Rom. v. 20. Rom. vii. 7. Gal. iii. 22.

3*dly*, That

3*dly*, That it ſhould be a Rule of our Life, wherein the Faithful, who are regenerated, are inſtructed, which are the good Actions, that they muſt do in order to become well-pleaſing in the Sight of God: The wicked and hardened Sinners are kept in awe by the Law, as an unruly and wild Horſe by the Bridle, that they ſhould not do and act according as they think proper, and compleat the wicked Deſigns of Satan, who goeth round, ſeeking whom he may devour.

The Lord raiſe in our Hearts by his holy Spirit, a true Will and Deſire, to walk all our Life Time on the Path of his holy Command, and that we may walk here according to his Law in our Imperfection, until we come to full Perfection in his Kingdom, for the Sake of our bleſſed Saviour, Jeſus Chriſt. AMEN.

XIX. SERMON.

XIX. SERMON.

OF

The GOSPEL.

The Text ROMANS, I. 16. ver.

The Gospel is the Power of God unto Salvation, to every one that believeth.

INTRODUCTION.

IN the Night when Christ was born, appeared an Angel of the Lord unto the Shepherds abiding in the Field, and said unto them: *Fear not, for behold, I bring you good Tidings of great Joy, which shall be to all People; For unto you is born this Day a Saviour.* As we can read in the Gospel of *Luke* II. 10, and 11. ver. Point your Thoughts here,

1. On the Person who brought this glad Tiding. It was an Angel of the Lord, without doubt, according to the Opinion of the old Church Fathers, the Angel *Gabriel*, whom God had used for the Annunciation of Christ's Conception. This Angel appeared not in such Glory as *Moses, the Skin of whose Face shin'd so when he came down from Mount* Sinai, *that* Aaron *and the Children of* Israel *were afraid to come nigh to him*; But in the Glory of the Lord, wherein laid concealed the Person of Christ, who, although born now in the greatest Poverty like another Child, was notwithstanding the eternal Son of God, *the Brightness of his Glory, and the express Image of his Person.* Exod. xxxiv. 29, 30. Heb. i. 3.

2. On the Words of the Angel, wherein we can find,

First, The Introduction: *Fear not.* It is no Wonder that these Shepherds were afraid, for we have Examples, that even holy Men have been afraid in such like Case. *Zacharias* was a Priest, who was executing his Priestly Office before God; but when an Angel of the Lord appeared unto him, *he was troubled, and fear fell upon him.* This Dread follows Man naturally, and is occasioned for the Sake of Sin; for Sin brought Fear into the World, as we can see of the Example of our first Parents, and will never be removed before Sin is removed; but the Lord be Luke i. 12.

praiſed, who has cauſed it ſo, that we have no Cauſe to be afraid, therefore ſaith the Angel, in

Secondly, The Preparation: *For behold I bring you good Tidings of great Joy, which ſhall be to all People.* When the Glory of the Lord appeared on Mount *Sinai*, in a thick Cloud, Smoke, Thunder and Lightning; then became the Children of *Iſrael* ſore afraid, and ſtood afar off;
Exod. xx. 20. but *Moſes* ſaid unto them, *fear not, for God is come to prove you:* The Fear of the People could not be wholy removed by this Saying; for ſince the Lord would prove them, then might they be afraid, if they were not fully prepared, and ſo holy as they ought to be. On the contrary, the Angel of the Lord, who appeared here in the Glory of the Lord removed all Fear and Dread from the Shepherds; for the Lord, would not prove,
Iſa. xlix. 13. but comfort them: They had therefore Cauſe to ſay, *Sing O Heavens, be joyful O Earth, and break forth into ſinging O Mountain, for the Lord hath comforted his People, and will have Mercy upon his afflicted.* The Hearts of the People were become faint under the Dominion of the *Romans*, and likewiſe under Sin, and the Law. In the ſame is
Iſa. ix. 3. 4. brought a *good Tiding*, whereover they ſhould be rejoiced, *according to the Joy in Harveſt, and as Men rejoice when they divide the Spoil, for the Yoke of their Burden, and the Staff of their Shoulder, and the Rod of their Oppreſſor is broken:* And he who was to do this, was now born, as

3. The Tiding of the Angel ſhews: *For unto you is born this Day a Saviour:* This was the firſt Goſpel of Chriſt preached after his Birth, and the Meaning thereof is thus: "O thou miſerable and loſt Mankind be rejoiced, and fear not longer, for this Day is born unto you the promiſed Seed of the Woman, who ſhall ſave you from Sin, Death, Devil and Hell, and reſtore again to you the Grace of God, and eternal Salvation." This is the Meaning of the Apoſtle St. *Paul*, when he ſays in our Text, *the Goſpel is the Power of God unto Salvation, to every one that believeth.* In which Words are laid before us the following two Heads;

FIRST, *What the Goſpel is.*

SECOND, *The Power of the Goſpel.*

EXPLANATION of the TEXT.

I. What the Goſpel is,

The Goſpel has not been known naturally to Men as the Law, but it is a Miſtery concealed by God from Eternity, and would never have been manifeſted if *Adam* had not ſinned; for otherways, *Adam* had enough in the one Part of the Heavenly Doctrine, namely, the Law, which he might have kept eaſily: But when *Adam* became, through Diſobedience and tranſgreſſing the Law and Command of God, unable hereto, then needed he another Means for the obtaining of everlaſting Salvation, which is the Goſpel: This we can prove by theſe, That God, willing to be

merciful

merciful unto *Adam* and his Posterity, did manifest and reveal the first Gospel, of the *Seed of the Woman, who should bruise the Head of the Serpent.* Afterwards the Law and the Gospel was always preached together; and therefore follows the Gospel in order after the Law; that they who are terrified with the Thunder and Lightning of the Law, can be comforted with the gracious Promises of the Gospel, and they who are broken in their Consciences by the Hammer of the Law, can be again cured and healed by the Balm of the Gospel. Observe here, Gen. iii. 15.

First, The Signification of the Gospel. It signifies a good Saying, or a glad Tiding; as, when an Enemy is conquered, and there is Peace a glad Tiding; as we read of the *Philistins, who published in the House of their Idols, and among the People*, what a glorious Victory they had obtained over *Israel*; for the Gospel proclaims to us the Victory Christ has obtained over our spiritual Enemies; or, when the Enemy, who blocked up a City is fled away, and has left a great Booty; as happened in the Camp of the *Syrians* before the City of *Samaria*, which was found out by the four leperous Men, who therefore called that Day a Day of good Tidings; for the Gospel annunciates, that the hellish Enemies, who blocked up the Souls of Men, are fled for Christ, who has *led Captivity Captive, and gave Gifts unto Men*; or, when a Father receives News *of a Child being born unto him*; for the Gospel convinces us, that *unto us is a Child born, and unto us is a Son given*, who *has given Power to all them that believe on his Name, to become the Sons of God.* The Gospel contains in common the divine Doctrine comprehended both in the Law and the Gospel, but in particular the gracious Preaching of Grace and good Tidings of Christ, and of his Merits, which are the Forgiveness of Sins, Righteousness, and eternal Life, which are offered to all them who believe in Christ. In this Way have the Fathers in the Old Testament had Christ in Promises, Prophecies, Sacrifices and Figures. Wherefore the Gospel is described by several 1 Sam. xxxi. 9. 2 King vii. 9. Eph. iv. 8. Jer. xx. 15. Isa. ix. 6. John i. 12.

Secondly, Names in the Old Testament, which have all regard to Christ and his Merits: As, that he should be *the Seed of the Woman who was to bruise the Head of the Serpent:* That he should be born of the Seed of *Abraham*, wherein *all the Nations of the Earth should be blessed:* That he should be born of the Tribe of *Judah, unto whom the gathering of the People should be:* That he should be a great Prophet like unto *Moses, who should speak to the People in the Name of the Lord:* That he should be *the Immanuel*, that is, God and Man, who should justify us, and bear our Iniquities: That he should be a *Rod of the Stem of* Jesse, and a Branch of the House of *David*, who should be called *the Lord our Righteousness:* That he was to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquities, and to bring in everlasting Righteousness: That he should be *a Ruler in* Israel: That he should *subdue our Iniquities, and cast our Sins into the Depth of the Sea:* That he should be *the Desire of all Nations: A just King having Salvation:* Gen. iii. 15. Gen. xxii. 18. Gen. xlix. 10. Dent. xviii. 18. Isa. vii. 14. Jer. xxiii. 6. Dun. ix. 24. Mic. v. 2. Mic. vii. 19. Hag. ii. 7.

Zach. ix. 9. Zac. xiii. 1. Mal. iv. 2. *vation: A Fountain opened for Sin and Uncleaneſs*: And, *the Son of Righteouſneſs with healing in his Wings.*

In the New Teſtament the Goſpel is deſcribed with plainer and clearer Words. That Chriſt is a Saviour, and *ſhall ſave his People from their Sins:* That it is a good Tiding for the Poor in Spirit, and Sinners, for Chriſt *is come into the World to call Sinners to Repentance:* Wherefore Chriſt calls them *that labour, and are heavy laden, and he will give them Reſt:* That he is *the Lamb of God, who bore the Sins of the World:* That he is *the only Begotten of the Father, full of Grace and Truth:* That he is therefore ſent of God into *the World, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life*: That he is *the Reſurrection and Life, he that believeth in him, though he were dead, yet ſhall he live, and whoſoever liveth and believeth in him ſhall never die.* Hereof we can perceive, that the Goſpel is of a heavenly

Mat. i. 21. Mat. ix. 13. Mat. xi. 28. John i. 36. John i, 14. John iii. 16. John xi. 26. 26.

Thirdly, Origin, and is come from God; therefore it is called in our Text, *a Power of God.* The All-knowing God ſeeing from Eternity that *Adam* and *Eve* ſhould fall in Sin and Tranſgreſſion, fore-ordained, Chriſt, who is the Heart and Kernel of the Goſpel, to be a Mediator, and *choſe us in him*, and gave us in him, *Hope of eternal Life, before the World began:* For this is the Goſpel called, a *Miſtery, which was kept ſecret ſince the World began: A Miſtery, which from the Beginning of the World hath been hid in God: A Miſtery, which hath been hid from Ages, and from Generations, but now is made manifeſt to his Saints.* But although the Goſpel is from Heaven, yet God uſes to the

Eph. i. 4. Tit. i. 2. Rom. xvi. 25 Eph. iii. 9. Col. i. 26.

Fourthly, Preaching of the ſame, Men on Earth. In the Old Teſtament the Patriarchs did preach the Goſpel according to the Promiſe made of the Seed of the Woman, and the Promiſe made unto *Abraham*, that in his Seed ſhould all the Nations on the Earth be bleſſed. The Prieſts and the Prophets did likewiſe preach the Goſpel of Chriſt to come, the Prieſts in their Sacrifices, which were all Figures to Chriſt, and the Prophets in their Prophecies. In the New Teſtament the Apoſtles and Diſciples did preach the Goſpel, firſt for the *Jews*, and afterwards for all Nations; after them are the faithful Miniſters and Servants of God called and ordained to preach the Goſpel, though we muſt not forget to mention here the faithful Servant of God, *Martin Luther*, whom God did uſe in the laſt Days, to cleanſe the Doctrine of the Goſpel from all human Traditions and Superſtitions, and to place it on the apoſtolick Candleſticks, that it ſhould ſhine forth again, and we thereby be inſtructed in the right Way to Salvation. We may therefore well apply to him the Viſion of St. *John* the Divine: *I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth.* Of the foregoing we can conclude,

Rev. xiv. 6.

That the ſame Goſpel, which was preached in the Old Teſtament, is the ſame that is preached now in the New Teſtament; ſo that all they who were ſaved before the Incarnation of Chriſt, are ſaved through Faith in Jeſus Chriſt, which is preached and manifeſted in the Goſpel. *By*

By Faith Abel *offered unto God a more excellent Sacrifice than* Cain, *by which he obtained Witneſs, that he was righteous, God teſtifying of his Gifts: By Faith* Enoch *was tranſlated, that he ſhould not ſee Death, for before his Tranſlation he had this Teſtimony, That he pleaſed God: By Faith* Noah *became Heir of the Righteouſneſs, which is by Faith.* Our Saviour ſays of *Abraham, your Father* Abraham *rejoiced to ſee my Day, and he ſaw it, and was glad*; namely, in Faith. We can hereof be convinced, that they were all ſaved, and *died in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, for without Faith it is impoſſible to pleaſe God.* The Prophets are full of the Doctrine of the Goſpel of Chriſt: *They teſtified before hand the Sufferings of Chriſt, and the Glory, that ſhould follow: They all gave Witneſs to him, that through his Name, whoſoever believeth in him, ſhould receive Remiſſion of Sins.* And as the Prophets did preach of Chriſt to come, ſo did the Apoſtles preach the ſame of him, who was come, not for the *Jews* alone, as in the Old Teſtament, but for all Nations, and over the whole World.

Heb. xi. 4. Heb. xi. 5. Heb. xi. 7. John viii. 56. Heb. xi. 13. Heb. xi. 6. 1 Pet. i. 11. Acts x. 43.

II. The Power of the Goſpel.

Let us now hear of the Power of the Goſpel, ſince our Salvation is concealed and hid therein. If we would have the Kernel, we muſt firſt break the Nut. The Power of the Goſpel is not

Of Eloquence, like the worldly Philoſophical Arguments, whereby the Ears of Men can be tickled, and their Hearts be perſuaded to believe, as *the Orator* Tertullius *would inform the Governor againſt* Paul, *and perſuade him to believe, that* Paul *was a peſtilent Fellow, and a Mover of Sedition: The preaching of the Goſpel is not with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit, and of Power.* The Power of the Goſpel is neither

Acts xxiv. 1. Acts xxiv. 5. 1 Cor. ii. 4.

Of the Letter; as if there was a particular Power or Virtue in the bare Words of the Goſpel according to the Letters, againſt Calamities and Misfortunes, as many ſuperſtitiouſly imagine, and therefore abuſe it, uſing the ſame to their Abominations. *Brentius* has a Compariſon here taken of the Hiſtory of *Eſther, That whoſoever, whether Man or Woman, ſhall come unto the King into the inner Court, who is not called, there is one Law of his, to put him to death, except ſuch to whom the King ſhall hold out the golden Scepter, that he may live.* This Scepter, although made of Gold, had no Power as long as it was not in the King's Hand but when the King had it in his Hand, and held it out to the Perſon who approached him, then was the Scepter in its right Uſe, and ſaved them who touched it from Death. Likewiſe is it with the Goſpel, when it is in its right Uſe, then is it a heavenly Means, whereby the Holy Ghoſt operates in the Elect of God, true Faith and Salvation. But the Power of the Goſpel is godly, and is grounded on the Promiſes of God, and on the Merits of Chriſt; is operated by the Holy Ghoſt, is received

Eſther iv. 11.

by

by Faith, is ſealed by the Sacraments, is ſhewed in ſeveral godly Effects, and is concluded of the final Cauſes.

The Promiſes of God are all the Scripture Texts called, which treat of the Grace and Mercy of God towards Sinners, that he wills not their Death, but that they ſhould repent and believe in Chriſt, and be ſaved, and obtain everlaſting Salvation.

Chriſt and his Merits is the Kernel of the Goſpel. Under the Merits of Chriſt muſt be reckoned, not alone all Good that he has procured for us but alſo all Evil that he has redeemed us from. The good Things, which Chriſt has procured for us are, the perfect fulfilling of the Law in our ſtead: For *Chriſt is the End of the Law for Righteouſneſs, to every one that believeth:* Reconciliation unto God, *God hath reconciled us to himſelf by Jeſus Chriſt:* The Adoption to Children, *as many as received him, to them gave he Power to become the Sons of God:* The Gift of the Holy Ghoſt, *becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts:* And the eternal Life, *Grace reigneth through Righteouſneſs unto eternal Life by Jeſus Chriſt our Lord:* The Evil where-from Chriſt has redeemed us, are Sin and Inquities, *God hath made him to be Sin for us who knew no Sin,* and the Puniſhment for Sin, *for if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhould be ſaved by his Life: Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us: Through Death Chriſt deſtroyed him, that had the Power of Death, that is, the Devil.*

Rom. x. 4.
2 Cor. v. 18.
John i. 12.
Gal. iv. 6.
Rom. v. 21.
2 Cor. v. 21.
Rom. v. 10.
Gal. iii. 13.
Heb. ii. 14.

The Holy Ghoſt is powerful by the Word of the Goſpel in Man's Heart. For as the Manna fell down with the Dew, ſo is the Dew of the Grace of God, and the Power of the Holy Ghoſt mixed with the Manna of the Goſpel, and it is therefore called in our Text, *the Power of God unto Salvation, to every one that believeth.*

Faith receives the Word of the Goſpel, and in the Goſpel the Grace of God, and Jeſus Chriſt, with all his Merits; which we can ſee of the Examples of the *Jews*, who heard the preaching of St. *Peter* on the Day of *Pentecoſt*; of the *Chamberlain*, *Cornelius*, *Lydia*, and others.

The Sacraments ſeals and confirms to us the Promiſes of God preached and manifeſted in the Goſpel; for all what is promiſed in the Goſpel is ſealed and confirmed by the Sacraments.

Several godly Effects convinces us likewiſe of the Power of the Goſpel, namely, that it *reveals to us the Council of God concerning our Salvation,* and is therefore called *the Revelation of the Miſtery:* That it encreaſes Faith in the Heart, and confirms the ſame, and is therefore called, *the Word of Truth:* That it aſſures us of the Grace of God, and Reconciliation unto God, and is therefore called, *the gracious Word:* That it regenerates us, and therefore called, *the good Seed:* That it gives *Knowledge of Salvation by the Remiſſion of Sins,* and therefore called *the good Word of God:* That it aſſures us of the Adoption unto Children, and the eternal Life, and therefore is called, *the Word of Life:* That it

Mat. xi. 24.
Rom. xvi. 25
John i 17.
Luke iv. 22.
Mat. xiii. 37.
Luke i. 77.
Heb. vi. 5
Phil. ii. 16.

gives

gives Comfort and Peace to the Conſcience, and therefore called, *the Goſpel of Peace:* And that it brings us at laſt to life Everlaſting, and is therefore called, *the Goſpel of Salvation.* Eph. vi. 15. Eph. i. 13.

The final Cauſes, why the Goſpel is made manifeſted, and revealed, are the Glory of God, and the Salvation of Mankind.

The Glory of God we can ſee in the Miracle of the perſonal Union of the godly and human Natures in Chriſt, which is called in the Scripture, *a great Miſtery*; and likewiſe in his great Mercy, that he would rather give his only Son to die for us, than that we ſhould be loſt.

The Salvation of Man is alſo a final Cauſe of the Manifeſtation of the Goſpel; for, ſince we could not be juſtified by the Law, therefore was God ſo gracious to reveal to us in the Goſpel, his ſecret Counſel concerning our Salvation, that *through Chriſt is preached unto all, the Forgiveneſs of Sins, and by him all that believe are juſtified.* Thereof we can ſee that the Power of the Goſpel, is Acts viii. 38, 39.

Conditional, and the Faithful alone have good thereof. God lets his Goſpel be publiſhed for all Men, and it is his ſerious *Will*, that *all Men ſhall be ſaved, and come unto the Knowledge of the Truth.* And he has likewiſe promiſed, that he will give Power unto his Word, to convert the Heart of Men. Chriſt is a Saviour for all, and the Promiſes of the Goſpel are univerſal; but there is a Condition, by, namely, that we ſhould believe. The Power is hid and concealed in the Goſpel like the Milk in a Woman's Breaſt, but Faith muſt draw it out, like the Child the Milk out of its Mother's Breaſt: As we are condemned through Unbelief, ſo are we likewiſe ſaved through Faith. Hereof we can ſee why all they who hear the Goſpel, are not ſaved, but the moſt Part are damned; the fault thereof is not in the Goſpel, but in Men themſelves, who will not obey the Goſpel, nor embrace the gracious Means offered in the Goſpel; and therefore becometh the Goſpel to them through their own Diſobedience and Unbelief, *the Saviour of Death unto Death.* 1 Tim. ii. 4. 2 Cor. ii. 16.

Although the Law and the Goſpel are not one, yet are they not againſt one another, but they go as Hand in Hand, and agree in Origin, and in the final Cauſes.

They agree in Origin. The ſame Lord and God, who gave the Law, has likewiſe given the Goſpel. If now they two were againſt one another, then would follow thereof, that God was againſt himſelf, ſince he has revealed his Will in them both.

They agree likewiſe in the final Cauſes. The Doctrine of the Law and the Goſpel promiſe us both the everlaſting Salvation; the Law through Works, the Goſpel through Faith, *for what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfiled in us, who walk not after the Fleſh, but after the Spirit:* Yet notwithſtanding, there is great difference between the Law and the Goſpel, as we can ſee of the following. *Firſt*, Rom. viii. 3, 4.

First, Of the Manner of Revelation. The Law is partly known by
Rom. ii. 15. Nature, ſince it was *written* in the Creation *in Man's Heart*; but the
John i. 18. Goſpel is a Miſtery hid for human Reaſon, but *declared* and revealed *of the Son of God, who is in his Father's Boſom.*

Secondly, Of the Subject. The Law preſcribes good Works with Commands and Threatnings; the Goſpel preſcribes Faith, that we by the ſame muſt embrace Jeſus Chriſt, and by him the Remiſſion of Sins, Juſtification, and Salvation; the Law commands, the Goſpel ſhews Reward.

Thirdly, Of the Conditions. The Promiſes of the Law are with ſuch Conditions, that we muſt fulfil the ſame in all its Commands and not depart therefrom in the leaſt: The Promiſes of the Goſpel are of Grace, and will be fulfilled if we will but receive the ſame through Faith, and believe.

Fourthly, Of the Effects. The Law puniſhes and terrifies a Sinner; the Goſpel publiſhes the Forgiveneſs of Sins, and with powerful Comfort raiſes up, wherefore it is called the Word of Salvation, and the Goſpel of Peace: The Knowledge of the Law ſhews the Evil of Sin; the Comfort of the Goſpel rejoices the Heart: The Law is a Hammer, which breaketh down the ſinful Hearts; the Goſpel is an Ointment, which healeth the wounded Conſciences.

1 Tim. i. 9. *Fifthly*, Of the Perſons. *The Law is made for the Lawleſs and Diſobedient, for the Ungodly, and for Sinners, for Unholy and Prophane*; but the
Luke iv. 18. Goſpel muſt be *preached to the Poor in Spirit, and to the broken hearted*, who feel the Wrath of God in their Conſciences, and are afraid thereof.

It is very needful for us to know theſe Differences between the Law and the Goſpel, on account of the following.

1*ſt*, In the Article of Juſtification. We are not juſtified by the Law, for that is weak through the Fleſh; but by the Goſpel, which is *a Power unto Salvation, to every one that believeth.* The Law muſt be preached, that we can learn thereof to know the Works which we ought to do, but in the Work of Juſtification muſt we know, that there is always war between the Merits of the Law, and the Grace of the Goſpel, for we can deſerve nothing with our good Works.

2*dly*, In the right Uſe of the Keys of Heaven. The Remiſſion of Sins ſhall not be proclaimed to unconverted Sinners, but on the contrary, the
Rom. ii. 9. Wrath of God by the Law; *that Tribulation and Anguiſh ſhall be upon every Soul of Man, that doth Evil:* But unto the Poor, and of a contrite Spirit, and they that tremble at the Word of the Lord, ſhall the gracious Promiſes of the Goſpel be proclaimed.

Let us thank and praiſe God for the glad Tidings of his Grace offered to us in the Goſpel, and let it be our only Comfort in all Afflictions, and at laſt in Death, that we may hereafter receive the eternal Life in Jeſus Chriſt our bleſſed Saviour. AMEN.

XX. SERMON.

XX. SERMON.

OF

The OLD *and* NEW TESTAMENT.

The Text, HEBREWS IX. 15, 16, 17, 18, 19, 20, ver.

Christ is the Mediator of the New Teſtament, that by Means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of eternal Inheritance: For where a Teſtament is, there muſt alſo of Neceſſity be the Death of the Teſtator: For a Teſtament is of force after Men are Dead, otherwiſe it is of no Strength at all, whilſt the Teſtator liveth: Whereupon neither the firſt Teſtament was dedicated without Blood: For, when Moſes *had ſpoken every Precept to all the People, according to the Law, he took the Blood of Calves and Goats, with Water and ſcarlet Wool, and Hyſop, and ſprinkled both the Book and all the People, ſaying, this is the Blood of the Teſtament, which God hath enjoined unto you.*

INTRODUCTION.

THE Lord commanded *Moſes: Thou ſhalt make two Cherubims of Gold, of beaten Work ſhalt thou make them, in the two Ends of the Mercy Seat:* Theſe two Cherubims were Figures to the two Teſtaments, which we call the Old and the New. The firſt was made with the *Jewiſh* Nation, the latter with all Nations on Earth; the Lord ſpeaketh himſelf of theſe two Teſtaments by the Prophet *Jeremiah*, ſaying, *Behold, the Days come, ſaith the Lord, that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *Not according to the Covenant that I made with their Fathers in the Day, that I took them by the Hand, to bring them out of the Land of* Egypt, *which Covenant of mine they broke, although I was an Huſband unto them, ſaith the* Exod. xxv. 18. Jer. xxxi. 31, 32, 33.

Lord. But this ſhall be the Covenant that I will make with the Houſe of Iſrael, *After thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People.* The two Cherubims ſtood over the Mercy Seat, which was the Cover over the Ark. The Ark was a Figure of Chriſt; the two Teſtaments have likewiſe regard to Chriſt: The Old Teſtament ſhewed him afar off, and to come; the New ſhews him preſent, and come: The Faces of the Cherubims looked one to another; the Old and New Teſtament likewiſe look one to another: The Old Teſtament is made manifeſt in the New; and the New lays concealed in the Old: The Old contains the Promiſes and Prophecies of Chriſt; the New ſhews us the fulfiling of the Promiſes and Prophecies: The Old is illuſtrated by the New; the New is founded on the Old: And the ſame Jeſus, who appeared often in human Shape to the Fore-Fathers in the Old Teſtament, is now in the New, manifeſted in the Fleſh, and is become a true Man.

God uſed to give Anſwer from between the two Cherubims. We can find godly Anſwers in both Teſtaments. We will according to our Text, ſpeak here of theſe Two Teſtaments, and thereof hear,

FIRST, *What the Old and New Teſtament is.*

SECOND, *Wherein they both do agree, and diſagree.*

EXPLANATION of the TEXT.

I. What the Old and New Teſtament is.

We cannot rightly underſtand a Thing, except we know before Hand what the Words ſignifies. Although the Teſtament according to the Word has ſeveral Significations, and ſignifies, *1ſt*, A Covenant made between two Parties, which comprehends what muſt be done, and is
Gen. xxi. 32. confirmed with Oath, Sacrifices and eating together; as *the Covenant of* Abraham *and* Abimelech: *2dly*, The Covanant that God promiſed with Oath to ſend the Meſſiah to the World, whereof *Zacharias* the
Luke i. 72. Prieſt, ſays in his Song, that *God will remember his holy Covenant*; in
Acts iii. 25. regard to this did St. *Peter* call the *Jews*, *Children of the Covenant*; *3dly*, The laſt Will of a Perſon concerning the Diſpoſal of his Eſtate among his Heirs after his Death; of which St. *Paul* ſays, *a Man's Cove-*
Gal. iii. 15. *nant, if it be confirmed, no Man diſannuleth, or addeth thereto:* Yet notwithſtanding the moſt agreeable and principal Signification here, is, that the Teſtament ſignifies a Covenant between God and Man, wherein God promiſes his ſpiritual Gifts unto Men, and confirms it with certain Seals, whereby Men promiſe and oblige themſelves to Obedience: Such Two Teſtaments has God made with Men, the Firſt in the Old, the Second in the New; and although there is but one Faith, one Way to Salvation, and one Manner how to be reconciled unto God; yet is there Two Teſtaments, the Firſt is erected with the *Jews* in the Old, the Second with all Nations on Earth in the New: Which can be proved by the following,

Firſt, Of

First, By Scripture Texts, which ſpeak of the Two Teſtaments, the Old and the New: *Behold the Days come ſaith the Lord, that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *Not according to the Covenant, that I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of* Egypt, *which my Covenant they broke, although I was an Huſband unto them, ſaith the Lord: But this ſhall be the Covenant that I will make with the Houſe of* Iſrael, *After thoſe Days ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People.* The Two Teſtaments are mentioned in theſe Words; the Firſt made with the *Jews*, whom God brought out of the Land of *Egypt*, and gave his Law unto them on Mount *Sinai*: This Teſtament was grounded upon the Juſtice of God, and the perfect Obedience of the *Jews*: The Second is made with all People on Earth, and is grounded on the Mercy of God, and Faith of Men. Jer. xxxi. 31.

Secondly, By the Names which is given to theſe Two Teſtaments: They are called, the *Leſs* and *the Better*; *the Letter* and *the Spirit*; *the two Covenants*, *the one from the Mount* Sinai, *which gendereth to Bondage*, *and the other from* Jeruſalem, *which is above*, *and gendereth to Freedom.* Heb. vii. 22. Heb. viii. 6. 2 Cor. iii. 6. Gal. iv. 24, 26.

The Old Teſtament was a Covenant of Command, which God made with the Children of *Iſrael* Four Hundred and Thirty Years after the Promiſe made to *Abraham*, when they were brought out of the Land of *Egypt*, with giving by his Servant *Moſes* on Mount *Sinai*, the Laws whereafter they ſhould live, and promiſing unto them all temporal and eternal Bleſſings, if they obeyed and fulfiled the Law: This Covenant was written in a Book, whereby the People did promiſe to obey, and to live accordingly; whereupon this Covenant was confirmed on both Sides with *the Blood of Calves and Goats*, and ſealed with the two Sacraments; the Circumciſion, and Eaſter-Lamb. The Apoſtle deſcribeth this Teſtament alſo in our Text, *Neither was the firſt Teſtament dedicated without Blood: For, when* Moſes *had ſpoken every Precept to all the People, according to the Law, he took the Blood of Calves and Goats, with Water, and ſcarlet Wool, and Hyſſop, and ſprinkled both the Book, and all the People, ſaying, this is the Blood of the Teſtament which God hath enjoined unto you.*

Obſerve, God made a Covenant before with *Abraham*, of which he ſpeaketh himſelf often to the Children of *Iſrael*, though, when there is mention made in the Scripture of the Old Teſtament, thereby muſt be underſtood the Covenant which God made with the Children of *Iſrael*, after they were brought out of *Egypt*, as we can ſee by the Words of *Moſes*, when he ſaid to the People: *The Lord our God made a Covenant with* Deut. v. 2, 3.

with us in Horeb; *the Lord made not this Covenant with our Fathers, but with us, even us, who are all of us here alive this Day.*

But, that we may better understand the Nature of this Testament, we will explain it with the Comparison of a Covenant, since the Apostle calls it so in our Text: When a Covenant shall be erected, then must there be observed these four following Articles. 1. The Persons who make the Covenant with one another. 2. The Covenant itself in all its Clauses and Points. 3. The Confirmation of the Covenant with Hand and Seal: And, 4. The Cause why such Covenant is made. These four Parts are all found in the Old Testament.

1. The Persons are, on one Side, the holy God, whom the Apostle calleth in the foregoing Verse before our Text, *the living God.* On the other Side, the Children of *Israel*, whom God had brought out of the Land of *Egypt*. These two Parties were properly concerned in this Covenant, as *Moses* said, *Behold the Blood of the Covenant, which the Lord hath made with you concerning all these Words.*

Exod. xxiv. 8

2. The Covenant in itself, was this: That God gave unto them his Law, and promised thereby, *If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People; for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation*: That is, they should have the blessed and promised Land of *Canaan* for an Inheritance here, and eternal Life hereafter. On the other Hand did the Children of *Israel* promise, and say, *All that the Lord hath said, will we do, and be obedient.*

Exod. xix. 5, 6.

Exod. xxiv. 7

3. The Confirmation of the Covenant was: That *Moses*, who was a Mediator between God and the Children of *Israel*, wrote all the Words of the Lord in a Book, and *sacrificed Oxen, Calves and Goats, and took of the Blood with Water, scarlet Wool and Hyssop, and sprinkled it on the Book, and on the People for a Testimony.* The Words *Moses* used, were, *Behold the Blood of the Covenant, which the Lord hath made with you concerning all these Words*; in general the Glory of God, and their own Salvation in particular.

Exod. xxiv. 8

4. The Cause why God made this Covenant with the Children of *Israel*, was, that if they were obedient, and fulfilled their Part of the Covenant, then would God likewise fulfil his Part and give them temporal and eternal Blessings; but if not, then should they expect temporal Curse and eternal Damnation.

All this had regard to the Covenant, which God would make afterwards in the New Testament. By the *Blood of Calves and Goats*, was signified the Blood of Christ, which was to be shed for the Ransom of the whole World; *That by Means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of eternal Inheritance.*

The

The Meaning hereof is: That as the Blood of the Sacrifice (in Reſpect to Chriſt) which was ſprinkled in the Old Teſtament, could redeem Men of the Tranſgreſſion which they had committed under the Old Teſtament; ſo ſhould the Blood and Death of Chriſt reconcile the Sins of all them who had lived under the Old Teſtament before his Incarnation, and likewiſe of them under the New Teſtament after his Incarnation.

This Covenant, with all its Laws and Ceremonies are now at an End, and do not concern us Chriſtians, for it ſhould not laſt longer than till the coming of Chriſt, as the Lord ſaid, *Behold the Days come, ſaith the Lord, when I will make a new Covenant:* The Apoſtle St. *Paul* explaineth this word New, alſo; *In that he ſaith a New Covenant, he hath made the firſt Old. Now that which decayeth, and waxeth Old, is ready to vaniſh away.* Jer. xxxi. 31. Heb. viii. 13.

The Moral Law, or the Ten Commandments, which were likewiſe made a Part of the Old Teſtament, is nevertheleſs in full Force in the New; for, before they were given on Mount *Sinai*, and alſo made a Part of the Old Teſtament, they were written in the Creation in the Heart of Men, and they therefore can not be looked upon as alone belonging to the Old Teſtament made with the *Jews*, but alſo to the New made with all People and Nations on Earth.

The New Teſtament is a gracious Covenant made by God with all Men, and grounded on Jeſus Chriſt, and his Merits, who put away the Old Teſtament, and erected a New, which he began in his Baptiſm, preached and proclaimed in his miniſterial Office, and confirmed the ſame with his innocent Blood on the Croſs. God offers in this Covenant to all Men all heavenly and ſpiritual Bleſſings in Chriſt, namely, the Grace of God, the Forgiveneſs of Sins, the Holy Ghoſt, Juſtification and eternal Life; but he confirms and Seals them alone unto the Faithful.

As there was four Parts in the Old Teſtament, ſo is there likewiſe four Parts to be obſerved in the New, namely,

Firſt, The Perſons are on one Side, God; and one the other Side, the whole World, or all Men in the whole World. The Old Teſtament was made alone with the *Jews*, but in the New *is the Grace of God, that bringeth Salvation, appeared to all Men.* Tit. ii. 11.

Second, The Covenant in itſelf, is; That God has ſent his Son into the World, and offers to all Men in the ſame, his Son, his Grace, the Forgiveneſs of Sins, the Holy Ghoſt, Juſtification, and all the Benefits which Chriſt has procured with his Birth, Sufferings and Death; and all to the End, that we ſhould have the eternal Life of Grace. Wherefore God demands nothing elſe of us, than that we ſhould believe and be baptiſed; whereby he, that is baptiſed, promiſeth to deny the Devil and all Works, to believe in God the Father, Son and Holy Ghoſt, and to live a godly Life.

Third,

Third, The Confirmation is made with the own Blood of Jeſus Chriſt: *For where a Teſtament is, there muſt alſo of Neceſſity be the Death of the Teſtator.* Hereto was the *Blood of Calves and Goats*, wherewith the Old Teſtament was confirmed, a Figure; wherefore Chriſt uſeth in the Inſtitution of the Lord's Supper, moſtly the ſame Words as *Moſes*, only, that he calleth his Teſtament, *the New Teſtament*, for to diſcern it from the Old; and he mentioneth *his Blood* inſtead of *the Blood of the Sacrifices.*
Mat. xxvi. 28 Theſe are his own Words: *This*, (namely, what is in this Cup, and which I give to you,) *is my Blood of the New Teſtament.* As *Moſes*'s Words ſhould be underſtood, as they were ſpoken, and the Blood wherewith the Old Teſtament was confirmed, was the Blood of the Sacrifices, and not a Sign or Token of Blood; ſo muſt likewiſe the Words of Chriſt be underſtood as they are ſpoken by Chriſt himſelf, namely, that the Blood wherewith the New Teſtament is confirmed, and which is given in the Lord's Supper, is not a Signification or Token of the Blood of Chriſt, but the Blood of Chriſt himſelf, though to be underſtood in a ſpiritual and ſacramental Way.

Fourth, The final Cauſe why God has made this New Teſtament, is on the Side of God, this: That he will give us his Grace, the Forgiveneſs of Sins, Juſtification, and at laſt everlaſting Salvation. On our Side it is, that we ſhould believe, therefore he let this gracious Covenant be proclaimed by the preaching of the Goſpel to all, and he ſealeth and confirmeth the ſame in the Faithful by the Sacraments of Baptiſm and the Lord's Supper: The *Jews* had the Promiſes in the Old Teſtament of the Land *Canaan*, and the eternal Life, but they ſhould obey and keep the Law: We Chriſtians in the New Teſtament have it eaſier, for there is alone required of us, to believe in Jeſus Chriſt, and remain ſtedfaſt in this Faith, then ſhall we be ſaved by Grace for Chriſt's Sake.

As loving as the eternal Life is to us, as loving muſt likewiſe our Faith be, and as circumſpectly ought we to walk, and let our Faith ſhine forth in a godly Life, not with Unbelief and Wickedneſs, brake the Cove-
Lukei. 74,75 nant, but honour the ſame, and *ſerve God with Fear in Holineſs and Righteouſneſs before him all the Days of our Life.*

God will on his Side, never brake the Covenant; for ſo ſaith he him-
Iſa. liv. 10. ſelf by the Prophet *Iſaiah*: *The Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord, that hath Mercy on thee.* Princes and Lords make often Covenants with one another, and for a little Miſunderſtanding, and ſometimes no Cauſe, break their Covenants: But the Covenant of God ſtands unalterable; and even if we through Frailty or Ignorance break the Covenant on our Side, yet, when we repent and confeſs our Faults by Prayer and Supplications, God will remember his holy Covenant. Thereof ſaith the Lord, by the Prophet
Jer. iii. 1. *Jeremiah*, *If a Man put away his Wife, and ſhe goeth from him, and become another*

another Man's, ſhall he return unto her again? Shall not that Land be greatly polluted? But thou haſt played the Harlot with many Lovers, yet return again unto me, ſaith the Lord. We will now hear the ſecond Part, which is,

II. Wherein the Old and New Teſtament agree, and diſagree.

Of what has been ſaid before, we can eaſily judge wherein they both agree, and diſagree.

They agree in the following four Articles.

1. In the Inſtituter. God has inſtituted and made them both.

2. In the moving Cauſe; namely, the Mercy of God.

3. In the Subject. The Old ſhewed us Chriſt to come, the New ſhews us Chriſt come.

4. In the good Promiſes. God had promiſed to the *Jews*, if they were obedient, all temporal and eternal Bleſſings: God promiſes to us the eternal Life, if we believe in Chriſt.

They diſagree in the following.

1. In the Perſons to whom they were given, and through whom they were given. The Old Teſtament was given alone to the *Jews* and their Proſelytes: The New is given to all of what Nation, Country and Language ſoever, if they will but believe, and be baptized. *Moſes* was a Mediatior between God and the Children of *Iſrael* in the Old Teſtament: Chriſt is Mediator between God and Men in the New Teſtament: As great Difference as there is between *Moſes* a Servant, and Chriſt the Son, as great Difference is there between the two Teſtaments.

2. In the Time, Place and Manner. The Old Teſtament was given juſt after the Children of *Iſrael* were brought out of the Land of *Egypt*: The New was given in the laſt Time, when Chriſt came into the World. The Old went out from Mount *Sinai*: The New went from *Jeruſalem*, whereſrom the Apoſtles were ſent to preach the Goſpel every where. The Old Teſtament was given with terrible Thunder and Lightning: The New was given with Meekneſs: Chriſt did preach with a meek Spirit, and the Holy Ghoſt was ſent in the Shape of cloven Tongues like as of Fire, and as the ruſhing of Wind.

3. In Promiſes. St. *Paul* ſays, that *the New Teſtament is eſtabliſhed upon better Promiſes than the Old*: Not as if the Old did promiſe alone earthly and temporal Bleſſings, namely, the multiplying of their Seed, the Land *Canaan*, and the *Levitical* Offerings, (for they had likewiſe gracious Promiſes which lay concealed under the earthly Figures;) but, that St. *Paul* calleth the *Promiſes of the New Teſtament better than thoſe of the Old*: Therewith has he regard, Firſt to the Clearneſs thereof: The New ſhines clearer than the Old. What lays concealed in the Old under dark Figures, is revealed in the New; therefore is the Old Teſtament compared by the Night, and the New by the Day, that as the Moon and Stars ſhine in the Night, and the Sun in the Day, ſo did Heb. viii. 6.

Moſes

Moſes ſhine in the Old Teſtament as the Moon, and the other Prophets as the Stars, until the Son of Righteouſneſs roſe up in the New Teſtament; and did ſhine over the whole World with his Doctrine and Miracles. Second, To the Preſence. Salvation is nearer to us in the New Teſtament, then it was to them in the Old: We believe in Chriſt already come, they believed in him, who according to his human Nature was abſent, and afar of; they had him alone in Hopes, but we have him as between our Hands; Third, To the Excellency. The Old Teſtament had Promiſes of ſpiritual Bleſſings, but under Condition, that they ſhould keep and fulfil the Law perfectly; whereto the Law neither promiſed, nor gave any Power: But the Promiſes of the New Teſtament flow out of meer Grace without any Condition of our own Merits, or Obedience. All they who believe in Jeſus Chriſt, and remain ſtedfaſt till their Lives end, ſhall have the eternal Life; whereto the Goſpel giveth Power by the Aſſiſtance of the Holy Ghoſt, both to believe in Chriſt, and to live according to the Will of God.

4. In the Conſecration. The Old Teſtament was conſecrated with the Blood of Creatures, as Oxen, Calves and Goats; but the New Teſtament is conſecrated with the precious Blood of Jeſus Chriſt the Son of God.

5. In the Writings. The Old was written on Tables of Stone; but the New is written by the Spirit of God in Tables of Fleſh, namely, the Hearts of the Faithful.

6. In the Continuation. The Old Teſtament ſhould laſt until the coming of Chriſt, who ſhould put the ſame away; but the New ſhall laſt unto the World's End, according to its officiating Manner; and unto Eternity, according to its Power and Profit; therefore it is called the Blood of the everlaſting Covenant, and Chriſt is called a Prieſt for ever. I will conclude this Diſcourſe with the Words of St. *Paul* to the *Hebrews*:

Heb. xiii. 20, 21. *Now the God of Peace, that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant, make you perfect in every good Work to do his Will; working in you, that which is well-pleaſing iu his Sight, through Jeſus Chriſt. To whom be Glory for ever and ever.* AMEN.

XXI. SERMON.

XXI. SERMON.

OF

REPENTANCE.

The Text, 2 SAMUEL, XII. 13. ver.

And David *said unto* Nathan, *I have sinned against the Lord: And* Nathan *said unto* David, *The Lord also hath put away thy Sin, thou shalt not die.*

INTRODUCTION.

WHEN the Kingdom of Christ was daily expected, and his coming was near, that he should proclaim the Gospel of his Kingdom unto all People, then came a little before, *John* the Baptist, as the Forerunner of Christ, according to the Prophecies; and preached Repentance, saying, *Bring forth Fruit meet for Repentance. The Ax is laid unto the Root of the Trees; therefore every Tree, which bringeth not forth good Fruit, is hewn down, and cast into the Fire:* as we can read in the Gospel of St. *Matthew*, III. 8, and 10. Verses. These Words contain two Things, namely, 1. An Admonition to Repentance, and 2. A Threatening, if we do not repent.

1. The Admonition to Repentance is this, *Bring forth Fruit meet for Repentance.* The Admonition is concerning Fruits, that must come forth of Repentance; for Repentance is as a Tree, whose Root is true Sorrow and Grief, the Leaves are hearty Confession, the Flowers are the comfortable Attribution of the Merits of Christ by a true Faith, the Fruits are Christian Virtues and a new Life. As the Tree can be known by its Fruits, so can likewise Repentance be known by Works. The *Jews* were of Opinion, that they were holy enough, and that the Baptism of *John* was too mean for them, who were of a noble Branch planted, *of the Vine which the Lord had brought out of* Egypt. Abraham *was their Father, they were the Children of the Prophets, and of the Covenant, which God made with their Fathers. They were* Israelites, *to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving*

Psal. lxxx. 8.
John viii. 39.
Acts iii. 25.
Rom. ix. 4.

of the Law, and the Service of God, and the Promiſes. But *John the Baptiſt*, ſhews them, that all ſuch glorious Leaves without Fruit is vain; and, if they would become well-pleaſing in the Sight of God, then ought they to *bring forth Fruit meet for Repentance.* A Tree ſtanding on a fruitful Place, and not bringing forth Fruit, is good for nothing:
Mat. xxi. 19. Our Saviour curſed the fruitleſs Fig-Tree. *Not every one, that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he*
Mat. vii. 21. *that doth the Will of my Father, which is in Heaven.* God requires Fruit of us, therefore has he planted us. *Who planteth a Vineyard and*
1 Cor. ix. 7. *eateth not of the Fruit thereof? Solomon* ſays, *the Root of the Righteous*
Prov. xii. 12. *yeildeth Fruit.* By the Fruit we can diſcern a Saint from a Hypocrite. A Hypocrite has fine Leaves, but the Root of the Righteous yieldeth Fruit. The Fruits are ſure Demonſtrations of Faith. God requires of us not
John xv. 8. alone Fruit, but alſo much Fruit. *Herein*, ſays our Saviour, *is my Father glorified, that ye bear much Fruit*; on the contrary is laid and made,

2. A great Threatening on the Fruitleſs. *The Ax is laid unto the Root of the Trees, and therefore every Tree, which bringeth not forth good Fruit, is hewn down, and caſt into the Fire.* By the Ax is underſtood the juſt Puniſhment of God, wherewith he puniſhes the Wicked and Unconverted, and fruitleſs Chriſtians; as War, Plagues, Dearth, Famine, and all ſuch Calamities. *John the Baptiſt*, ſays, that this *Ax is laid unto the Root of the Trees*; for God is a long-ſuffering God, and beareth
Luke xiii. 7. long-ſuffering with us. He bore three Years with the fruitleſs Fig-Tree, and ſuffered it to ſtand even the fourth Year, before he commanded the
Gen. vii. 11. Dreſſer of the Vineyard, to cut it down. He ſpared the firſt World One
Gen. xv. 16. Hundred and Twenty Years, before he ſent the Flood. He bore Four Hundred Years with the Iniquity of the *Amorites*, before he puniſhed
Jonah iii. 4. them. He gave the *Ninevites* forty Days to repent, and be converted. But, when the Long-ſuffering and Forbearance of God cannot lead any one to Repentance, then he cutteth him in his Juſtice, though not intirely from the Root; as we can ſee of the Tree in *Babylon* by the Prophet
Dan. iv. 14. *Daniel, whoſe Branches were cut off, the Leaves ſhaken off, and the Fruits*
Hab. iii. 2. *ſcattered*; *but the Stump and the Roots remained in the Earth. For in the Midſt of Wrath the Lord remembreth Mercy.* If we will not be moved and repent by ſuch, then follows; *That every Tree, which bringeth not forth good Fruit, is hewn down, and caſt into the Fire.* When the Long-ſuffering of God turns to Wrath, then is there no longer Salvation for the Tree; the everlaſting Fire is prepared in Hell, for all ſuch fruit-
Iſa. lxvi. 24. leſs Trees, where they ſhall burn, and not be conſumed: *Their Worm ſhall not die, neither ſhall their Fire be quenched.*

That we may not be like Trees, who are full of Leaves, and have no Fruits, let us, according to the Example of *David*, be encouraged to Repentance, and out of our Text behold the Tree of Repentance.

FIRST,

follow the Commands of God. Therefore is true Converſion deſcribed in the Scripture with theſe Words, *to turn from Sin, from wicked Ways, from Darkneſs to Light*, and from *the Power of Satan unto God*; which cannot be done without entirely altering the Will and Mind. The Body with all its Members are full of Sin. *The whole Head is ſick, and the whole Heart faint, from the Sole of the Foot even unto the Head, there is no Soundneſs in it, but Wounds and Bruiſes, and putrifying Sores.* They muſt all ſhew Token of Converſion; the Heart muſt ſigh, the Eyes muſt weep, the Knees muſt bend down, and the Mouth muſt confeſs with *David*, *I have ſinned againſt the Lord.*

1 Kings viii. 35. Acts xxvi. 18.

Iſa. i. 5, 6.

II. We are to behold the Tree of Repentance *in its Branches.*

We can lightly conclude hereof, what Repentance is in its Branches, namely, a ſpiritual Alteration in the whole Man, effected by the Holy Ghoſt, by the Service of the Law and the Goſpel. In which Alteration Man doth ſeriouſly grieve over his Sins, and deſpaireth not, but with a true Faith cleaveth to the Promiſes made in the Goſpel concerning the Forgiveneſs of Sins, alone for the Sake of Chriſt, whereafter he endeavours, by the Grace of God, to live a better Life.

The Tree of Repentance has two Branches, namely, Contrition and Faith.

Contrition being the firſt Branch of Repentance, contains theſe ſix following Parts, namely,

Firſt, *Knowledge of Sin.* None can rightly repent and be grieved over his Sins, if he does not know them. A Patient cannot be grieved over his Sickneſs, as long as he doth not know that he is ſick. The Lord requireth ſuch Knowledge of repenting Sinners. *Acknowledge thine Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.*

Jer. iii. 13.

Secondly, The perceiving of God's Wrath againſt Sin. He that knows his Sins rightly, perceiveth at once that he by his Sins has provoked God, and has brought the Wrath of God with all temporal and eternal Curſe and Damnation over him; for, on the pleaſing Trees of Sin, grows always deceiving Fruits of Puniſhment.

Thirdly, Terror of Conſcience. He that feeleth and perceiveth the Wrath of God, muſt certainly be terrified in his Conſcience, for the Check of Conſcience is a Poſt-errant from the Juſtice of God, and is therefore called, *ſpiritual Poverty*, *ſpiritual Captivity and Bands*, and *hearty Sorrow.*

Fourthly, Submiſſion for the Majeſty of God. He that knoweth and underſtandeth how greatly he has provoked God, which is the higheſt Good, and the greateſt Majeſty, humbleth himſelf before God; ſince he perceiveth, that if God would do with him according to his Juſtice and Power, he would be deſtroyed in a Moment.

Fifthly, Confeſſion of Sins. He that rightly knoweth his Sins, and repents, will certainly confeſs with the Mouth as *David*, *I have ſinned againſt*

againſt the Lord. God requires ſuch Confeſſion of all repenting Sinners,
1 John i. 9. and promiſes Forgiveneſs, *if we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

Sixthly, Hatred and Averſion for Sin. He that ſeriouſly repents, and perceiveth how he has provoked God, and has brought the Wrath of God upon himſelf, he has afterwards Averſion and Hatred to Sin, and abhors to do the leaſt Wickedneſs, or any Thing againſt the Command of God.

In theſe ſix foregoing Parts conſiſt a true Contrition, which cannot be effected of Men by their own natural Power, but the Holy Ghoſt muſt effect the ſame, or elſe it is but a hypocritical Converſion. For there is great difference between a true, and a hypocritical Contrition. A true repenting Sinner looketh moſtly to God, whom he has offended, and is grieved thereover: A Hypocrite ſeeketh moſt to human Laws, Judgment, and Puniſhment, and is affraid therefor. A true repenting Sinner knoweth not alone his outward Crimes and Sins, but alſo the ſecret Faults of his Heart: A Hypocrite beholdeth alone his outward Wickedneſs, and if he finds none, he conceits himſelf to be innocent. A true repenting Sinner looketh not alone on the temporal but alſo eternal Puniſhment, and is affraid therefor; but he is riſen again by Faith in Chriſt: A Hypocrite is alone affraid for temporal Puniſhment, and if the eternal enters into his Thoughts, it bringeth him often into Deſpair.

But, that none ſhould think that ſince Contrition is the Effect of the Holy Ghoſt, he muſt not be concerned thereabout, but leave it entirely to the Holy Ghoſt, (who knows his own Time and will effect it when he ſees fit,) and that in the mean while he may live as he pleaſes: he muſt learn to know, that the Holy Ghoſt worketh true Repentance in Men, though not without Means, but by Means, *to wit*, by the Preaching of the Law; whereby he ſhews us our Sins, knocketh on our Hearts, as with a Hammer, and lays the Wrath of God before our Eyes. As the Childdren of *Iſrael* were terrified in the giving of the Law, and were affraid of the Thunder and Lightning, and the ſounding of Trumpets, and the Voice of God, ſo that they not alone removed far off, but even ſaid,
Exod. xx. 19 *Let not God ſpeak with us, leſt we die*; ſo likewiſe is a true repenting Sinner terrified by the Preaching of the Law. Thereupon follows the inward Teſtimony of the Conſcience, which accuſes and condemns them. The Holy Ghoſt uſeth often the Examples of God's Vengeance and Wrath over Sin; as the firſt World, *Sodom* and *Gomorrah*, *Jeruſalem*, yea, even the Son of God himſelf, who is the greateſt Example of God's Vengeance over Sin.

Faith is the ſecond Branch on the Tree of Repentance, and comprehends theſe three following Parts, namely,

Firſt, Knowledge; that we know by God's Word, Jeſus Chriſt, according to his Perſon and Offices. *This is Life eternal, that they might know*
John xvii. 3. *thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.* *Secondly*,

Secondly, Conſent, that we not alone know by the Word of God, what Jeſus Chriſt is according to his Perſon and Offices, but likewiſe conſent in the ſame, and acknowledge the ſame to be true, which is called in the Scripture, the *Obedience of Faith: The Word mixed with Faith*, and *a ſure Demonſtration*. Rom.xvi.26.

Thirdly, A ſincere and hearty embracing of Chriſt and his Merits: For ſince Chriſt and his Merits are graciouſly offered unto us in the Goſpel, on God's Side, then it is juſt, that we on our Side embrace and receive him with a true Faith; and then it can be ſaid, *Whoſoever believeth on him, ſhall not aſhamed*. Rom. x. 11.

In theſe three Parts conſiſt a true Faith; but the laſt Part is the moſt Principal. For there is none among Chriſtians, who does not know Chriſt, who he is according to his Perſon and Office, and acknowledges it to be true what is written of him: But there are few, who embrace him and his Merits; which we can ſee by their Living. By a true Faith muſt be a new Obedience, whereby a Chriſtian proveth his Converſion to be ſincere. New Obedience conſiſts in, to hate Evil, and to ſtrive after Good. This is called in the Scripture, *Crucifying of the Fleſh*, and *the renewing of the Spirit*. We muſt firſt crucify our Fleſh, and all its Luſts, and then be daily renewed in the Spirit; and when the old Man, the old *Adam*, is crucified and overcome, then the new Man receiveth Life in us; and therefore, ſince the old *Adam* ariſes ſo often again in us, ſo that there is always *War between the Fleſh and the Spirit*, it ought to be our daily Work, and Gal. v. 17.
we ſhall be aſſiſted herein by the following, namely. 1. By hearing, reading, and meditating on the Word of God; for it is *the Helmet of Salvation*, Eph. v. 17.
and the Sword of the Spirit; and it is *like the Tower of* David, *builded* Cant. iv. 4.
for an Armory, whereon there hang a thouſand Bucklers, all Shields of mighty Men. 2. By ſubduing the firſt wicked Thoughts. When any evil Thought ariſes in our Hearts, we ought not to harbour them, but ſubdue and reſiſt them. We cannot hinder a Bird from flying over our Head, but we may from lighting thereon, and much more from making a Neſt among our Hairs. Bad Thoughts are as the *Serpents Root*, *whereof* Iſa. xiv. 29.
cometh a Cockatrice. 3. By ſhunning all Opportunities. He that will guard himſelf from Sin, muſt likewiſe ſhun all Opportunities of Sin: He that cometh too nigh to the Fire, will burn himſelf.

III. We ſhould behold the Tree of Repentance *in its Fruits*.

As *David*'s Repentance was true and ſincere, ſo had he the Fruits thereof, and receives,

Firſt, The Forgiveneſs of Sins. The Prophet ſaid in our Text, *the Lord hath put away thy Sins*. We muſt not underſtand it ſo, as if there ſhould not be found any more Sin in *David*; but that his Sins ſhould not be reckoned unto him to Damnation. The Word, *put away*, has regard to Chriſt who has born all our Iniquities. This is the firſt Benefit we have of Converſion, that we receive the Remiſſion of Sins. As the Prophet *Nathan* ſaid to *David* in God's ſtead, *The Lord hath put away thy Sins*, ſo God forgiveth yet daily all repenting

Mark ii. 7. repenting Sinners their Sins, in the Abſolution, through the Mouth of his Servants; for none can forgive Sins of their own Power but God only. Therefore ſaid not the Prophet, *I have put away thy Sins, but the Lord.*

Should any one aſk, how God annunciates the Forgiveneſs of Sins? He muſt know, that God did it himſelf to *Adam* and *Eve*, and uſeth afterwards the Prophets and Prieſts in the Old Teſtament: But in the New, Chriſt did it himſelf in the Time of his Incarnation, and afterwards gave ſuch Power to his Diſciples. But now, God uſeth the Miniſters of the Goſpel thereto, and has therefore given unto them the Keys of Heaven. They are Men in their Perſons as others, but in their Office

1 Cor. iv. 1. they are Men of God, Ambaſſadors of Chriſt, *Servants of Chriſt, and Stewards of the Myſteries of God.*

When therefore a Miniſter abſolves, or annunciates a true repenting Sinner, who has a true Faith in Chriſt, and alone depends on the Grace of God, and the Merits of Chriſt, he may then be as ſure of the Forgiveneſs of his Sins, as if Chriſt had done it himſelf; according to the

John xx. 23. Words of our Saviour, *Whoſoever Sins ye remit, they are remitted unto them, and whoſoever Sins ye retain, they are retained.*

It is required of a true repenting Sinner, that if he has offended his Neighbour in any Thing, either in Words or Deeds, he muſt give him Satisfaction, and be reconciled with his Neighbour, before he can expect

Mat. v. 23, 24. any Fruit of his Repentance. Therefore ſaith our Saviour, *if thou bring thy Gift to the Altar*, (that is, when thou wilt worſhip God, or uſe the holy Sacrament, which are now in the New Teſtament, inſtead of the *Levitical* Sacrifices in the Old,) *and there remembreſt, that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy Way, firſt be reconciled to thy Brother, and then come, and offer thy Gift.* The Words, *be reconciled to thy Brother*, ſignifies, according to the Grounds of the Text, to ſatisfy thy Brother, and give him ſomething for ſomething, againſt what thou haſt offended him in, or with. *David* received,

Secondly, The removing of the Puniſhment, *Thou ſhalt not die.* Hereby muſt we underſtand, 1. The ſpiritual Death. When a Man ſinneth, he loſeth thereby the Grace of God, and alſo the ſpiritual Life in God; for the Grace of God is the Life of the Soul, as the Soul is the Life of the Body. But when he receives the Forgiveneſs of Sins, then beginneth he to live again in God. 2. The eternal Death, whereto all Sinners are liable, as long as they remain in their ſinful Condition.

Rev. xx. 14. *And Death and Hell were caſt into the Lake of Fire, this is the ſecond Death.* 3. The temporal Death, whereto every one is ſubject by Nature; for Death is unto the Faithful, and a repenting Sinner, as but Sleep, a departing and entrance into Eternity in everlaſting Joy.

David received this Grace of God, not becauſe he repented, and was converted, for thereto was he obliged; but alone for the Sake of Jeſus Chriſt and his Merits, to whom *David* had his Refuge through Faith, as the 51*ſt Pſalm* convinces us of. We cannot deſerve the Forgiveneſs of Sins by

by any of our Actions, or Converſion, but Chriſt is the meritorious Cauſe, whom we muſt Embrace in a true Faith. *David* received,

Thirdly, The Mitigation of Croſſes and Affliction. *David* met with many Croſſes; as the Child's Death; his Son *Abſalom* killed his Brother *Amnon*, and wanted to deprive *David* himſelf of his Kingdom and Life; *Seba* made the Children of *Iſrael* fall off from him; and his Kingdom was plagued with three Years Famine; and with three days Plague: But they were all fatherly Chaſtiſement. They were not laid on *David*, that he thereby ſhould make Satisfaction for his Sins, and alſo become the Forgiveneſs of them: No, for Jeſus Chriſt alone has made full Satisfaction for the Sins of the World, by his Suffering and Death. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. Jeſus delivered us from the Wrath to come.* When the Scripture would deſcribe our Reconciliation to God, it ſaith: *All his Tranſgreſſions, that he hath committed, they ſhall not be mentioned unto him. God hath caſt all my Sins behind his Back. I have blotted out as a thick Cloud, thy Tranſgreſſions, and as a Cloud thy Sins.* If God ſhould puniſh them who are reconciled unto him, then remembers he their Sins: If he puniſh their Sins, then has he not blotted them out, and he will call them to an Account therefor, and has not caſt them behind his Back. But the temporal Chaſtiſement, which were laid on *David* after his Converſion, ſhould admoniſh *David*, that he ſhould not put too little Value on his Sins, and forget them. The Lord had put away his Sins, and forgiven them and the Puniſhment thereof, yet he intended to ſend ſome temporal Puniſhment, which *David* was to look upon as fatherly Chaſtiſement; for God is ſo gracious, that when we repent, and are reconciled unto him through Faith in Chriſt, then alters and turneth he the Curſe to Bleſſing, and temporal Puniſhment to Chaſtiſement. *Eve* was puniſhed in Child-Bearing, yet it is a Bleſſing for a faithful Woman; for ſo ſaith St. *Paul: Notwithſtanding ſhe ſhall be ſaved in Child-Bearing.* Labour was laid upon *Adam* as a Puniſhment, though ſaith the Pſalmiſt: *Bleſſed is every one that feareth the Lord, that walketh in his Ways. For thou ſhalt eat the Labour of thine Hands.*

Gal. iii. 13. 1 Theſ. i. 10. Ezek. xviii. 22. Iſa. xxxviii. 17. Iſa. xliv. 22. 1 Tim. ii. 15. Pſal. cxxviii. 1, 2.

There are ſeveral Reaſons why God viſits the converted with Croſſes, namely,

1. That they ſhould be public Teſtimonies of God's Vengenance over Sin. *If Judgment begins firſt at the Houſe of God, what ſhall the End be of them that obey not the Goſpel of God?* When *Moſes* did beſeech the Lord for his Siſter *Miriam*, who was puniſhed with Leproſy, then ſaid the Lord unto *Moſes: If her Father had but Spit in her Face, ſhould ſhe not be aſhamed ſeven Days?*

1 Pet. iv. 17. Num. xii. 14.

2. That they ſhould be an Admonition of former Sins, and warning for Sins to come. When a Child falleth in the Fire, it gets not alone a Scar and Mark thereof, but alſo a Dread of Fire for Time to come.

3. That they ſhould ſerve to increaſe Abhorence for Sin, and our Love to God. Croſſes and Afflictions are alſo a Fan, wherewith all Wickedneſs and bad Deſires are fanned off from us.

4. That they ſhould be an Exerciſe of our daily Repentance, the trying of our Faith, the Watchman of our Obedience, and a Motive to Prayers and Hope; if God would either mitigate them, or entirely re-
Rom. viii. 28. move them; if not, then do *we know, that all Things work together for Good, to them that love God:* Croſſes is as a Bruſh, wherewith God bruſhes off our Sins.

5. That they ſhould Guard us, and keep us from the Conceit of our own Holineſs and Worthineſs above others, and bring us to an humble Confeſſion, That in our Fleſh dwelleth yet the Remnant of Sin, which muſt be ſubdued with Croſſes and Afflictions.

On the Contrary is the Puniſhment over the Ungodly and Unconverted; not a fatherly Chaſtiſement, but a juſt Curſe, and Warning of greater Puniſhment to come: neither can they have any Comfort thereof, ſince they are yet in the Diſgrace of God.

Since the bountiful and merciful God, has been ſo gracious to us, and has appointed Repentance to Salvation, then let us not neglect the gracious Time, but repent and be converted; whereto the following Reaſons ſhould move and perſuade us.

Iſa. iii. 12. Joel ii. 12. Zach. i. 3. *Firſt*, The ſerious Command of God. *Turn O back-ſliding Children, ſaith the Lord, turn ye to me with all your Heart. Turn ye unto me, ſaith the Lord of Hoſts, and I will turn unto you, ſaith the Lord of Hoſts.* The Holy Scripture both in the Old and New Teſtament is full of ſuch Commands; whereby we can plainly ſee the Grace of God, that he delights not in the Death of a Sinner.

Jam. iv. 14. *Second*, The Shortneſs of our Life. None can lengthen his Life. *What is your Life? It is even a Vapour, that appeareth for a little Time, and then vaniſheth away.* Therefore, ſince nothing is ſurer than Death, and nothing unſurer than the Hour thereof, how dareth then any one, to put off his Repentance, and continue in ſuch a dangerous Condition, wherein the eternal State of their Soul runneth ſuch a great Hazard. God hath promiſed his Grace to Day, but not To-morrow; neither do we
Jam. iv. 14. know, if we ſhall live till To-morrow, nor *what ſhall be on the Morrow.*

Third, The Profit we have, if we repent in Time, namely, a gracious God, Deliverance from the Power of Satan, the removing of Puniſhment, and the obtaining of Life everlaſting.

Fourth, The Damage we have thereof, that we put off our Converſion, namely, the Hardneſs of Heart, the Offending of the Holy Angels, and our Neighbours, the driving away of the Holy Ghoſt, the loſeing of all ſpiritual Comfort, the Wrath of God, and eternal Damnation.

Lord God Heavenly Father be gracious unto us, and by the Power of thy holy Spirit effect and work in us a true Converſion; and heal the Sores of our Hearts, for the Sake of the precious Wounds of thy beloved Son our Savicur Jeſus Chriſt. AMEN.

SERMON. XXII.

XXII. SERMON.

OF

FAITH.

The Text, HEBREWS XI. 1. verse.

Faith is the Substance of Things hoped for, the Evidence of Things not seen.

INTRODUCTION.

THE Favour and Grace of worldly Lords is happy, but likewise dangerous, for it is not firm, and to be depended upon. On the Contrary, the Grace and Favour of God is saving and everlasting, by them that love God. *My Kindness shall not depart from thee,* Isa. liv. 10. *neither shall the Covenant of my Peace be removed, saith the Lord.* We can by our own Merit procure the King's favour; *For the King's Favour is* Pro. xiv. 35. *towards a wise Servant:* But the Grace of God we cannot procure with any of our own Merits, but we receive the same alone through the Merits of Christ, which we must embrace by Faith; for, as St. *Paul* says in his Epistle to the *Hebrews*, XI. the 6. Verse. *Without Faith it is impossible to please God.* The Apostle sheweth us in these Words, two Things: 1. The Necessity of Faith; and 2. The Excellency thereof.

1. The Necessity of Faith. We can see thereby, that it is *impossible to please God without it.* *Adam* and *Eve* our first Parents could please God before the Fall * without Faith; they knew nothing of Faith in the Merits of Christ, but lived after the Manner as the Elect in Heaven do, who please God without Faith. But after the Fall, Faith was so needful, that we could not please God without it; and that for the following Reasons:

The *First*, on the Side of God, His eternal Decree and Purpose. When God concluded from eternity, to receive the fallen Mankind again into Grace, in Jesus Christ, then made he this Condition, That all they who believe in him, should not be lost, but have the eternal Life: As God is immutable in his Essence, so is he likewise in his Decree; therefore *it is impossible to please God without Faith.*

The

* By Faith is here to be understood, a Sinner relying on the Merits of Christ for Mercy.

The *Second*, on the Side of Man; The embracing the gracious Promiſes of God. Since Faith is the only Means whereby we receive
Gen. xliv. 30 Chriſt, and all his Merits, then do we ſee thereby, that *it is impoſſible to pleaſe God without it.* As *Judah* ſaid of his Father *Jacob*: *That his Life is bound up in* Benjamin's *Life:* So we can ſay, that the Soul of the Faithful is bound up in Chriſt. This ſheweth us,

2. The Excellency of Faith. To pleaſe God thereby, it muſt be the Deſire of every one to pleaſe God, *but without Faith it is impoſſible.* We
Prov. xxxi. 29. may ſay of Faith, what *Solomon* ſaid of a virtuous Woman. *Many Daughters have done virtuouſly, but thou excelleſt them all*: A Man can be adorned with many Virtues, but Faith excelleſt them all. Therefore
Jude ver. 20. is it called, *moſt holy Faith: More precious than Gold.* Faith maketh us
1 Pet. i. 7. accepted in the Beloved; ſo that, if we aſk any Thing, God heareth us.
Mat. viii. 13. Therefore ſaid our Savour always unto them whom he healed, *as thou haſt*
Mat. ix. 22. *believed, ſo be it done unto thee*, or elſe, *thy Faith hath made thee whole.*

If it is a great Happineſs to pleaſe an earthly Lord or King, who can exalt us to worldly Honour and Dignity, and who are but Mortal and of Earth and Duſt, much greater, yea the greateſt Happineſs it is to pleaſe the heavenly Monarch, who is Lord of Heaven and Earth, and can exalt us to eternal Honour and Glory in Heaven, which ſhall laſt without End. Since then Faith is ſo needful and excellent, that *it is impoſſible to pleaſe God without it*, ſo will we diſcourſe hear of Faith under theſe two Heads.

FIRST, *The Cauſes, Power, and Effect of Faith.*
SECOND, *The Diviſion and Accidents of Faith.*

EXPLANATION of the TEXT.

I. The Cauſes, Power, and Effect of Faith.

As the Eye is the Light of the Body, ſo is Faith the Light of the Soul. Our bodily Eyes behold the preſent Things that appear in our Sight, but Faith beholds the abſent Things as preſent; wherefore the Apoſtle ſays in our Text, *Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen.* The Apoſtle uſeth hear theſe two Words, *Subſtance* and *Evidence.*

Subſtance ſignifies a Thing, which ſtandeth ſure and firm in the Mind and Heart of a Man, ſo that it cannot be moved, having a ſure Foundation, which is the Promiſes of God. As they are ſubſtantial, ſo is likewiſe Faith, builded upon the ſame Subſtantial. Hence Faith is called by ſeveral Names in the Scripture, as ſtrong Faith, comforting, bold, immovable, glorifying, apprehending, and ſeveral more Names.

Evidence ſignifies a powerful Conviction, whereby the Conſcience is ſo conquered and overcome, that it has nothing to ſay againſt, but muſt become a Captive captivated under Faith; therefore all what is promiſed in common to all, can every one apply to himſelf in particular.

Theſe

These two Words *Substance* and *Evidence*, contain the three following Parts, which belong to Faith.

The *First*, is Knowledge. If we would believe a Thing, then must we have Knowledge thereof beforehand. We cannot believe a Thing, whereof we have no Knowledge. *How shall they believe in him, of whom they have not heard?* Knowledge beareth the Light of Faith. *I know whom I have believed*, saith St. *Paul*. Knowledge is the Eye of Faith; an Eye without Light, is as good as Faith without Knowledge: As Faith without Works is dead, so is Faith without Knowledge blind. We can see how needful Knowledge thereof is, that the Holy Scripture calleth Faith sometimes *Knowledge*. Faith must have Knowledge of the Word of God, according to the three Articles of our Belief. Rom. x. 14. 2 Tim. i. 12. Isa. liii. 11.

The *Second*, is Consent; not a loose and waggling, but sure and firm, without doubting. This Consent cometh thereby, that we in all Manner and Way are assured, that the Word, whereto we consent, is the very Word of God, which never deceiveth. Natural Things we do believe, because they have Cause in Nature, but supernatural Things we must consent to, because God has said so in his Word, without enquiring, or seeking any other Cause.

The *Third*, and most principal, is a hearty and sincere Confidence in God, whereby a Christian trusts in God, and is assured of, that he shall be saved for Christ's Sake. A Child of God maketh such a Conclusion in himself, when he perceiveth by God's Word, that God is Faithful in his Promises, since God is so gracious, that he wills not the Death of a Sinner, and hath therefore sent his only beloved Son into the World, to seek that which was lost, and lets this Grace be preached publickly in the Gospel; then do I depend upon it, that God will not the Death of me, and that he has sent his Son to seek me, therefore am I sure, that *Christ died for my Sins, and was risen again for my Justification*, has reconciled me to God, and has saved me from Sin, the Curse of the Law and Hell. Rom. iv. 25.

That Faith is such a sure Confidence in the Mercy of God, and the Merits of Christ, and that every Christian ought to have the same, we can prove by the Scripture. God commands that all they who will be justified and be saved, shall believe. *Whosoever believeth that Jesus is the Christ, is born of God, He that believeth, and is baptized, shall be saved.* Of this we can be convinced, that Faith is an absolute Confidence in the Merits of Christ, which every one that will be saved, must have. 1 John v. 1. Mark xvi. 16.

The Word of God is compared in the Scripture by *Meat and Drink*. Faith is the Mouth whereby we receive this Meat and Drink, and are made Partakers of this heavenly Food. As it is not enough, that he who is hungry and thirsty, touched alone the Meat and Drink, for that will not satisfy him, except he eats and drinks thereof; so must every one attribute to himself by Faith, the Promises of God, and the Merits John vi. 55.

of

of Christ, if he should be satisfied in his Desire to Life-everlasting. A Man cannot work and effect such Faith in himself of his own Power. But,

God is the Original effecting Cause of Faith, or which is the same, the Holy Ghost, to whom the Work of Regeneration is attributed; from which Work the Father and the Son cannot be excluded. Therefore is Faith called, *the Work of God*. Christ is called, *the Author and Finisher of our Faith*: And the Holy Ghost is called, the *Spirit of Faith*.

John vi. 29. Heb. xii. 2. 2 Cor. iv. 13

God useth not now Apparitions, Dreams, and Revelations, as in the old Times, to promote Faith in the Heart of Men, but he useth thereto,

1. The ordained Means, namely, the hearing, reading, and meditating on the Word of God; for of the Light of the Word cometh the Light of Faith. As the natural Light came forth in the first Creation by the Word of God, so cometh forth the spiritual Light, Faith, in the Regeneration of the Word of God; of which *Paul* says, *For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*. The Holy Ghost stirs up Faith in Baptism in the Heart of them that are baptized, and seals and confirms Faith in the Lord's Supper.

2 Cor. iv. 6.

2. The Ministers are also promoters of Faith in Men's Heart, and are therefore compared by Gardners, and Sowers, who sow the Word of God in the Heart of Men. *Who then is* Paul, *and who is* Apollo, *but Ministers by whom ye believed?*

1 Cor. iii. 5.

When also the Word of God is preached, then offers God not alone unto all in the Gospel, the Merits of Christ, which he has procured with his Death and Suffering; but he promiseth likewise, that he will be powerful, and increase Faith in the Heart of them that do not resist obstinately; therefore must every Child of God be concerned for the Means, whereby Faith is received. He must have due Attention and Reverence for the Word of God, believe it in Simplicity, and keep it in a pure Heart; then will his Faith increase, and shine forth in Holiness of Life, until it becometh perfect, and obtains its

Full Object; namely, the Thing which God has revealed in his Word. The Apostle calls them in our Text, *the Things not seen, though hoped for*. What are the Things, which are not seen? They are God and his Grace, Jesus Christ and his Merits, the Holy Ghost and his gracious Work, Angels and Devils, Heaven and Hell, and all such Things, which we cannot see, yet must we believe them, since the Word of God commands it. What are the Things hoped for? They are, Deliverance from Need and Sorrow in this World, the Resurrection of the Body, and Life-everlasting. These we must hope for, since God has promised them in his Word.

Not alone full grown People, but also small Children, and even Infants, have this Faith; for although they cannot discern the right Hand from

from the Left, neither have Senſe to hear and underſtand the Word of God whereof Faith cometh, neither know what Sin is, though as full-grown People receive Faith by the Hearing of the Word of God; ſo has it pleaſed the gracious God to communicate Faith to little Children in the Baptiſm, which is *the Waſhing of Regeneration, and renewing of the Holy Ghoſt*. Hereby is aſcribed unto Children an effecting Faith. Our Saviour ſays, *Whoſo ſhall offend one of theſe little ones, which believe in me*. And that we ſhould not think, that it was a big Child, of whom Chriſt ſaid it, ſince *he called it unto him, and ſet him in the Midſt of them*, namely, the Apoſtles; the Evangeliſt St. *Mark* explaineth it, ſaying, *He took him in his Arms*. Our Saviour ſays in another Place, *Suffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God*; and we know, that none can come in the Kingdom of God without Faith, for *without Faith it is impoſſible to pleaſe God*. Little Children are regenerated, and renewed in Baptiſm, which cannot be done without Faith, for *Faith purifies the Heart*. Hereby is attributed unto little Children the Properties of Faith; as the Praiſe of God, and ſpiritual Joy, as we can ſee by the Example of *John*, who *leaped in his Mother's Womb*. Which Leap ſince it was not occaſioned by any natural Cauſe, convinceth us, that Children can have Faith, and the ſpiritual Motions of Faith, and are therefore called, *Heirs of the Kingdom of Heaven*, who are planted or grafted in the bleſſed Vine Jeſus Chriſt, to draw Strength and Power from him. The full grown People, as well as the little Children, live the ſame Life in God; for *the Juſt ſhall live by his Faith*.

Tit. iii. 5. Mat. xviii. 6. Mat. xviii. 2. Mark ix. 36. Mark x. 14. Heb. xi. 6. Acts xv. 9. Pſal. viii. 3. Luke i. 41. Mat. xix. 14. Hab. ii. 4.

The little Children who die without Baptiſm, muſt not be excluded from this Grace, for God can effect Faith in them by the Power of the Holy Ghoſt; they were bound in the Old Teſtament to the Circumciſion, as much as we are in the New to Baptiſm. Who will, or dare now condemn all the Children that died in the Wilderneſs, when they could not perform this Covenant? We cannot find, neither can we ſuppoſe, that the Child of *David* with *Bathſheba*, was circumciſed before it died, ſince it died before it was eight Day's old, yet ſays *David, I ſhall go to him, but he ſhall not return to me*. In ſhort, none is condemned, becauſe he is deprived of the Sacrament of Baptiſm; but better for thoſe that contemns not, nor deſpiſeth the ſame. This bringeth me to diſcourſe of,

2Sam. xii. 23

The Power and Effect of Faith, which are the following,

Faith cleanſes the Heart from Sin; it has a clean and heavenly Nature; it is in the Soul, as the Light in the Air, to cleanſe it; as Fire to the Gold, to try it; and as Medicine to the Body, to drive away Sickneſs. It is an heavenly Plant that will not thrive in unclean Earth, and we can thereby draw from Chriſt, with the Woman who *had the bloody Iſſue*, Power to ſtop the Fountain of our ſinful Fleſh and Blood.

Mark v. 29.

Faith

of Chriſt, if he ſhould be ſatisfied in his Deſire to Life-everlaſting. A Man cannot work and effect ſuch Faith in himſelf of his own Power. But,

God is the Original effecting Cauſe of Faith, or which is the ſame, the Holy Ghoſt, to whom the Work of Regeneration is attributed; from which Work the Father and the Son cannot be excluded. Therefore is Faith called, *the Work of God.* Chriſt is called, *the Author and Finiſher of our Faith*: And the Holy Ghoſt is called, the *Spirit of Faith.*

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1 Cor. iii. 5.

When alſo the Word of God is preached, then offers God not alone unto all in the Goſpel, the Merits of Chriſt, which he has procured with his Death and Suffering; but he promiſeth likewiſe, that he will be powerful, and increaſe Faith in the Heart of them that do not reſiſt obſtinately; therefore muſt every Child of God be concerned for the Means, whereby Faith is received. He muſt have due Attention and Reverence for the Word of God, believe it in Simplicity, and keep it in a pure Heart; then will his Faith increaſe, and ſhine forth in Holineſs of Life, until it becometh perfect, and obtains its

Full Object; namely, the Thing which God has revealed in his Word. The Apoſtle calls them in our Text, *the Things not ſeen, though hoped for.* What are the Things, which are not ſeen? They are God and his Grace, Jeſus Chriſt and his Merits, the Holy Ghoſt and his gracious Work, Angels and Devils, Heaven and Hell, and all ſuch Things, which we cannot ſee, yet muſt we believe them, ſince the Word of God commands it. What are the Things hoped for? They are, Deliverance from Need and Sorrow in this World, the Reſurrection of the Body, and Life-everlaſting. Theſe we muſt hope for, ſince God has promiſed them in his Word.

Not alone full grown People, but alſo ſmall Children, and even Infants, have this Faith; for although they cannot diſcern the right Hand from

from the Left, neither have Senſe to hear and underſtand the Word of God whereof Faith cometh, neither know what Sin is, though as full-grown People receive Faith by the Hearing of the Word of God; ſo has it pleaſed the gracious God to communicate Faith to little Children in the Baptiſm, which is *the Waſhing of Regeneration, and renewing of the Holy Ghoſt.* Hereby is aſcribed unto Children an effecting Faith. Our Saviour ſays, *Whoſo ſhall offend one of theſe little ones, which believe in me.* And that we ſhould not think, that it was a big Child, of whom Chriſt ſaid it, ſince *he called it unto him, and ſet him in the Midſt of them,* namely, the Apoſtles; the Evangeliſt St. *Mark* explaineth it, ſaying, *He took him in his Arms.* Our Saviour ſays in another Place, *Suffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God*; and we know, that none can come in the Kingdom of God without Faith, for *without Faith it is impoſſible to pleaſe God.* Little Children are regenerated, and renewed in Baptiſm, which cannot be done without Faith, for *Faith purifies the Heart.* Hereby is attributed unto little Children the Properties of Faith; as the Praiſe of God, and ſpiritual Joy, as we can ſee by the Example of *John*, who *leaped in his Mother's Womb.* Which Leap ſince it was not occaſioned by any natural Cauſe, convinceth us, that Children can have Faith, and the ſpiritual Motions of Faith, and are therefore called, *Heirs of the Kingdom of Heaven*, who are planted or grafted in the bleſſed Vine Jeſus Chriſt, to draw Strength and Power from him. The full grown People, as well as the little Children, live the ſame Life in God; for *the Juſt ſhall live by his Faith.*

Tit. iii. 5. Mat. xviii. 6. Mat. xviii. 2. Mark ix. 36. Mark x. 14. Heb. xi. 6. Acts xv. 9. Pſal. viii. 3. Luke i. 41. Mat. xix. 14. Hab. ii. 4.

The little Children who die without Baptiſm, muſt not be excluded from this Grace, for God can effect Faith in them by the Power of the Holy Ghoſt; they were bound in the Old Teſtament to the Circumciſion, as much as we are in the New to Baptiſm. Who will, or dare now condemn all the Children that died in the Wilderneſs, when they could not perform this Covenant? We cannot find, neither can we ſuppoſe, that the Child of *David* with *Bathſheba*, was circumciſed before it died, ſince it died before it was eight Day's old, yet ſays *David, I ſhall go to him, but he ſhall not return to me.* In ſhort, none is condemned, becauſe he is deprived of the Sacrament of Baptiſm; but better for thoſe that contemns not, nor deſpiſeth the ſame. This bringeth me to diſcourſe of,

2Sam. xii. 23

The Power and Effect of Faith, which are the following,

Faith cleanſes the Heart from Sin; it has a clean and heavenly Nature; it is in the Soul, as the Light in the Air, to cleanſe it; as Fire to the Gold, to try it; and as Medicine to the Body, to drive away Sickneſs. It is an heavenly Plant that will not thrive in unclean Earth, and we can thereby draw from Chriſt, with the Woman who *had the bloody Iſſue,* Power to ſtop the Fountain of our ſinful Fleſh and Blood.

Mark v. 29.

Faith

Faith juſtifies us, not as an affecting Cauſe, but as a Tool or Inſtru-
John i. 16. ment whereby we embrace Chriſt, and *receive of his Fulneſs, Grace for*
2 Pet. i. 1. *Grace.* In regard to this, it is called a *precious Faith*; the Worth and Precioufneſs is not to be found in Faith itſelf, but in Jeſus Chriſt, who
Eph. ii. 8. is the Mark whereat Faith aimeth; therefore, ſays St. *Paul*, *By Grace are ye ſaved through Faith*, but not for the Sake of Faith.

John i. 12. Faith adopts us to be Children of God: *As many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name.* A Father loveth his Child, becauſe it is generated of his
1 Pet. i. 23. Seed: God loveth the Faithful, *being born again, not of corruptible Seed, but of incorruptible, by the Word of God.*

Faith ſanctifies us; it purifies not alone from committing Sins, but guards alſo againſt Sin and Wickedneſs: It effects as long as Men live by Juſtification in Heaven, and by Demonſtration of a holy Life on
Jude ver. 20. Earth, and is therefore called *moſt holy Faith.* St. *Paul* ſays, and admo-
Eph. iv. 16. niſhes us therefore; *Above all take the Shield of Faith, wherewith ye ſhall be able to quench the fiery Darts of the Wicked.*

Jer. xiii. 11. Faith reconciles us to God; *As the Girdle cleaveth to the Loins of a Man, ſo have I cauſed to cleave unto me the whole Houſe of Iſrael, and the whole Houſe of Judah, ſaith the Lord.* Faith is the Girdle whereby we cleave unto God, more firmer than one Friend is bound to another; for a Friend is not always preſent by his Friend, but God is always preſent by the Faithful: yea, he even dwelleth in them.

Hab. ii. 4. Faith makes us ſpiritually living: *The Juſt ſhall live by his Faith.* When we begin to believe, then do we begin to live; for Faith is in the Soul, as the Pulſe-Vein is in the Body.

Heb. xi. 4. Faith makes our Actions pleaſing in the Sight of God: *By Faith* Abel *offered unto God a more excellent Sacrifice than* Cain, *by which he obtained Witneſs that he was righteous, God teſtifying of his Gifts.* Faith made his Sacrifice pleaſing; and his Gift teſtifieth of his Faith.

Rom. v. 1. Faith pacifies our Conſcience: St. *Paul* ſays, *Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt.* Faith is the Dove of *Noah*, who bringeth an Olive Leaf, and aſſures us, that we have Peace with God.

Acts xiv. 22. Faith confirms our Hearts and Souls. *Paul* and *Barnabas confirmed the Souls of the Diſciples, and exhorted them to continue in the Faith.*

Gen. xlix. 23, 24. The Faithful are as *Joſeph*, of whom the Patriarch *Jacob* ſays, *The Archers have ſorely grieved him, and ſhot at him, and hated him; but his Bow abode in Strength, and the Arms of his Hands were made ſtrong by the Hands of the mighty God of Jacob.* Faith draws Power and Strength
Phil. iv. 13. from Jeſus Chriſt, as the Bee the Honey from the Flowers: *I can do all Things through Chriſt, which ſtrengtheneth me.*

Faith ſtirs up in us Hope, that we, through Patience, expect the fulfiling of the Promiſes. Since Faith is the Subſtance of Things hoped for, then

then we can conclude thereby, that Faith cometh before Hope; for Faith must first understand the Promises, before we can hope for them. Hope is the Daughter of Faith; Faith beholdeth as well the Things past, as to come, and believeth the Birth, Suffering and Death of Christ, which are past, as well as his coming to Judgment, which is to come. Hope beholdeth alone the Things to come: Faith is as the Cable, and Hope is as the Anchor, and both serve to keep our Souls, that they should not be cast away upon sinful Rocks, and be entirely lost for ever. Faith saves us here, both in the gracious Kingdom, and hereafter, in the glorious Kingdom.

Here, in the gracious Kingdom: The Faithful are *made Partakers of the divine Nature*; and are *blessed with all spiritual Blessings in Christ. The Holy Ghost dwelleth in them.* And, *The Kingdom of God is within them.* 2 Pet. i. 4. Eph. i. 3. 2 Tim. i. 15. Luke xvii. 21

Hereafter, in the glorious Kingdom; where our Salvation shall be perfect and without End; and then shall we sing this Song; *We have a strong City, Salvation will God appoint for Walls and Bulwarks.* Isa. xxvi. 1.

II. The Division and Accidents of Faith.

As there is but one Life after this Life, and one Door to go through to it, namely, Jesus Christ; so is there but one Way to go to this Door, which is Faith, therefore is there but *one Faith*, as St. *Paul* says. Eph. iv. 5.

Faith is one, not in Number, for every one must have his own Faith; neither in Degrees, for it is in some strong, and in others weak, *according as God hath dealt to every Man the Measure of Faith*; and oftentimes Faith can be first strong, then weak in the same Man. But Faith is one in regard to Christ, and his Merits, which must be received by Faith. *There is no Salvation in any other*; *for there is none other Name under Heaven given among Men, whereby we must be saved.* Hereof is Faith called, *common Faith.* St. *Peter* says of the Faithful: That *they have obtained like precious Faith with us*, namely, the Apostles; so that they who lived under the Old Testament had the same Faith as we under the New. They believed in Christ, who was to come: we believe in Christ, who is come, yet Faith is different, and of many Sorts, namely, Rom. xiii. 3. Acts. iv. 12. Tit. i. 4. 2 Pet. i. 1.

1. Living and dead Faith. Living Faith is a doubtless hearty Confidence in Christ shining forth in good Works. A dead Faith is as St. *James* says, *it hath not Works, is dead, being alone*, and is called by our Saviour, *a corrupt Tree bringing forth evil Fruit.* Jam. ii. 7. Mat. vii. 18, 19.

2. Wavering and stedfast Faith. Wavering Faith, is *when a Man heareth and receiveth the Word, but endureth for a while: For when Tribulation or Persecution ariseth because of the Word, by and by he is offended*, and falleth off. Stedfast Faith is, when a Man remaineth stedfast in his Faith, unto his Life's End. Mat. xiii. 20, 21.

3. Ones own and strange Faith. Ones own Faith is the Confidence of every Person in the Promises of God and Merits of Christ: Strange Faith is, when we bring forth the Need of others, and by our Faith procure tem-

poral Bleſſings for them. When *Chriſt ſaw the Faith of them, who brought the Sick of the Palſy on a Bed*, he healed him. They who were in the Ship with *Paul*, were all ſaved by the Faith of *Paul*. But none can receive any ſpiritual Bleſſing by the Faith of another, except he believes himſelf.

Mat. ix. 2.
Acts xxvii. 24

4. Hiſtorical, miraculous and juſtifying Faith. Hiſtorical Faith is, when we believe all what God has revealed in his Word to be true, though without having any Confidence therein. This Faith is not alone found by the Wicked, but even by the Devils themſelves. Miraculous Faith is ſuch Faith, whereby they who are begifted therewith, could, by the Power of God, do Miracles as the Apoſtles. This Gift of doing Miracles is ſometimes found in the Wicked: Our Saviour ſays therefore, *Many will ſay to me in that Day, Lord, Lord, have we not prophecied in thy Name, and in thy Name have caſt out Devils, and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you, depart from me, ye that work Iniquity.* Juſtifying Faith is a ſincere and hearty Confidence in the Mercy of God, and Merits of Jeſus Chriſt.

Jam. ii. 19.
Mat. vii. 22. 23.

5. Strong and little Faith. Strong Faith is combined with ſuch ſtrong Confidence that nothing can move it, but cleaveth always to the Mercy of God, even in the greateſt Calamities and Misfortunes and Temptations. Such Faith had *Jacob*, *Moſes*, *Job*, the *Centurion*, and the *Cannanitiſh* Woman. Little Faith is mixed with Doubt, as the Diſciples, who ſaid to Jeſus when they were in the Storm, *Lord ſave us, we periſh*: And *Peter, who was afraid, and began to ſink when he ſaw the Wind.* The Apoſtle St. *Paul* compares himſelf in the Beginning of his Faith to a Child, ſaying: *When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child; but when I became a Man, I put away childiſh Things.* As we grow from Childhood to Youth, and from Youth to Manhood, ſo groweth likewiſe Faith by Degrees; yet where Faith is, there is it whole, although it appeareth not always wholy thro' the Infirmity of the Fleſh; for as a Child is whole Man, both Soul and Body, but has not full Strength before it is grown up, ſo is it likewiſe with Faith; it is firſt a ſuckling Faith, which muſt be ſuckled *with the ſincere Milk of the Word, and groweth thereby.* It is firſt as a Muſtard-Seed, and grows afterwards to a big Tree: And it is as the Corn, which is *firſt the Blade, then the Ear, after that the full Corn in the Ear.* Hereby we can ſee, that

Mat. viii. 25.
Mat. xiv. 31.
1 Cor. xiii. 11
1 Pet. ii. 2.
Mark iv. 28.

Faith is not always alike ſtrong: The Faith of *Peter* was once ſo great, that he dareth to walk upon the Sea with Chriſt, and even offered to go in Death and die with Chriſt; but a few Hours after, his Faith became ſo little, that he denied Chriſt. They of little Faith ſhould be comforted thereby, that a little Faith pleaſes God alſo, and embraces Chriſt and his Merits, as well as a ſtrong Faith. A little Hand is a Hand, and Sparks is Fire. The Promiſes of God is moſtly for them of little Faith; for he

ſaith not, He that hath ſuch a Faith that he can remove Mountains, or walk upon the Sea ſhall be ſaved; but alone, *He that believeth ſhall be ſaved*, although their Faith might be little. We muſt obſerve in the preaching of Chriſt on the Mountain concerning Salvation, that his Promiſes has Regard to them of little Faith: *Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* Mat. v. 3. *Bleſſed are they that mourn, for they ſhall be comforted.* Mat. v. 4. *Bleſſed are the Meek, for they ſhall inherit the Earth.* Mat. v. 5. *Bleſſed are they which do hunger and thirſt after Righteouſneſs, for they ſhall be filled.* Mat. v. 6. Hereby we can ſee, that a little Faith can likewiſe be ſure of Heaven; for, ſince it embraces Chriſt and his Merits, as well as a ſtrong Faith, then has it likewiſe Part and Lot in Chriſt and his Merits.

In the mean Time, ſhall every Child of God be careful and concerned for his Faith, that the ſame may increaſe more and more; and ſhould be diligent in reading and hearing the Word of God, uſing the Sacrament of the Lord's Supper, walk circumſpectly, that he ſinned not wilfully againſt his own Conſcience; and pray with the Diſciples; *Lord increaſe our Faith.* If we are not careful, and ſupply conſtantly the Lamp of our Faith with the Oil of the Word of God, the ſame will ſoon be quenched and entirely loſt.

Men can loſe Faith again, ſo that they can never receive it again: But this can be underſtood alone of them who are regenerated, but not choſen. The Elect can loſe their Faith, but not until their Live's End, for then they were not choſen. They who are alone regenerated, can loſe their Faith entirely, to their Live's End, and never receive it again; this we can prove from ſeveral Places of the Scripture; as, *When a righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, and dieth in them for his Iniquity that he hath done, ſhall he die.* Ezek. xviii. 26. St. *Paul* teſtifieth, that the converted Gentiles can, through Unbelief and Pride, loſe the Grace of God, and be broken off, although *the Gifts and Calling of God are without Repentance.* Rom. xi. 20. Rom. xi. 29. 1 Cor. iii. 16, 17. That the Regenerated can by their Works, defile the Temple of God, and thereby loſe their Salvation, and be deſtroyed, and that they who were once made Partakers of the Holy Ghoſt, can ſo fall away that they are eternally loſt; St. *Peter* ſays, that, *If after they have eſcaped the Polutions of the World, through the Knowledge of the Lord and Saviour, Jeſus Chriſt, they are again entangled therein, and overcome; the later End is worſe with them than the Beginning.* Heb. vi. 4, 5, 6. 2 Pet. ii. 20. Therefore admoniſhes us the Spirit of God ſo ſeriouſly in ſeveral Places, ſaying; *Watch ye, ſtand faſt in the Faith; quit you like Men; be ſtrong. Work out your own Salvation with Fear and Trembling. Be thou faithful unto Death; exhort one another daily, while it is called Today, leſt any of you be hardened through the Deceitfulneſs of Sin. Beware leſt ye fall from your own Stedfaſtneſs. Caſt not away your Confidence, which hath great Recompence of Reward. He that ſhall endure to the End, the ſame ſhall be ſaved.* 1 Cor. xvi. 13. Phil. ii. 12. Rev. ii. 10. Heb. iii. 13. 2 Pet iii. 17. Heb. x. 35. Mat. xxiv. 13. We muſt therefore be cautious and careful, that we

do

do not loſe our Faith. It is as the holy Fire, that muſt always burn upon the Altar of our Hearts, enlightened by the Holy Ghoſt, and nouriſhed by the gracious Means God has ordained.

The Lord be gracious unto us, and by his Holy Spirit, ſtir up Faith in all Unbelievers; encreaſe it in them of little Faith, and ſtrengthen all the Faithful: That we may all carry away the End of our Faith, even the Salvation of our Souls; for the Sake of our Bleſſed Saviour, Jeſus Chriſt. AMEN.

XXIII. SERMON.

XXIII. SERMON.

OF

JUSTIFICATION.

The Text, ROMANS III. 24, 25, ver.

We are juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt. Whom God hath ſet forth, to be a Propitiation, through Faith in his Blood; to declare his Righteouſneſs for the Remiſſion of Sins that are paſt.

INTRODUCTION.

THAT Man is always afraid, who knows himſelf guilty, and has Nothing wherewith to make Satisfaction, when he is called to an Account. We ſee how terrified the Servant was, who owed Ten thouſand Talents, and had nothing to pay with. We are all greatly indebted to God, and have nothing of ourſelves to pay with. The Day of Account is certain, and uncertain: Certain it is in its coming, and uncertain in the Time when it ſhall come; therefore we muſt be always prepared for it, and ſay with *David*, in his *Pſalm* cxliii. 2. *Enter not into Judgment with thy Servant; for in thy Sight ſhall no Man living be juſtified.*

The Pſalmiſt remembers here in the over-haling of his ſinful Debts, three Things. 1. The ſevere Juſtice of God. 2. His own, and all Men's Unrighteouſneſs. And, 3. The Grace of God: For the firſt he is terrified: Of the ſecond he complaineth; and by the third he is comforted.

Firſt, The Juſtice of God expreſſeth *David* with theſe Words; *Enter not into Judgment with thy Servant*. God has his Judgment Seat in two Places, on the Earth and in Heaven.

Here on Earth judgeth God three Ways; namely, with his Word; with Puniſhment, and with Deſtruction. The firſt is called the Judgment of God's Mouth; the ſecond, the Judgment of his Hand; and the third, the Judgment of his Deſtruction. God admoniſhes us with the firſt; he corrects us with the ſecond, and deſtroys us with the third. God had de-

clared and pronounced the firſt Judgment, by the Prophet *Nathan* to *David*, who was thereby terrified, and was afraid of the other two Judgments, and therefore prayed: *Enter not into Judgment with thy Servant.*

2 Cor. v. 10. Hereafter will God keep Judgment on the laſt Day; *Then ſhall we all appear before the Judgment Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* The Pſalmiſt is likewiſe afraid of this Judgment, and prays, that God will not enter into Judgment with him; and thereby acknowledges,

Second, His own and all Men's Unrighteouſneſs; *For in thy Sight ſhall no Man living be juſtified.* The inbred Unrighteouſneſs, which we have of *Adam*, is as a poiſonous Fountain in us, from which floweth out all

Job. ix. 2, 3. unrighteous Works and Wickedneſs: *How ſhould Man be juſt with God? If he will contend with him, he cannot anſwer him one of a Thouſand.* And although we could, by the Grace of God, live ſuch a Life, that

1 Cor. iv. 4. we could ſay with the Apoſtle St. *Paul*, *I know nothing by myſelf:* Yet, we cannot be juſtified thereby before God, but we muſt always and daily pray to God for the Forgivneſs of our Sins, and rely on the Merits of Chriſt, and have our Refuge to,

Third, The Grace of God. *Enter not into Judgment.* We muſt appeal from the Judgment Seat to the Mercy Seat of God; from the Juſtice of God to his Mercy, which he promiſeth to all who believe in Chriſt. For, ſince Chriſt is the only Man, who is likewiſe God, and who is in Grace with God, and God has given him, that he ſhould be our Righteouſneſs, and that we by Faith ſhould attribute unto ourſelves his Righteouſneſs, as there is no other whereby we can be juſtified, but through Faith in Chriſt; the Apoſtle St. *Paul* ſpeaketh here in our Text, of the Work of this our Juſtification; from which we will draw theſe two Heads,

FIRST, *How it goes with the Juſtification of Men before God.*

SECOND, *What Profit and Comfort we have of Juſtification.*

EXPLANATION of the TEXT.

I. How it goes with the Juſtification of Men before God.

Juſtification is the ſame as Forgivneſs of Sin, though with this Difference, that Juſtification comprehends the whole Proceſs, how it goes with a Sinner before the Tribunal of God. Remiſſion of Sins is the Concluſion of the Sentence: As it goes before a worldly Judgment Seat, that, firſt, the Guilty is accuſed; the Accuſer bringeth forth the Cauſe, and ſhews the other's Guilt, then ſpeaketh the Judge the Sentence. If then any one be Bail for the Guilty, and pay for him, then becometh he free; but if none will anſwer for him, then muſt he himſelf pay or ſuffer therefor. Likewiſe is it with the Juſtification of Men before the Tribunal of God: The Sinner is accuſed, and is guilty, his Debts are his Sins and Tranſgreſſions; the Accuſers are the Law of God and Satan, the Judge

is the juſt God, and the Evidence is the Conſcience: Then cometh Chriſt, and anſwers for Men, and ſheweth that he hath ſatisfied for them, hath fulfilled the Law, hath taken upon himſelf the Curſe of the Law, hath cleanſed and purged their Conſcience with his own Blood, and hath bruiſed the Head of the Serpent. The poor Sinner attributes to himſelf through Faith, theſe Merits of Chriſt, and is juſtified before God, and receives the Forgivneſs of his Sins. This is the right Meaning of St. *Paul* in the Words of our Text; of which we will conſider the following.

1. What Juſtification is. Juſtification is the Work of God the Father, Son and Holy Ghoſt, whereby he of meer Grace and Mercy, for the Obedience and perfect Satisfaction of Jeſus Chriſt the Mediator, forgiveth ſinful Men, who believe in Chriſt, their Sins freely, and imputes to them the Righteouſneſs of Chriſt, and accepts them unto the Heirſhip of eternal Life to the Glory of his Grace, and the Salvation of the Faithful.

2. Who is the effecting Cauſe in our Juſtification. All the three Perſons in the Holy Bleſſed Trinity. Of God the Father St. *Paul* ſays, *Who ſhall lay any Things to the Charge of God's Elect? It is God, that juſtifieth.* Rom. viii. 33
Of God the Son ſays the Prophet *Iſaiah*, *By his Knowledge ſhall my righteous Servant juſtify many.* Iſa. liii. 11.
Of both the Son and the Holy Ghoſt ſays St. *Paul*, *Ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* 1 Cor. vi. 11.

3. What the moving Cauſes are, whereby God is moved to juſtify us. They are on God's Side; His Mercy and Grace, and on our Side; our miſerable Condition; ſo ſays the Pſalmiſt, *The Lord looked down from Heaven upon the Children of Men, to ſee if there were any that did underſtand, and ſeek God. They are all gone aſide, they are all together become filthy*; (as a Carrion, according to the Signification of the Text:) *They were dead in Treſpaſs and Sin*, and *under the Power of Darkneſs: There was none that doth Good, no not one.* God had Compaſſion over this miſerable Condition of Men, and therefore ſent his beloved Son to be a Saviour, that they ſhould be quickened through him from Sin, and be delivered from the Power of Darkneſs, and the Bondage of Satan. He alone is, Pſal. xiv. 2. Eph. ii. 1. Col. i. 13. Pſal. xiv. 3.

4. The meritorious Cauſe of our Juſtification. And Jeſus Chriſt is called, *true God and true Man in one Perſon*, and has merited and procured our Juſtification according to both Natures. We can obſerve the Righteouſneſs of Chriſt in two Ways, partly belonging to his Perſon, and partly to his Office. In regard to his Perſon, his Righteouſneſs is both according to godly and human Nature. According to his godly Nature, he is eſſentially Juſt, and is therefore called, *a juſt God and Saviour.* Iſa. xlv. 21.
According to his human Nature, he is naturally Juſt, for he was conceived and born without Sin This Righteouſneſs was required to the compleating the Work of Redemption. The Righteouſneſs of his Office was, that he gave himſelf under the Law, to ſatisfy the Juſtice of God,

and ſuffered the ſhameful Death on the Croſs, although he had never ſinned in Thoughts, Words, nor Deeds: This Righteouſneſs Chriſt communicates to us, who have none of our ſelves. It is called in the Scripture, *The Righteouſneſs of God*, in regard to the effecting Cauſe, which is God: *The Righteouſneſs of Faith*, ſince Faith is the Means whereby we embrace the ſame: And, *the Righteouſneſs of the Goſpel*, as it is offered to us in the Goſpel. The Apoſtle calleth it in our Text, *Juſtification through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood.* The Meaning hereof is, That, ſince God is not alone merciful, but alſo juſt, and hates and puniſhes Sin and Iniquity; ſo was it abſolutely neceſſary, that the Juſtice of God ſhould be ſatisfied. This could not be altered, or elſe Men could not, who were polluted with Sin, be received in the Grace of God: Therefore has God of his infinite Mercy, ſent his Son Jeſus Chriſt, who ſhould take upon him the Sins of Men, and fully ſatisfy the Juſtice of
Heb. ix. 22. God with his Death and Bloodſhed. For, *without ſhedding of Blood is no Remiſſion*, as St. *Paul* ſays.

5. The Form of Juſtification conſiſts in theſe three Parts, namely, 1. The Sins are forgiven. 2. The Righteouſneſs of Chriſt is imputed. And, 3. The Sinner is received to be Heir of eternal Life. Theſe three Parts happen all at once, and it goes with the Sinner, as it did with *Joſhua* the High Prieſt, who was cloathed with filthy Garments, which
Zach. iii. 4. *were taken from him, and was cloathed again with change of Raiment.*

Firſt, The Sins are Forgiven; not alone the Original, but alſo the Actual, as Sin dwelleth in us as long as we live, and can never be rooted out; but then God is ſaid to forgive Sins, when he Accounts them not to us for Puniſhment, but beholds us in Chriſt as righteous as if we had never ſinned.

Second, The Righteouſneſs of Chriſt is imputed. All what Chriſt hath done and ſuffered is imputed to a converted Sinner, by the Grace of God, as fully as if he himſelf had ſuffered. God not alone forgiveth him the Sins, he has committed, but he giveth him likewiſe the Righteouſneſs of Chriſt, and adorns him with a glorious Garment, wherewith he can ſtand in Judgment before the Face of God. That this Righteouſneſs of Chriſt is not imagined, but real, and in Truth imputed to repenting Sinners, we can prove by the following, namely,

1*ſt*, That it is grounded upon the Mercy and gracious Will of God, whereby he hath decreed from Eternity, not to account to them, who believe in Chriſt, their Sins and Tranſgreſſions.

2*dly*, That it is grounded upon the Obedience of Chriſt. Why ſhould Chriſt, who was holy and innocent, have ſuffered and died, if he had not taken our Sins upon him? In the ſame Manner, as it is ſaid, *that Chriſt is become Sin for us*, in the ſame Manner we are ſaid, *to be juſtified before God.*

3*dly*, It is grounded upon the Working of Grace by the Holy Ghoſt. When a Child of God has through Faith made the Righteouſneſs of Chriſt

Christ to be his own, then is he nearer united with Christ, than with himself, and then liveth he not himself, but Christ liveth in him, and when Christ liveth in him, and he abideth in Christ, then *bringeth the same forth much Fruit*. Gal. ii. 20. John xv. 5.

Third, The Sinner is received to be Heir of eternal Life. It is the final Cause why God justifies us, *That the righteous Nation, which keepeth the Truth, may enter in*; into the Kingdom of Heaven, St. *Paul* says hereof, *Now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life*. Isa. xxvi. 2. Rom. vi. 22.

6. The Means which God useth for the Promoting of our Justification, are the Ministers who preach, the Word that is preached, the Sacraments which are the Seals, and Faith whereby we are made Partakers thereof, and which embraceth Christ and his Merits.

Every one that will be justified must have this Faith for his own Person. Therefore saith the Prophet *Habakkuk*; *The Just shall live by his Faith*, and where this Faith is, the Faithful can say, *Who shall separate me from the Love of Christ*. Hab. ii. 4. Rom. viii. 35

Either Faith is little or strong, yet it is a *precious Faith*, in regard to Christ who is thereby embraced, also Men can be saved by a little Faith. As a Gold-Ring remaineth in its Value, either if it is worn by a fulgrown Person, or a Child; so is Faith either strong or little like precious, since they both embrace Christ and his Merits. 2 Pet. i. 1.

Away therefore with all doubts, whereby a Christian can be brought, to dispair of his Justification and Salvation. A Child of God, who has made a true and sincere Repentance, and has received of the Gospel, Faith and the Holy Ghost, and cleaveth to the gracious Promises of God, and the Merits of Christ, can in all Manner and Way be assured of the Forgiveness of his Sins, and of the Grace of God, and also of his Justification before God. Which we can prove by the following.

First, Of the faithful Promises of God. God has promised in the Gospel, that he will be gracious, and forgive the Sins of all them who sincerely repent, are converted, and believe in Christ. Of all these Promises, the Principal is that which we find in the Evangelist St. *John: God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life*. God has fulfilled the first Part of this Promise, by giving his Son; and he will likewise fulfil the second Part, and give to all them who believe in his Son the everlasting Life. John iii. 16.

Second, Of the Oath of God. God doth not alone promise his Grace, Forgiveness, of Sins and everlasting Life, to the Faithful, but he confirms it also with an Oath, in order to remove all Doubts of the Heart of Men. So saith the Lord by the Prophet *Ezekiel*, *As I live saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live*. Our Saviour says by St. *John*, *Verily, Verily, I say unto you, if a Man keep my saying, he shall never see Death*. Ezek. xxxiii. 11. John viii. 51

Third,

Third, Of the Sacraments. God has not alone promiſed unto repenting Sinners his Grace, and confirmed the ſame with an Oath, but he ſealeth them alſo with the Sacraments. In regard to this, the Apoſtle St. *Paul* Rom. iv. 11. calleth the Circumciſion, *A Seal of the Righteouſneſs of Faith*, becauſe they who were circumciſed ſhould be aſſured of their Juſtification through Faith in the *Meſſiah*, that was to come. In the New Teſtament the Sacrament of Baptiſm and the Lord's Supper do aſſure, and ſeal to us the Grace of God, and the Remiſſion of Sins through Faith in Chriſt.

Fourth, Of the inward Teſtimony of the Holy Ghoſt in our Hearts. God has not alone promiſed to repenting Sinners, his Grace and Forgiveneſs of Sins, has confirmed the ſame with Oath, and ſealed with the holy Sacraments, but he alſo aſſures the Faithful thereof, by the inward Teſtimony of the Holy Ghoſt in their Hearts. *After that ye believed*, (ſays Eph. i. 13. St. *Paul*) *ye were ſealed with that holy Spirit of Promiſe.* A Child of God can then be aſſured, that he is in the Grace of God, ſince he has Rom. viii. 15 the Spirit of Chriſt. This Spirit is *not the Spirit of Bondage, again to fear, but the Spirit of Adoption, whereby we cry, Abba, Father.*

Fifth, Of the Certainty, that we are heard. Our Saviour has promiſed John xvi. 23. and confirmed with an Oath, that we ſhall be heard, ſaying; *Verily, verily I ſay unto you, whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

Sixth, Of the Properties of Faith. Faith is a Subſtance, full of Aſſurance, Confidence, and Comfort: Theſe Names cannot ſubſiſt where Rom. viii. 35. there is Doubt. The Apoſtle St. *Paul* ſays; *Shall Tribulation or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword, ſeparate us from the Love of Chriſt:* And afterwards he declareth his Confidence, Rom. viii. 38, 39. ſaying, *For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* This is not a falſe Imagination, nor unſure Conceit, but a certain Concluſion, proceeding from the inward Teſtimony of the Holy Ghoſt in the Heart.

Seventh, Of the Abhorrence of all Doubts. Doubt is a Sin againſt the firſt Commandment, and bereaves God of his Glory, and Honour of Truth; and, on the reverſe, acccuſes God with Lies and Perjury. Doubt is abſolutely againſt Faith, whoſe Property is a ſure Confidence; It drives away the Reſt and Peace of our Conſcience, the Comfort of the Holy Ghoſt; the Grace of God, and our Firmneſs in Croſſes and Afflictions. Doubt cometh by our corrupt Nature: For, ſincethe Fall, it is natural to Men to flee from God, and to doubt of his Will. The Devil ſtriveth always to increaſe this Doubt in the Hearts of Men, that they can be brought to Diſpair. A Chriſtian who has made a true and hearty Repentance, has received Faith and the Holy Ghoſt, and cleaveth to the gracious Promiſes of God, and the Merits of Jeſus Chriſt; can be aſſured

that

that his Sins are forgiven, and he is juſtified before God. And this brings me to the ſecond Head of my Diſcourſe, which is,

II. What Profit and Comfort we have of Juſtification.

The Profit and Comfort we have of Juſtification is, namely, Reconciliation to God, Adoption to be Sons of God, a good and peaceable Conſcience, Sanctification, the Holy Ghoſt, Freedom from the Obedience of the Law, Redemption from the Curſe of the Law, Patience in Croſſes and Afflictions, and a certain Hope of eternal Salvation. And thereupon is a Child of God daily ſtriving after a new Life: When Man believe in Chriſt, then is he juſtified in two Ways, which is, notwithſtanding, but one Juſtification, and cannot be ſeparated, namely,

1. He is abſolved from his Sins, which are forgiven. The Righteouſneſs of Chriſt is imputed to him, and he is adopted to be a Son of God, and Heir of the heavenly Kingdom, alone for the Sake of Chriſt, whom he embraceth through Faith. For, ſince God has not ſpared his own Son, but gave him for our Sake, how ſhould he not then give us graciouſly all good Things in him. Therefore he that embraceth Chriſt, whom God has given, through Faith, he receiveth likewiſe the Forgivneſs of Sins, the Righteouſneſs of Chriſt, the Adoption to be a Child of God, and Aſſurance of Life-everlaſting. This Juſtification laſts as long as we live, and are in this World, if we do not ourſelves obſtinately reject the ſame.

2. The ſecond Way is; That a Man, who believes in Chriſt, and has the Holy Ghoſt, who renews him daily, and works and effects in him Works of Juſtification, ſo that he ſubdues and crucifies the Fleſh and its Deſires, and lives not longer according to the Fleſh, but according to the Spirit; this is a renewing that that muſt not be ſeparated from the foregoing Juſtification: For he that is juſtified through Faith in Chriſt, is ſtirred up by the Spirit of God, not alone to abhor the Works of the Fleſh, that is Sin, but alſo to practice the Works of Juſtification, and to walk circumſpectly. This Juſtification, although effected in Men by the Holy Ghoſt, is notwithſtanding imperfect in this Life; therefore we muſt always ſee to the former Juſtification, whereby all our Sins are forgiven by Grace through Faith in Chriſt.

Since we can come at ſuch eaſy and cheap Rates to the Grace of God, and our own Juſtification in Jeſus Chriſt; then let us ſtep forth, and humble ourſelves before this Mercy Seat, and pray for the Remiſſion of our Sins, and purge ourſelves from all worldly and fleſhly Filthineſs, perfecting Holineſs in the Fear of God, that we may come at laſt to the perfect righteous Spirits in the new Heaven and new Earth, where Righteouſneſs dwelleth.

Grant us this, O merciful Father, for Chriſt's Sake. AMEN.

XXIV. SERMON.

XXIV. SERMON.

OF

GOOD WORKS.

The Text, EPHESIANS II. 10. verſe.

We are God's Workmanſhip, created in Chriſt Jeſus unto Good Works, which God hath before ordained, that we ſhould walk in them.

INTRODUCTION.

AS there follows always upon great Heat in the Summer, Thunder and Lightning, ſo follows likewiſe upon the abuſing of the Grace of God great Puniſhment; which our Saviour will learn and inſtruct us of in the Parable of the Fig-Tree, whereon there was found no Fruit; ſaying by the Evangeliſt St. *Luke*, XIII. 6, 7, 8, and 9. vers. *A certain Man had a Fig-Tree planted in his Vineyard, and he came and ſought Fruit thereon, and he found none. Then ſaid he unto the Dreſſer of his Vineyard, behold, theſe three Years I came ſeeking Fruit on this Fig-Tree, and find none: Cut it down, why cumbreth it the Ground? And he anſwering ſaid unto him, Lord, let it alone this Year alſo, till I ſhall dig about it, and dung it; and if it bear Fruit, well, and if not, then after that thou ſhalt cut it down.* In this Parable we have to obſerve,

1. The Diligence of the certain Man. He had a Vineyard, and planted a Fig-Tree in the ſame, and choſe certainly a Fruitful and convenient Place for it, and took great Care and Pains therewith, according to the Nature of ſuch Trees, and came conſtant ſeeking Fruit thereon. All this hath God done with Men in a high Degree. He, as the heavenly Lord, has planted us by the Baptiſm in his Vineyard, the Chriſtian Church, has watered us by the Holy Ghoſt, the Word, and the Lord's Supper, and has not ſpared any Thing in order to make us Fruitful. But what Fruit was found on this Fig-Tree, our Saviour complaineth of.

2. The bad Nature of the Fig-Tree. *And he came and ſought Fruit thereon, and found none.* Every Perſon is a Tree in the Vineyard of God; but that this unfruitful Fig-Tree ſtood in a fruitful Vineyard, ſignifieth, that there are many fruitleſs Chriſtians in the Chriſtian Church, who

who live in all Manner of Wickedneſs and fleſhly Luſt, without Repentance and true Faith; whereby they provoke God, and offend their Neighbours. They have ſome glorious Leaves of outward, pious and charitable Actions, but no true Fruit is found on them.

The Fruits which a Chriſtian ought to bear, are both inward and outward. The inward Fruits, *are Love, Joy, Peace, Forbearance, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance:* Theſe are the Fruits of the Spirit, and *the Soul of the Lord deſireth them.* The outward Fruits are a Godly and Chriſtian Life, and the Practice *of Good Works*; and likewiſe timely Fruit; namely, in the Time of Temptation, Fruits of Faith; in Proſperity, Fruits of Thankſgiving; in Misfortunes, Fruits of Humbleneſs; in Poverty, Fruits of Hope; in Sickneſs, Fruits of Prayer and Patience: And where ſuch Fruit is not found, there will follow, Gal. v. 2. Micah vii. 1. Col. i. 10.

3. A ſevere Judgment. Cut it off; the Branches ſhall not alone be cut off, and the Stump with the Root remain in the Earth, as it happened with the big Tree by the Prophet *Daniel*; but the whole Tree ſhall be cut down, and the Roots be rooted out, that the ſame ſhall not longer incumber the Earth. God hath ſeveral Ways to cut down ſuch unfruitful Trees; as 1. By Puniſhment on themſelves or their Children; for *Wickedneſs ſhall be broken as a Tree: Their Children ſhall not take Root, and their Branches ſhall bring no Fruit.* 2. By withdrawing of the Grace of God, that he, in his Juſtice, taketh away his holy Spirit and Grace from the Fruitleſs, ſo that the Word of God hath no Power upon them: And 3. By Death, when they die ſuddenly in their Sins, and have no Time to repent. And if ſuch Trees are ſuffered to ſtand longer, it is alone by Grace through, Job xxiv. 20. Eccle. xxiii. 25.

4. The Interceſſion of the Dreſſer of the Vineyard. Jeſus Chriſt the Dreſſer of the Vineyard of God, intercedes, that God would not cut down in his Wrath ſuch fruitleſs Trees, *let it alone this Year alſo.* So ſays St. *Paul: Chriſt entered into Heaven itſelf, now to appear in the Preſence of God for us. He is at the right Hand of God, making interceſſion for us.* This interceſſion of Chriſt is ſo powerful, that many unfruitful Tree are ſpared, and beareth afterwards Fruit. As we can ſee of King *Manaſſeth*, *Mary Magdalen*, *Paul*, and others. Eph. ix. 24. Rom. viii. 34.

He that will bear good, and much Fruit, is a God-pleaſing Tree, and ſhall be removed at laſt from the earthly into the heavenly Vineyard; but he that will not, ſhall be cut down. Therefore encourages the Apoſtle, all Men to the Practice of Good Works in the Words of our Text: Of which we will diſcourſe upon theſe two following Heads, namely,

FIRST, *Of Good Works, and their Nature.*

SECOND, *Why we ſhould practice good Works.*

EXPLANATION of the TEXT.

I. Of Good Works and their Nature.

The Apoſtle does encourage the Chriſtians to the Practices of Good Works. He firſt ſets forth theſe two Things to conſider, namely,

Firſt, Their miſerable Condition, wherein they were before their Con-
Eph. ii. 1. verſion; *They were dead in Treſpaſſes and Sin*, and could as little convert themſelves, as the Dead can raiſe themſelves up, whereby their daily
Eph. ii. 2. Life and Doings could teſtify; for, *They walked in Time paſt, according to the Courſe of this World.* They followed the Inſtigation of the Devil, and did all what he gave them in their Hearts to do; whereof the following were three Cauſes; *1ſt*, The Devil; *The Spirit that now worketh in the Children of Diſobedience.* *2dly*, The bad Converſation and Examples of others: And, *3dly*, Their own Fleſh, and the Deſires and Luſts thereof.

Eph. ii. 4. *Second*, The Apoſtle ſets forth, *The great Mercy and Love of God*,
Eph. ii. 5. that he made us Partakers of all the Bleſſings of Chriſt, and *hath quick-*
Eph. ii. 6. *kned us together with Chriſt: Hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus.* When a Chriſtian conſiders ſuch great Grace, then he will certainly ſtrive after the practiſing of Good Works, and meditate upon what he has been, namely, a ſtinking and filthy Sinner, who never could do any God-pleaſing Action, although the ſame was done ever ſo well; and remembers what he is now, namely, a new Man, and a Child of God, who is pleaſing in the Sight of God, in Chriſt Jeſus; and can now, by the Grace of God, and the aſſiſting Power of the Holy Ghoſt, act to the Glory of God's holy Name: Our Text maketh mention thereof, and we ſhall obſerve,

1. What good Works are. What the Heathens uſed to call Virtues, the Holy Ghoſt calleth Good Works, and comprehends all the Obedience, which a Child of God can, through the whole Courſe of his Life, ſhew to God and his Neighbour, according to the Command of God: So that Good Works, are the Works of a regenerated Child of God, both in his outward and inward Living and Converſation, according to the Commandments of God, by the aſſiſting Grace of the Holy Ghoſt through Faith, to the Glory of God, to his own Gratitude, and to the Profit of others.

Works are called in general, all what we do; and are either natural, as to eat, drink, ſleep, and ſuch like; or moral, as to live ſoberly, keep Houſe and rule it; or Works of Chriſtianity, as to Church, to receive the Sacrament, to read the Word of God, to pray, to give Alms, and all other charitable Actions. All theſe Actions are called Good Works, ſince they ſeemingly agree with Nature, Modeſty and Honeſty, and cannot be found Fault with; though they are not the right Good Works
Mat. vi. 1. which God demands, if true Faith is not joined with them, and the ſame be acted by a pure and ſincere Intention; for Hypocrites can likewiſe do outward Good Actions, tho' *they have no Reward of the Father which is in Heaven:* Therefore muſt Good Works of Chriſtianity go further,

further, and contain in particular, true holy Motions in the Heart, Faith, Joy and Peace in the Conſcience, Love, Purity of Heart, and ſuch like. Therefore are good Works called in the Scripture, The *Fruits of the Spirit*; *Fruits of Righteouſneſs*; *Armour of Light*; *Sacrifices of Righteouſneſs*; *Works made in God.* And to practice Good Works, is called in the Scripture; *Let your Light ſo ſhine before Men, that they may ſee your good Works: Do Works meet for Repentance:* To *do good, and be rich in good Works:* To *be zealous of good Works:* To *maintain good Works:* To *bear Fruit: To be fruitful in every good Work: Not to be ſlothful and unfruitful to the Knowledge of our Lord Jeſus Chriſt.* Of theſe and more other ſuch like Names we can ſee, that good Works proceed moſtly from inward, and not from outward Appearances alone.

Mat. v. 16. Acts xxvi. 20. 1 Tim vi. 18. Tit ii. 14. Ti.. iii. 8. Col. i. 10.

2. Why are they called good Works? They are called ſo in regard to,

1*ſt*, Regard to the effecting Cauſe, which is the Holy and Bleſſed Trinity. *God the Father maketh us perfect in every good Work, to do his Will, working that which is well-pleaſing in his Sight, through Jeſus Chriſt.* God the Son, Jeſus Chriſt, is the true Vine; he that remaineth in him beareth much Fruit. The Holy Ghoſt regenerates and renews us, and maketh us fruitful to all good Works. Hereto God uſeth his Servants, who are called, *Labourers together with God*; and they preach to us, and declare to us the Will of God.

Heb. xiii. 21. 1 Cor. iii. 9.

2*dly*, The inſtrumental Cauſe on God's Side, is the Law and the Goſpel: The Law commands us, the Goſpel draws us to do Good Works.

The Law commands us thereto, as the Lord ſays himſelf; *What Things ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor deminiſh from it.* The Law threatens beſides, *Curſed be he that confirmeth not all the Words of this Law, to do them.*

Deut. xii. 32. Deut xxvii. 26.

The Goſpel draws us to do Good Works: It regenerates Man, and maketh him a new Creature in Chriſt, and quickeneth him to the Practices of Good Works; therefore ſaith Chriſt; *The Words that I ſpeak unto you, they are Spirit, and they are Life.* The Goſpel ſhews us likewiſe, how our Actions can be made *acceptable to God, by Faith in Jeſus Chriſt.*

John vi. 63.

3*dly*, The inſtrumental Cauſe on Men's Side, is Faith. Faith is the Soul, and Foundation, and Root of all good Work: As the Body without Soul is a dead Corps, ſo is likewiſe Good Work a dead Image without Faith. *By Faith we live in Chriſt, and Chriſt liveth in us.* Where now Faith is, there are the Fruits of ſpiritual Life, Good Works.

1 Pet. ii. 5. Gal. ii. 20.

The Reaſons why good Works, take its Value of Faith, are following.

Firſt, By Faith we are reconciled unto God, grafted in Chriſt, and united with him. He that is now reconciled unto God, grafted in Chriſt, and united with him, his Actions are looked upon, not as they are in themſelves, but in Chriſt Jeſus, who has purged and cleanſed us with his precious Blood.

Second, Good Works are the Fruits of Faith: Through Faith we are juſtified, and through Faith dwelleth Chriſt in our Hearts; therefore,

take good Work, its true and intrinsic Value of Faith, where-through Christ is received.

4*thly*, The Person that must do and practice good Works, must therefore be regenerated, and a faithful Christian; for what is not of Faith is Sin: Therefore calleth the Apostle in our Text such Persons, *God's Workmanship, created in Christ Jesus*. The Works, and the Persons that do the Works must agree. A bitter Fountain cannot bring forth sweet Water; neither can a corrupt Tree bear good Fruit. The Person that will do any God-pleasing Work, must first be reconciled to God, and become well-pleasing in the Sight of God, which cometh through Faith in Christ, the only Mediator. Our Saviour explaineth this before the Apostles, when he says; *As the Branch cannot bear Fruit of itself, except it abides in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can do nothing. If a Man abide not in me, he is cast forth as a Branch, and is withered, and Men gather them, and cast them into the Fire, and they are burned. If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.*

John xv. 4.
John xv. 5.
John xv. 6.
John xv. 7.

5*thly*, The Works, in themselves, that should be good Works must be regulated and done according to the Word and Command of God; for God hath no Pleasure in any Thing, except what he commands himself, or at least is agreeable thereunto: In regard to this says St. *Paul*; *Brethren, whatsoever Things are true; whatsoever Things are honest; whatsoever Things are just; whatsoever Things are pure; whatsoever Things are lovely; whatsoever Things are of good Report; if there be any Virtue, and if there be any Praise, think on these Things, and do them.* In another Place the same Apostle includes all Good Works in these three Words, *Soberly, righteously, and godly*. Soberly towards ourselves; righteously towards our Neighbours, and godly towards God. *Luther* comprehends it in these three Words; *Believe, Love, Suffer.*

Phil. iv. 8.
Tit. ii. 12.

Although a Child of God regulates all his Actions and Works, after the Word and Command of God; yet he cannot attain in this World to such a Perfection that they can stand before the Judgment of God: All Saints must pray unto God for the Remission of their Sins; and say with the Prophet *Isaiah*; *We are all as an unclean Thing, and all our Righteousness are as filthy Rags*. This is the Complaint of the pious *Job*; *If I wash myself with Snow-Water, and make my Hands ever so clean, yet shall thou plunge me in the Ditch, and mine own Clothes shall abhor me:* The Psalmist maketh this humble Confession; *If thou, Lord, shouldest mark Iniquities; O Lord, who shall stand?* And in another Place he saith; *O Lord, enter not into Judgment with thy Servant, for in thy Sight shall no Man living be justified.*

Isa. lxiv. 6.
Job ix. 30, 31
Psal. cxxx. 3.
Psal. cxliii. 2.

The Reasons why the Works of the regenerated and faithful Children of God are imperfect in this World, are, *First*, The Condition of Re-

generation,

generation, which must daily increase by the Children of God; and can never be fully perfected before the Soul is separated from the Body; *And this Mortal shall have put on Immortality.* The Apostle St. *Paul* had attained mostly to the Prize; yet he confesseth; *I follow after, if that I may apprehend that.* *Secondly*, The Remnants of Sin, which cleaveth always to the Children of God, as long as they live. *The Law is spiritual*, says St. *Paul*, *But I am carnal, sold under Sin.* Thereof cometh, *Thirdly*, The continual War between the Flesh and the Spirit, *which are contrary one to another, so that the Children of God cannot do the Things that they would.*

1 Cor. xv. 54. Phil. iii. 12. Rom. vii. 14. Gal. v. 17.

God is notwithstanding so gracious, that he, in regard to the Merits of Jesus Christ, is well pleased with that little Good we, by the Assistance of his holy Spirit, can perform; and looks upon it, as if it was quite perfect: Yea, he attributes to us, poor Sinners, all the Good which he effects himself in us, and ascribes it to our Faith, as if that was the effecting Cause thereof. We can as little boast of our good Works, as that if we had created ourselves; for the Apostle says in our Text; *God has created us in Christ Jesus, unto good Works.* We ought therefore daily to practice good Works, because it is,

First, The Command of God. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father, which is in Heaven.* If a Tree whereof a Gardiner has been careful with digging and dunging could speak, it would thank him for his Trouble, and promise him much Fruit; but many Men are so corrupt and wicked, that they do not alone omit all what is good, but even commit all what is evil.

Mat. v. 16.

Second. Our Obligation. A Child is obliged to obey its Parents, likewise are we obliged to obey the Commands of God, and to shew ourselves loving and serviceable to our Neighbours. Faith shews itself in Love, and Love serves our Neighbour in all what we can perform.

Third, Promoting the Peace of our Conscience. With good Works we *make our Calling and Election sure.* The Apostle says in our Text, *That we should walk in them*; namely, good Works. The Word here used (*walk*) signifies to walk round about, as in a Circle. The Beginning of our Works should be good; likewise should be the End thereof. It is not enough to begin well, but we should also end well. *Be thou faithful unto Death, and I will give thee a Crown of Life.* Take away Constancy, then has Obedience no Reward; Good Works no Praise, and Righteousness no Crown to expect.

1 Pet. i. 10. Rev. ii. 10.

And since our best Works are unclean and imperfect in the Sight of God, then none can deserve any Thing from God thereby, much less the Eternal life. Our Saviour says himself, *When ye shall have done all Things, which are commanded you, say, we are unprofitable Servants, we have done that which was our duty to do.* St. *Paul* says, *Not by Works of Righteousness, which we have done, but according to his Mercy he saved us.*

Luke xvii. 10. Tit. iii. 5.

What

What Compariſon is there between our Works, which are finite and imperfect, and the eternal Life, which is infinite and perfect? Well are
Rev. ii. 4. the Righteous and Faithful ſaid, *to be worthy to walk with Chriſt* in the everlaſting Life: But this Worthineſs is not of themſelves, but is partly of the Merits of Chriſt, which they have embraced through Faith; and partly thereof, that they by the Aſſiſtance of the Holy Ghoſt have followed the Means of God, preſcribed in his Word, for the obtaining of Life-everlaſting; therefore has God thought them worthy to walk with Chriſt in white Raiment.

Every Child of God that will do any Good Works, which may and can pleaſe God, muſt obſerve the following Rules,

Firſt, He ſhould do ſuch Works which God has commanded; for
Mat. xv. 9. ſelf-invented Actions are an Abomination to the Lord. Chriſt ſays, *In vain they do worſhip me, teaching for Doctrines the Commandments of Men.*

Second, He ſhould regulate his Works by the Word of God, as the
Pſal. cxix. 105. Pſalmiſt ſays, *Thy Word is a Lamp unto my Feet, and a Light unto my Path.* They muſt not alone be good in outward Appearance, but they ſhould alſo proceed from inward Sincerity of Heart.

Third, He ſhould do them by Faith; not alone ſuch Faith that he knows and believes, that they are commanded by God, but alſo, that he knows and is aſſured of: Both his own Perſon and his Works are pleaſing in the Sight of God, for the Sake of the Mediator Jeſus Chriſt.

Fourth, He ſhould do them of Love. When they are committed of Love, then are they likewiſe of Faith, for theſe two can never be ſeparated from one another. The four living Creatures, which the Prophet
Ezek. i. 1. *Ezekiel* ſaw, had Wings and under their Wings Hands. A Chriſtian ſhould not alone have Wings of Faith, but alſo Hands of Love to ſerve and aſſiſt his Neighbour.

Fifth, He ſhould ſeek thereby the Honour of God. Which ought always to be the Mark whereat our Good Works aim. A Candle ſhineth not for its ſelf, but for them that are in the Houſe. A Chriſtian muſt therefore likewiſe not do his Good Works for himſelf, but to the Glory of God, and to the Profit of his Neighbours.

The Heathens did endeavour to practice all Sorts of Virtues, becauſe they knew of no other Good Works: But, ſince their Actions were not ſo commanded by God, neither were regulated after the Word of God, nor did proceed from a true Faith in Chriſt, whom they did not know, neither were effected of the Holy Ghoſt to a good End and Purpoſe: Therefore were their Virtues but Shadow of Virtues, or properly ſpeaking, ſplended Vices. For, although they could be good according to Nature and outward Morality, yet could they not be reckoned for Good Works in the Sight of God, as wanting the true Root, Jeſus Chriſt and the living Faith in him.

II. Why we ſhould practice Good Works. God

God has called us with a holy Call, has choſen us in Chriſt, and has *purified us unto himſelf a peculiar People, that we ſhould be zealous to all* Tit. ii. 14. *Good Works*, and walk in them. All our Works ſhould have regard to God, to ourſelves, and our Neighbours.

To God, that we ſhew unto him, 1. Glory. 2. Obedience, and 3. Gratitude.

1. Glory will God have of our Works. Therefor has he created, redeemed, and grafted us in Chriſt Jeſus, and *has made us a choſen Gene-* 1 Pit. ii. 9. *ration, a Royal Prieſthood, an holy Nation, a peculiar People, that we ſhould ſhew forth the Praiſe of him who hath called us out of Darkneſs, unto his marvellous Light.* As a Gardiner is praiſed, when the Trees in his Garden bear much Fruit; ſo is the Name of God likewiſe glorified by our Good Works which are the Fruits of our Faith.

Should any one be concerned thereover, that he has not done many Good Works in his Life Time, ſince Chriſt will ſum up at the laſt Day all our Good Works, and reward every one accordingly; he muſt be comforted thereby, that a Tree, whereupon is found but one ſingle Fruit, cannot be called dead. Beſides, Chriſt called all the Ground that bore an hundred Fold, ſixty Fold, and thirty Fold, by one Name. Mat. xiii. 8. And the Servant, who gained two Talents, is called as well a good and Mat. xxv. 20. faithful Servant, as he who gained five Talents.

2. We ſhew our Obedience to God with our Good Works. *This is* 1 Theſ. iv. 3. *the Will of God, even your Sanctification, that ye ſhould abſtain from Fornication: That every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour.* It is the Will of God, that *we ſhould be Holy,* Lev. xii. 44. *as he is Holy*, not in Perfection, but in Imitation.

3. We ſhew Gratitude and Thankfulneſs to God, when we practice Good Works: Therefor has *God created us in Chriſt Jeſus unto Good* Eph. ii. 10. *Works, that we ſhould walk in the ſame.* Therefor has *Jeſus Chriſt given* Tit. ii. 13, 14 *himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of Good Works:* Therefor has the Holy Ghoſt renewed and regenerated us in Baptiſm, that *we ſhould put on the* Eph. iv. 24. *new Man, which after God is created in Righteouſneſs and true Holineſs*, which are the Fruits of the Spirit: Therefor has God, *ſaved us from* Luke i. 71. *our Enemies, and from the Hands of all that hate us, that we might ſerve* Luke i. 74. *him without Fear in Holineſs and Righteouſneſs before him all the Days of our Life:* Therefor hath God choſen us, and promiſed, that he will be our God and Father; that we ſhould *cleanſe ourſelves from all Filthineſs* 2 Cor. vii. 1. *of the Fleſh and Spirit, perfecting Holineſs in the Fear of God.*

Our Works ſhould alſo have regard to ourſelves that our Faith might ſhew itſelf to be living: None can ſee Faith in our Heart; but from Good Works, the ſame can be known to be living, like the feeling of the Pulſe convinces the Phyſician of the Condition of his Patient. Let a Garden be adorned ever ſo much with Flowers, yet can they not be ſeen without

without Light. If the Heart of a Chriſtian be filled and adorned with Faith; yet can the ſame not appear except by the Light of Good Works. And that the Gifts of the Holy Ghoſt may increaſe daily more and
Lev. vi. 12. more in us, as the Prieſts in the Old Teſtament were obliged to keep the holy Fire always burning, that it ſhould not extinguiſh, ſo muſt we likewiſe daily increaſe the Gifts of the Holy Ghoſt, by the Practice of
2 Tim. i. 6. Good Works. For this End admoniſhes St. *Paul*, *That we ſhould ſtir*
2 Pet. i. 10. *up the Gifts of God, which is in us. By Diligence we make our Calling ſure.*

Our Works ſhould have likewiſe Regard to others, both to Angels and to Men.

The Angels converſe among us, although we do not ſee them. They obſerve our Actions, if we do good, they are rejoiced, and if we do evil, they are grieved. On the Contrary the bad Angels are rejoiced, when we do evil, and ſore vexed when we do good, though they cannot oppoſe us in Good Works.

Our Neighbours can by our Good Works and Good Examples, be encouraged to the Practice of Good Works alſo; for as one Hungry is encreaſed in his Appetite, by ſeeing others eat, ſo is Man likewiſe encouraged to good, by ſeeing the Good Works of others. If they are
1 Pet. ii. 12. wicked and evil Doers, then ſhall they, by beholding our Good Works, be aſhamed, and obliged to ſtop their Mouth from Slander, *and glorify God in the Day of Viſitation.*

The Lord of his Grace make us fruitful in all Good Works, that we
Phil. i. 11. *could be* filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt, unto the Praiſe and Glory of God. AMEN.

XXV. SERMON.

OF

The CHRISTIAN CHURCH.

The Text, PSALM LXXXVII. 1, 2, 3. ver.

His Foundation is in the holy Mountains. The Lord loveth the Gates of Zion *more than all the Dwellings of* Jacob. *Glorious Things are ſpoken of thee, O City of God.* Selah.

INTRODUCTION.

WHERE God is ſeen or heard, there every Thing appears majeſtick, holy and glorious. When *Jacob* went from his Father *Iſaac* in *Berſheba*, to *Padan-Aram*, in *Syria*, unto his Uncle *Laban*, then tarried he all the Night in the Field, and had the Heaven for his Canopy, the Ground for his Bed, and the Stones for his Pillows; and in his Sleep, he ſaw a Ladder ſet upon the Earth, and the Top of it reached to Heaven, and behold the Angels of God aſcending and deſcending; and behold the Lord ſtood above it, and ſpoke to him. In the Morning, *Jacob awaked out of his Sleep, and he ſaid, ſurely the Lord is in this Place, and I knew it not; and he was afraid, and ſaid; How dreadful is this Place! This is none other but the Houſe of God; and this is the Gate of Heaven*; as we can read in *Gen.* xxviii. 11, 12, 16, 17.

Of this Viſion we can take, *Firſt*, A glorious Deſcription of the Chriſtian Church here upon Earth; and, *Second*, A ſhort Summary of the Doctrine taught and preached in the Chriſtian Church.

Firſt, The Chriſtian Church can be deſcribed, according to this Sight, by three Names; and then be called,

1. The Place of God's Preſence. *Surely*, ſaith *Jacob*, *the Lord is in this Place, and I knew it not. Jacob* knew full well, that God is omnipreſent, and over all; For *He is not far from every one of us.* He is, *a God that filled Heaven and Earth. The Heaven is his Throne, and the Earth his Footſtool.* But that God ſhould be in ſuch Manner with him here in a loneſome Place, where he was a Stranger, and with his gracious Preſence, comfort him as a Father, Guide and Protector: this

Acts xvii. 17. Jer. xxiii. 24. Iſa. lxvi. 1.

Jacob knew not. And therefore, when he found the Preſence of God, and heard the gracious Promiſe of the Seed of the Woman preached here, whereby he was inſtructed before in his Father's Houſe; then ſaid he, *Surely the Lord is in this Place, and I knew it not.* We ſee here that God is neareſt to his Children when they leaſt expect it. He is not bound to any certain Place, but he appeareth in what Place or Manner he will: Therefore we muſt, wherever we are, have holy Thoughts and devout Hearts, eſpecially, when we are in the Place of the Worſhip of God; which we may call with *Jocob*,

2. The Houſe of God: *This is none other but the Houſe of God.* There was no Houſe in this Place where *Jacob* ſlept and dreamt, yet he calls the ſame the Houſe of God; becauſe where God and the Word of God is, there is the Houſe of God. We honour a Houſe on Account of the Perſon who dwelleth therein, much more ſhould we honour the Houſe of God, which is called here,

3. The Gate of Heaven: From the Church Militant here on Earth do we enter into the Church Triumphant into Heaven; and none can enter into Heaven, except he has been in this Life, a true Member of the Pſal. lxv. 4. Chriſtian Church. *Bleſſed is the Man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts.*

Second, The Doctrine that is preached and taught in the Houſe of God. The Chriſtian Church lies concealed in this Viſion; and conſiſts principally in theſe four Articles. 1. *Of God.* 2. *Of Chriſt.* 3. *Of the Angels.* And, 4. *Of Men.* All theſe four Articles are found here: God ſtood above the Ladder, and ſpoke. Chriſt is compared to the Ladder: The Angels were aſcending and deſcending: And *Jacob* laid upon the Ground, and ſlept. Of this Houſe of God ſpeaketh the Pſalmiſt in our Text, and calleth the ſame, *The Gates of Zion*, and the *City of God*; and praiſeth likewiſe the *glorious Things* which *are ſpoken* and preached there. Of this Text we will obſerve theſe two Parts, namely,

FIRST, *The Chriſtian Church as a City.*

SECOND, *The right Token, or Sign of the Chriſtian Church.*

EXPLANATION of the TEXT.

I. We ſhall conſider the Chriſtian Church as a City.

What we love, we keep and defend the ſame always. There is nothing here upon Earth which God loves more than his Church; therefore he keeps and defends the ſame as a well founded City; for as our Text ſays; *His Foundation is in the holy Mountains.* The Chriſtian Church is deſcribed here, 1*ſt*, Of its Conſtancy. 2*d*. Of its Excellency.

1. *Of its Conſtancy.* It has a Foundation. The Conſtancy of a City depends upon the Foundation thereof. A Houſe built upon Sand cannot ſtand againſt Wind and Weather. The Foundation of the Chriſtian Church, is Jeſus Chriſt, and the Doctrine of him: And this Foundation is, Eternal.

Eternal: *For God has choſen us in Jeſus Chriſt, before the Foundation of the World*; as St. *Paul* ſays. Eph. i. 4.

Godly: It was laid and fore-ordained by God himſelf in his Decree from Eternity; and afterwards in the Time he was ſent into the World, to be the Foundation of our Salvation, and the Beginner and Finiſher of our Faith: That, as *the Hands of Zerubbabel laid the Foundation of the Lord's Houſe, and his Hands finiſhed it alſo*; ſo has Chriſt likewiſe laid both the firſt and laſt Stone of our Salvation. Zach. iv. 9.

Unmoveable: The Devil with all his Power, cannot ſhake it; *And the Gates of Hell ſhall not prevail againſt it.* Mat. xvi. 18.

Living and quickening: *He that believeth on me*, ſays our Saviour himſelf, *hath the everlaſting Life.* John vi. 47.

Glorious: *The Stone which the Builders refuſed, is become the Head-Stone of the Corner*; and is *crowned with Glory and Honour.* This is the Foundation of the Chriſtian Church; whereby we can ſee, Pſal. cxviii. 22. Pſal. viii 6.

2. *Its Excellency.* It is built *in the holy Mountains.* By theſe Mountains we can underſtand the Prophets in the Old, and the Apoſtles in the New Teſtament, who are called the Foundation of the Chriſtian Church, not by Origin, but by Service, for they were the firſt that laid this Foundation in the World, by preaching the Doctrines of Chriſt.

After the Foundation is laid, then is the Building raiſed. Here we have to obſerve, 1. *The Builder.* 2. *The Workman.* And, 3. *The Builder himſelf.*

Firſt, *The Builder*, who is the Holy and Bleſſed Trinity, Father, Son and Holy Ghoſt; and therefore is the Chriſtian Church called *the City of God.*

God the Father has built this City, *The Chriſtian Church.*

1. In that he, from Eternity, ſince he foreſaw that Men would fall in Sin, *has ordained Chriſt* to be a Mediator and Saviour; and *has choſen in him*, as many as he foreſaw would believe in Chriſt, and remain ſtedfaſt in their Faith. 1 Pet. i. 20. Eph. i. 4.

2. In that he, in the Beginning, gathered himſelf a Church in *Paradiſe.* And although our firſt Parents loſt the Holineſs wherein they were created; God has, notwithſtanding, conſtantly had his Church of the *Patriarchs* and *Prophets*, until the Time was come; then ſent he his Son into the World, that he, by his Doctrine, and preaching, ſhould gather and eſtabliſh a Church.

3. In that he placed Jeſus Chriſt as a King upon his holy Hill, and ordered us in the Baptiſm of Chriſt, to hear and obey him.

4. That he has exalted Chriſt unto his right Hand, and *made him to be the Head of the Body, the Church.* Col. i. 18.

God the Son has builded this City the Chriſtian Church.

1*ſt*, As a Prophet: In that he hath declared to us the Will of God concerning our Salvation; for juſt after the Fall, our firſt Parents did

receive the gracious Promiſe, *Of the Seed of the Woman, who ſhould bruiſe the Head of the Serpent.*

Acts xx. 28. Eph. v. 2. 2*dly*, As a Prieſt: In that *he has purchaſed unto himſelf a Church with his own precious Blood*, and *hath given himſelf for us an Offering, and a Sacrifice to God, for a ſweet ſmelling Saviour.*

3*dly*, As a King: In that he governs, maintains and defends his Church, againſt all its ſpiritual Enemies.

God the Holy Ghoſt hath likewiſe built this City the Chriſtian Church; and he builds yet daily upon the ſame.

Firſt, In that he ſends faithful Miniſters and Labourers, and inſpires them with all heavenly Gifts, in order to preach the Goſpel.

Second, In that he ſanctifies the Means, whereby this Building is finiſhed, namely, the Word of God, and the holy Sacraments.

Third. In that he comforts and upholds the Faithful, in Croſſes and John xvi. 7. Pſal. li. 12. Eph. i. 14. Afflictions, that they ſhould not deſpair, and is therefore called, *the Comforter*; *a free Spirit*; a Spirit of Power and Strength; and *the earneſt of our Inheritance.*

2. The Workmen are the Miniſters, by whom God gathereth his Pſal. cxviii. 22. 1 Cor. iii. 9. Jer. xv. 19. 2 Cor. v. 20. Rom. xv. 16. Church: Therefore are they called in the Scripture, *The Builders: Labourers together with God: God's Mouth: Ambaſſadors for Chriſt: Miniſters of Jeſus Chriſt.* Some of theſe Workmen are called by God himſelf, as the Prophets and Apoſtles; who, although they lived at different Places and Times, do notwithſtanding agree in their Doctrine, and points all as with one Finger to Jeſus Chriſt. Some are called by Means, as the Miniſters in our Days; they do not lay any Foundation, but they build upon the Foundation laid by the Prophets and Apoſtles. The Means that theſe Workmen uſe towards the Building of the Church of God, are the Word of God, and the holy Sacraments. When our Saviour did ſend his Apoſtles into the World, then commanded he them to uſe Mat. xxviii. theſe two Means, ſaying, *Go ye therefore, and teach all Nations, baptiſing them.*

3. The Building itſelf is called, *The Chriſtian Church* of Chriſt, who is the Head and Lord thereof. They that believe in Chriſt, and confeſs themſelves to be of his Church, are called *Chriſtians*, and this was the Acts xi. 26. Name uſed firſt in *Antioch*, there the Believers in Chriſt were called before, *Diſciples*, *Brethern*, *Congregation.* This Name ſhould admoniſh us of our Honour, that God hath thought us ſo worthy as to call us by his own Son's Name. The Believers in Chriſt did not take this Name upon themſelves, but the Lord gave it unto them according to the Prophecy Iſa. lxv. 15 Iſa. lxii. 2. of *Iſaiah*, *The Lord ſhall call his Servants by another Name. And thou ſhalt be called by a new Name, which the Mouth of the Lord ſhall Name.* Therefore we ſhould be careful, that we do not diſdain this holy Name, whereafter we are called, through Unbelief and Wickedneſs: But, *let* 2 Tim. ii. 19. *every one, that nameth the Name of Chriſt, depart from Iniquity.*

The

The Name of Church in the *Greek*, ſignifies, the Lord's Houſe, not a Houſe builded of Stones and Timber, but of Men: For the Chriſtian Church is a viſible Congregation of Men, whom God of his Grace and Mercy calleth together to the Kingdom of Chriſt, by the Preaching of the Goſpel, and the Adminiſtration of the Sacraments; among whom there are ſome, who remain ſtedfaſt in the true Faith in Chriſt, unto their Lives End. And again, others who are Hypocrites, conſenting to the Doctrine of Chriſt with their Mouths, but their Hearts are afar off, and therefore do not live as they ought to do.

The Materials whereof this Building conſiſt, are Men, whom the Apoſtle St. *Peter* calleth, *Lively Stones*. In the Old Teſtament were the *Jews*, and ſome *Heathen* Proſelytes, alone belonging to the Church of God; but in the New Teſtament, the Gates of *Zion* are opened, more, and now every one of what Country, Nation or Tongue ſoever can enter into the City of God; though under this Condition, That they ſhould believe, and be baptiſed. And there is no reſpect of Perſons before God, For *in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted with him.* And ſince there is ſo many Sorts of Chriſtians in the Church, therefore is the ſame compared to a Field, wherein groweth Wheat and Tares; to the Ark of *Noah*, wherein was both clean and unclean Creatures; and to a Net caſt into the Sea, wherein is gathered of every Kind of Fiſh, both good and bad.

1 Pet ii. 15.

Acts x. 35.

In the Houſe-Church of *Adam*, there was a hypocritical *Cain*: In that of *Noah*, there was a curſed *Ham*: In that of *Abraham*, the deſpiſing *Iſhmael*: In that of *Iſaac*, the hateful *Eſau*: In that of *David*, the ambitious *Abſalom*: And even in that of Chriſt, the treacherous *Judas*. Therefore they are not all of the Chriſtian Church, that are in the Chriſtian Church.

The Chriſtian Church is both viſible and inviſible. Viſible it is not, in regard to Perſons, whom we ſee; but in regard to the viſible Service and Doctrine, whereto the Perſons confeſs themſelves, either they are Believers or Unbelievers, elect or hypocrites, as many as hear the Word, and uſe the Sacraments, in the outward viſible Congregation. Inviſible it is, in regard to the Perſons, for we cannot know who believes in Chriſt, and ſhall remain ſtedfaſt unto their Lives End, for that is alone known unto God, who *knoweth them that are his*: Therefore are the Elect called, *the hidden of the Lord*, becauſe they are hid from the World and the Vanities of the World, and *their Lives is hid with Chriſt in God.* Hereby cometh the ſpiritual Fellowſhip between Chriſt and the Faithful, ſo that they become one with Chriſt, and the Temple and Habitation of the Holy Ghoſt; which is unknown to the Eyes of Men.

2 Tim. ii. 19
Pſal. lxxxiii. 4.
Col. iii. 3.

Spiritual Fellowſhip between Chriſt and the Faithful, is a wonderful and inward Connexion, which exceeds the Apprehenſion of human Reaſon and Nature; whereby Men becometh, by the hearing of God's Word, and the right Uſe of the Holy Sacraments, through Faith and the aſſiſting Power of the Holy Ghoſt, increaſed in Jeſus Chriſt, and by him united with

with God himſelf, to be Partaker of the Death and Honour of Chriſt, and to obtain Life-everlaſting.

The Foundation of this ſpiritual Fellowſhip is Jeſus Chriſt, who by his Incarnation, Sufferings, Obedience, Satisfaction and Merits, hath reconciled us unto God, and hath procured us this gracious Fellowſhip; although this gracious Fellowſhip belongeth alone to the Faithful, who are the inviſible Church. The Means that God uſeth hereto are on God's Side, the Word and the Sacraments; and on our Side, our Faith. Of the Word we receive Faith by the effecting Power of the Holy Ghoſt.

Eph. iii. 17. *By Faith Chriſt dwelleth in our Hearts*, and when Chriſt dwelleth by
1 Cor. iii. 16. Faith in our Hearts, then do we become *the Temple of God*, and the dwelling Place of his Spirit; and this Faith maketh a Child of God, not
1 Cor. vi. 15. alone *a Member of Chriſt*, but alſo *Partakers of his divine Nature*,
2 Pet. i. 4. whereby he becometh Holy both in Soul and Body.

1 Cor. xiv. 25 This Fellowſhip conſiſt therein, *That God is in them of a Truth. Chriſt*
Gal. ii. 20. *liveth in them*, and they in Chriſt: And *they are joined unto the Lord,*
1 Cor. vi. 17. *and are one Spirit with him.* Therefore are the Faithful called in the
Pſal. xvi, 3. Scripture by ſuch glorious Names, as, *The Saints and the Excellent: The*
Hoſea ii. 19. *betrothed of Chriſt: God's Friends: God's Houſe: Lights in the World:*
John xv. 14. *Sons of God: A Royal Prieſthood.* And many more ſuch glorious Names,
Heb. iii. 6. which would be too tedious to ſum up here. This Fellowſhip is not dead
Phil. ii. 15. and idle, conſiſting only in the bare Name; no, but the ſame is effecting
1 Pet. ii. 9. and powerful, ſhewing itſelf in

Firſt, The Communion of the Death and Life of Chriſt. Of the Death of Chriſt, that ſince the Faithful are united with Chriſt, who is crucified, dead and buried for them; ſo are they by the Power and Merits thereof reconciled unto God, redeemed from the Curſe of the Law, and ſaved from the Dominion of Sin. Of the Life of Chriſt; in
Eph. i. 3. that they by the Power of the Reſurrection of Chriſt, *are bleſſed in heavenly*
Rom. vi. 4. *Places, ſhould walk in Newneſs of Life*, and ſhall at the laſt Day, *be*
Phil. iii. 2. *faſhioned like unto the glorious Body of Chriſt.*

Secondly, The Fellowſhip with Chriſt. Where this Union is, there is likewiſe Fellowſhip: The Faithful are united with Chriſt; by conſequence they have alſo Fellowſhip with him, and ſuch a Fellowſhip, that Chriſt has taken upon himſelf all the Sins of them, and the whole World, and giveth again unto them his Righteouſneſs through Faith: In regard to
Zech. ii. 8. this ſpiritual Union ſaith the Prophet, *He that toucheth you, thoucheth*
Mat. xxv. 40. *the Apple of God's Eye.* And our Saviour ſays, *Verily I ſay unto you, in as much, as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* When *Paul* perſecuted the Chriſtians, then took Chriſt
Acts ix. 4. their cauſe upon himſelf, and ſaid unto him, *Saul, Saul, why perſecuteſt thou me.* Of this Fellowſhip and Union floweth Love on both Sides; for ſince the Faithful are united with Chriſt, and have received his Spirit, ſo do they love Chriſt, and Chriſt loveth them again with a particular Love;

for

for *God loveth the Gates of* Zion *more than all the Dwellings of* Jacob. And ſince the Faithful have received the Spirit of Chriſt, which is the Spirit of Love, *ſo have they the Mind of Chriſt.* 1 Cor. ii. 16.

Thirdly, The inward Communion of the Faithful among themſelves. Since the Faithful have all received the Spirit of Chriſt, and are Members of the ſame ſpiritual Body; ſo are they not alone united with Chriſt the Head of the Body, but alſo inward with one another: Faith binds the Children of God to Chriſt, and likewiſe to their Neighbours. In regard to this ſaith the Apoſtle St. *John*, *If we love one another, God dwelleth in us, and his Love is perfected in us. Hereby we know, that we dwell in him, and he in us, becauſe he hath given us of his Spirit: And we have known and believed the Love that God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* 1 John iv. 12. 1 John iv. 13. 1 John iv. 16.

This ſpiritual Union is a deep Myſtery hid in this Life; but the ſame ſhall appear at the great Day of Judgment. It is a Treaſury, whereof we can take Comfort in Croſſes and Affliction. How ſhould he value the World and all the Troubles thereof, who preſſes toward Heaven and the heavenly Joy? *I count all Things but loſs*, ſays St. *Paul*, *for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the Loſs of all Things, and do count them but Dung, that I may win Chriſt: Forgetting thoſe Things, which are behind, and reaching forth unto thoſe Things, which are before, I preſs toward the Mark, for the Prize of the high Calling of God in Chriſt Jeſus.* It is likewiſe a powerful Encouragement to thank and praiſe God for his Grace and Mercy, to pray for the Continuance thereof, to keep ourſelves from ſinning, and to live a Chriſtian Life, that we ſhould not loſe this great Grace of God. For, although Chriſt promiſeth, That *no Man ſhall pluck his Sheep out of his Hands*; yet the Faithful can pluck themſelves, be cauſe of the breaking of this Union, through wilful Sins, againſt their Conſcience and Unbelief. Our Saviour ſays therefore, *If a Man abide not in me, he is caſt forth as a Branch and is withered*: Therefore muſt every Child of God walk circumſpectly, and be diligent in hearing and reading the Word of God, uſing the Sacrament of the Lord's Supper, praying devoutly, abhoring Sin, and in living a Chriſtian and Godly Life. And as long as this ſpiritual Union laſts, as long ſhall the Chriſtian Church ſtand faſt and ſure. For *his Foundation is in the holy Mountains.* Phil. iii. 8. Phil. iii. 14. John x. 28. John xv. 6.

The Chriſtian Church is called in the third Article of our Faith, A Holy, Catholic Church: *A*, ſignifies one, becauſe it has but one Lord and Head, Jeſus Chriſt: *Holy*, not alone becauſe the Members are called with a holy Vocation, and ſeparated from the wicked Droſs of the World; but alſo, becauſe Jeſus Chriſt, their Head, is holy, and has purged them from their Sins, with his own precious Blood: *Catholic*, becauſe it is not bound to any certain Place or Nation, but is found over the whole World,

with God himſelf, to be Partaker of the Death and Honour of Chriſt, and to obtain Life-everlaſting.

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1 Cor. vi. 15. 2 Pet. i. 4. alone *a Member of Chriſt*, but alſo *Partakers of his divine Nature*, whereby he becometh Holy both in Soul and Body.

1 Cor. xiv. 25 Gal. ii. 20. 1 Cor. vi. 17. This Fellowſhip conſiſt therein, *That God is in them of a Truth. Chriſt liveth in them*, and they in Chriſt: And *they are joined unto the Lord, and are one Spirit with him.* Therefore are the Faithful called in the

Pſal. xvi, 3. Hoſea ii. 19. John xv. 14. Heb. iii. 6. Phil. ii. 15. 1 Pet. ii. 9. Scripture by ſuch glorious Names, as, *The Saints and the Excellent: The betrothed of Chriſt: God's Friends: God's Houſe: Lights in the World: Sons of God: A Royal Prieſthood.* And many more ſuch glorious Names, which would be too tedious to ſum up here. This Fellowſhip is not dead and idle, conſiſting only in the bare Name; no, but the ſame is effecting and powerful, ſhewing itſelf in

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Eph. i. 3. Rom. vi. 4. Phil. iii. 2. that they by the Power of the Reſurrection of Chriſt, *are bleſſed in heavenly Places, ſhould walk in Newneſs of Life*, and ſhall at the laſt Day, *be faſhioned like unto the glorious Body of Chriſt.*

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The Christian Church is called in the third Article of our Faith, A Holy, Catholic Church: *A*, signifies one, because it has but one Lord and Head, Jesus Christ: *Holy*, not alone because the Members are called with a holy Vocation, and separated from the wicked Dross of the World; but also, because Jesus Christ, their Head, is holy, and has purged them from their Sins, with his own precious Blood: *Catholic*, because it is not bound to any certain Place or Nation, but is found over the whole World,

World, where the Word of God is preached, and the Sacraments are rightly administred.

II. The right Token, or Sign of the Christian Church.

Every City has its own Coat of Arms or Mark, whereby the same can be known and distinguished from another. The Christian Church, the City of God, has likewise its own certain Token or Sign, whereby it can be known. Thereof speaketh our Text, saying, *Glorious Things are spoken of thee, O City of God.* What glorious Things are they? They are, 1. The pure and true Doctrine of the Word of God: And, 2. The right and faithful Administration of the Sacraments.

First, The pure and true Doctrine of the Word of God. What is
Psal. xix. 7. more glorious than the Word of God? The Psalmist says; *The Law of the Lord is perfect, converting the Soul. The Testimony of the Lord is*
Psal. xix. 8. *sure, making wise the Simple. The Statutes of the Lord are right, rejoicing the Heart. The Commandment of the Lord is pure, enlightning the Eyes.*
Psal. xix. 9. *The Fear of the Lord is clean, enduring for ever. The Judgments of the Lord are true and righteous altogether: More to be desired are they than*
Psal. xix. 10. *Gold, yea, than much fine Gold; sweeter also than Honey and the Honey-Comb. The Law of God's Mouth is better unto me, than Thousands of*
John xv. 14. *Gold and Silver.* And our Saviour says; *Ye are my Friends, if ye do whatsoever I command you.*

Second, The right and faithful Administration of the Sacraments. What is more glorious than the Sacraments of Baptism and the Lord's Supper? They are the two Lips, wherewith the heavenly Bridegroom, Jesus Christ, kisseth his Bride, the Christian Church; and they are as two Breasts of Comfort, wherefrom we draw the sincere Milk of Consolation. Baptism opens the Door for us to Heaven; the Lord's Supper makes us eager, and assures us of our coming in there.

We could explain this better after all the Articles of Faith, and thereby shew what glorious Things are spoken of in the City of God: But that these two before-mentioned Tokens are the proper Marks of the true Christian Church, we can prove by the following:

1. When the Spirit of God's Will describes the true Church, he mentions no other Tokens of the same than these two; The preaching of the Word of God, and the Administration of the Sacraments. Of the
Eph. ii. 19. preaching of God's Word, says St. *Paul*; *Ye are no more Strangers and Foreigners, but fellow Citizens with the Saints, and of the Houshold of*
Eph. ii. 20. *God; and are built upon the Foundation of the Apostles and Prophets; Jesus Christ himself being the chief Corner Stone.* Of the Sacrament of Baptism, says St. *Peter*, after he had preached to the Jews; *repent and be baptised every one of you, in the Name of Jesus Christ, for the Remission*
1 Cor. x. 16. *of Sins.* And of the Sacrament of the Lord's Supper, says St. *Paul*, *The Cup of Blessing which we bless; Is it not the Communion of the Blood of*
1 Cor. x. 17. *Christ? The Bread which we break; Is it not the Communion of the Body*

of

of Christ. For we being many, are one Bread and one Body; for we are all Partakers of that one Bread.

2. The Church of the Old Testament, was also distinguished from all others, by these two Tokens: So says the Psalmist of the *Israelitish* Church; *The Lord sheweth his Word unto* Jacob; *his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation.* The Christian Church, in the New Testament is also distinguished from others, by the Word and the Sacraments; for when Christ did send his Apostles, then he commanded them to preach and baptize. Psal. cxlvii. 19, 20.

3. God useth no other ordinary Means than these two, for the gathering and upholding of his Church. He gathers the same by his Word, and nourishes and upholds the same by the Sacraments.

4. The Christian Church is bound to the Words of God, which is the only Rule of our Faith and Life; as Christ says; *He that is of God, heareth God's Words.* Hereof follows, that the sincere preaching of God's Word, and the right Administration of the Sacraments, are the true and undeceivable Token of the Christian Church. And where these Tokens are in Purity, there is the true Church of God. Hereby every one may easily conclude, that John viii. 47.

The Evangelical Church is the true Christian Church: For there is nothing preached but the pure Word of God, wrote by the Prophets and Apostles. There is no other Foundation laid to Salvation than Jesus Christ: There is no other Sacraments used than those two which Christ himself has instituted; and that according to the Meaning of the express Words of the Institution. The Beginning, Progress and End of our Salvation is not ascribed to any of our own Worthiness or good Works, but to the Grace of God alone, and the Merits of Jesus Christ. In the mean Time the Practice of good Works is absolutely required, being the Fruits of a living Faith, though not such Works as Men can invent, but as God has commanded.

The merciful God, who of his Grace, hath called us to his Church, strengthen and confirm us by his Holy Ghost, in Faith and Love; that we, above all Things, may love the Word of God, and use his Holy Sacraments worthily; that when our Days, in his Church Militant here on Earth, shall come to an End, we may be made Members of the Triumphant Church hereafter in Heaven: Grant this, O Lord, for Christ's Sake. AMEN.

XXVI. SERMON.

OF

The MINISTERIAL OFFICE.

The Text, MATTHEW, XXVIII. 18, 19, 20, ver.

All Power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all Things whatſoever I have commanded you: And lo, I am with you alway, even unto the End of the World.

INTRODUCTION.

AS the Office is, ſo muſt likewiſe the Miniſters of the Office be. God had commanded *Moſes*, that he ſhould chuſe of the People, *wiſe hearted Men, whom he had filled with the Spirit of Wiſdom, to make* Aaron's *Garments*. Much more ought they to be filled with the Spirit of Wiſdom, who ſhould make the holy and heavenly Garments wherewith the Souls of Men ſhould be cloathed and adorned before God. The Miniſters of the Goſpel have the Adminiſtration of an holy Office, therefore muſt they likewiſe ſtrive after Holineſs, and give their Hearts to reſort early to the Lord; and pray to him with humble Supplication, that he will ſend his Spirit of Wiſdom, of his holy Heaven, and from the Throne of his Glory, who can be preſent, and labour with them, that they may know what is pleaſing unto the Lord. Therefore admoniſheth the Lord himſelf by the Prophet *Malachi*, II. 7. ſaying, *The Prieſts Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.*

Exod. xxviii. 3.

The Prieſts are deſcribed here, by three Things: *Firſt*, By their Names. *Second*, By their Office, and *Third*, By their Freedom.

Firſt. By their Names. God honoureth them with three Names, and calleth them, *Prieſt, God's Mouth, and the Meſſenger of the Lord of Hoſts.*

1. *Prieſts* were they, who in the Old Teſtament did adminiſter the Sacrifices, and other holy Ceremonies; although this Name is not given

to

to the Priests in particular, in the New Testament, but also to the Faithful in common: Whom *Christ has made Kings and Priests unto God.* Rev. i. 6. Otherways are they, who are called and ordained to the ministerial Office, called *Priests*. They are called in the New Testament with several other Names, as, *Labourers together with God, Servants of the Word, Servants of God, Shepherds, Teachers, Overseers, Preachers, Leaders, Elders, Stewards over the Mysteries of God, and Ambassadors for Christ.*

2. *God's Mouth.* As there is no respect of Persons with God, so must neither a Priest have respect to Persons; but he must preach the Word of God, and follow the saying of *Balaam, If thou would give me thy* Num. xxii. 18 *House full of Silver and Gold, I cannot go beyond the Word of the Lord my God, to do less or more.*

3. *The Messenger of the Lord of Hosts.* Angel signifieth as much as Messenger, for they are ministring Spirits sent forth by God. The Priests also are like the Angels; they are willing to obey their Lord, and execute his Commands, and be watchful over them, for whose Service they are sent forth. The Priests must *take heed unto themselves, and to all the Flock,* Acts xx. 28. *over which the Holy Ghost hath made them Overseers, to feed the Church of God,* and that *not by Constraint, but willingly, not for filthy Lucre,* 1 Pet. v. 2. *but of a ready Mind.*

Second, Their Office consists in,

1. *Knowledge in God's Word. The Priests Lips should keep Knowledge.* 1 Tim. vi. 20. God has committed to their Trust his Word, which they must keep, *avoiding prophane and vain Babblings,* and preach the same in all Sincerity and Integrity of Heart. Hereto is required three Things, namely, Prayer, reading and meditating. By Prayer they must prepare themselves to reading, and upon reading shall follow Meditation. The Priests Lips should so keep the Knowledge, that his Discourses be not Trifles, but as *the Words of the Wise,* which *are as Goads and as Nails fastened* Eccl. xii. 11. *by the Masters of Assemblies.*

2. *Doctrine. They should seek the Law at his Mouth.* A Priest ought to be well versed and expert in the Word of God, in order to resolve and instruct them who are willing to be instructed in the Way to Salvation, and therefore consult with him. We cannot borrow any Thing from him that has Nothing, much less can we seek Wisdom and Doctrine by him that has none. Since they are Ambassadors for Christ, then have they also glorious,

3. *Freedom.* God taketh them under his Protection, for where is an earthly Lord, who would suffer his Servants, especially on his Errand, ashamed; Examples of which we have in King *David,* who revenged the Shame done to his Servants by *Hanun,* King of the Children of *Ammon*: Much more will God take on the Cause of his faithful Servants, when they are ashamed or injured by any one. Therefore, after our Saviour had

had in our Text, given unto his Apoſtles, a full Inſtruction of their Office, then promiſed he, for their Security and Progreſs, his gracious Preſence. We will, according to our Text, ſpeak here of theſe three following Parts.

FIRST, *Of the Origin of the Miniſterial Office.*

SECOND, *Of the Miniſterial Office itſelf.*

THIRD, *Of their Reward and Comfort.*

EXPLANATION of the TEXT.

I. Of the Origin of the Miniſterial Office.

The miniſterial Office is a holy Office, not inſtituted of Men, but of God himſelf, whereto certain able Perſons are lawfully called, that they ſhould preach the Word of God, adminiſter the Sacraments, pray for the Flock that they are made Overſeers of, and exerciſe the Church Diſcipline according to the Word of God; that the Glory of God and the Salvation of Men may be promoted thereby. Here we have to conſider the following,

1. Who hath inſtituted the miniſterial Office. God the Holy and bleſſed Trinity. Our Saviour ſays here in our Text, *All Power is given unto me in Heaven and in Earth.* This Power is given unto him by the Father, *who hath put all Things under his Feet, and gave him to be the Head over all Things to the Church.* The Father did ſend the Patriarchs and Prophets in the Old Teſtament; Jeſus Chriſt the Son of God, did ſend his Apoſtles and Diſciples to preach; the Holy Ghoſt inſpires the Prieſts with Power and heavenly Gifts, and *maketh them alſo able Miniſters of the New Teſtament.* He *giveth them Wiſdom and a Mouth* to ſpeak with; and is therefore called, *The Spirit of Wiſdom and Underſtanding, the Spirit of Council and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

Eph. i. 22.

2 Cor. iii. 6.

Luke xxi. 15.

Iſa. xi. 2.

2. Who muſt officiate the miniſterial Office. They muſt be Men, lawfully called and ordained.

They muſt be Men and not Women, for ſo ſays St. *Paul, It is a Shame for Women to ſpeak in the Church*; and in another Place ſays he, *Let the Woman learn in Silence with all Subjection.* Beſides, our Saviour did chuſe all the Men whom he ſent to teach all Nations. We find Examples in the holy Scripture, of Women who have teached publickly; as *Priſcilla*, whom St. *Paul* called, *my helper in Chriſt Jeſus*; And of the four Daughters of *Philip*, the Evangeliſt, we read, that they *did Prophecy.* But of theſe Examples, which are extraordinary, we cannot make a general Concluſion, that the miniſterial Office may be intruſted to Women.

1 Cor. xiv. 35

1 Tim. ii. 11

Rom. xvi. 3.

Acts xxi. 9,

In the Perſons who officiate the miniſterial Office, muſt be found the following three Articles. 1. Wiſdom. 2. Delivery. 3. Morality.

Firſt,

First, Wiſdom, and deep Knowledge in the Scripture. Our Saviour calls it *Wiſdom*, for he that ſhall inſtruct another in the right Way to Salvation, muſt know himſelf the ſame. Luke xxi. 15.

Second, Delivery. It is not enough that a Miniſter knows and has Knowledge of God and the godly Things, but it is likewiſe required, that he ſhould be able to inſtruct others rightly, and in a proper Way; and that with proper, intelligible and ſignificant Words: For they who uſe in their Sermons moving Words of human Wiſdom, whereof their Hearers have no Good to Salvation, are as the Fig-Tree who was full of Leaves, but there was no Fruit found upon it; their Sermons are good for the Brain, but not for the Heart. The Lord commanded the Prophet *Iſaiah*, *Take thee a great Roll, and write in it with a Man's Pen.* To write with a Man's Pen, is to ſet forth the godly Myſteries, with ſimple, true and intelligible Words. We can ourſelves ſee by the Sermons of Chriſt on the Mountain, how intelligible he brought forth his heavenly Doctrine, with ſimple Words and Parables. All Miniſters ought to let this be the only Pattern of their Diſcourſes. Iſa. viii. 1.

Third, Morality in their Life and Converſation. He that ſhould be an Example for others, and inſtruct them in the true Way to Salvation, muſt live accordingly, and ſhew the Truth of the Doctrine which he preacheth in living a good Life; for ſo ſays St. *Peter*, *Be Examples to the Flock.* 1 Pet. v. 3.

They ſhould be lawfully called to the miniſterial Office. *No Man taketh this Honour to himſelf, but he that is called of God.* The Perſons whom Chriſt commanded to go and preach to all Nations, were all lawfully called. In our Days the Miniſters are called by the Authority of Church Veſtry, examined by the Clergy, and received by Conſent of the whole Congregation, and although they are called by Men, yet we can ſay, they are called by God. St. *Paul* had *called the Elders, and Overſeers in* Epheſus; yet ſaith he, that *the Holy Ghoſt had made them Overſeers over the Flock.* We can alſo obſerve, that they who are called in our mediate Days, are as lawfully called, as they who were immediately called in the old Days. Heb. v. 4. Acts xx. 17. Acts xx. 18.

In the calling of a Miniſter, the following muſt be obſerved,

1*ſt*, There ſhould be made ſincere Supplication to God for able and faithful Miniſters. We ſee that our bleſſed Saviour himſelf, before *he called his Diſciples, and choſe of them the Twelve Apoſtles, went out into a Mountain to pray, and continued all Night in Prayer to God.* And he commanded himſelf to pray for good Miniſters, ſaying, *Pray the Lord of the Harveſt, that he will ſend forth Labourers into his Harveſt.* Luke vi. 12. Mat. ix. 37.

2*dly*, It ſhould be done to the Glory of God alone. He that has Right to call a Miniſter, ſhould put away all fleſhly Affection, Friendſhip and Relation, and conſider alone the Glory of God, and the edifying of the Flock, and not any worldly Intereſt or Gain; and he that is called

Acts viii. 19. led ſhould not uſe any Ceremony; which is ſo called by *Simon* the Magician, who offered the Apoſtles, Money for to have the Gift of the Holy Ghoſt.

3dly, The Perſon who is to be called, muſt be examined, for to know if he is able, and underſtands himſelf what he is to inſtruct others in.

1 Tim. iii. 10 St. *Paul* ſays; *Let them firſt be proved, then let them uſe the Office.* An unlearned Miniſter, is like a Bird without Feathers, and a Ship without a Rudder.

They ſhould likewiſe be ordained to the miniſterial Office. The Ordination of a Miniſter, is a publick Confirmation and Teſtimony, whereby the Perſon who is lawfully called and examined, is ordained to the miniſterial Office, with Prayers, and laying upon of Hands; by which the miniſterial Office, and the Authority thereof, is delivered to him; and he is admoniſhed by his Duty, how he ſhould behave both in Doctrine of Truth, and in his exemplary Way of living: Whereupon he that is ordained giveth his Hand to him who ordained him, as a Pledge and ſure Token, that he, with a godly Purpoſe, will do and act according to the Grace God has given him.

This Ceremony of Ordination, is not ſo abſolutely neceſſary as if it was a Help to the Office; but the ſame is uſed in our Days, to ſhew the Worth of the miniſterial Office; and to foreſee, that not every one that pleaſe, ſhall run to it, and thereby bring it to Contempt or Abuſe.

The Authority which is given to the Miniſters in their Ordination, is no wordly Authority, which is executed with the Sword; for this belongs

Luke xxii. 25 to Kings and Rulers, *who exerciſe Lordſhip, and are called Benefactors:* But the ſame is,

Spiritual; and agrees with the Nature of Chriſt's Kingdom, which is ſpiritual, not exerciſed with outward Force, but with inward Conviction

Heb. iv. 12. in the Conſcience, by the *Work of God, which is quick and powerful, ſharper than any two edged Sword, piercing even to the dividing aſunder of Soul and Spirit; and of the Joints and Marrow; and is a Diſcerner of the Thoughts and Intents of the Heart.* Of this Authority did the Phophets ſpeak ſo bold to the Kings and Nations, whereto they were ſent; as we can ſee of *Nathan*, *Elias*, *Michael*, and the others; and likewiſe of *John the Baptiſt*: Though the Miniſters ſhould uſe Prudence and Cautiouſneſs in their preaching of Puniſhment to the Perſons, according to their Station. They ſhould make Difference between Perſons and their Poſts: The Perſons muſt be corrected and rebuked, but his Poſt muſt be honoured. The Prophet *Samuel* rebuked King *Saul* for his Diſobedience, but he honoured him for the Elders and People. We can likewiſe ſee how cautious the Prophet *Nathan* was, when he was ſent to King *David* with a Death's Errand for his Crime.

They have likewiſe the Authority of the Keys of Heaven, according

Mat. xviii. 18 to the Words of our Saviour to his Apoſtles; *Whatſoever ye ſhall bind*

on

on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth ſhall be looſed in Heaven. Hereby has a Miniſter ſpiritual Power and Authority to declare unto a Sinner, who truly repents, and is grieved of his Sins, thereby alone truſting in the Merits of Jeſus Chriſt, and promiſing a better Life; the Remiſſion of his Sins for Chriſt's Sake, to the Glory of God, and the Salvation of his Soul.

They have hereby likewiſe, ſpiritual Power to excommunicate all publick Sinners, who either with falſe Doctrine or Wickedneſs, are an Offence and bad Example to others in the Congregation: But the Miniſter muſt herewith careful, and act according to the Rule preſcribed by our Saviour; *If thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault, between thee and him alone; if he ſhall hear thee, thou haſt gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes every Word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen Man, and a Publican.* This muſt be done, that the whole Congregation ſhould not be blamed for ſuch wicked and offenſive Perſon's Sake; neither the Holy Sacraments be abuſed, nor others be deluded by their bad Examples; and likewiſe, that ſuch excommunicated Perſons may be made Shame of, and thereby come again to Repentance, and to the Confeſſion of Truth. Mat. xviii. 15 Mat. xviii. 16 Mat. xviii. 17

II. Of the miniſterial Office itſelf.

As there belongeth to the miniſterial Office a lawful Vocation, Ordination and Power; ſo belongeth to the officiating of this Office, the following five Parts, wherein the miniſterial Office conſiſts: For the Miniſters muſt not be ſlothful, feeding themſelves more than their Flock. Their Office conſiſts therein, that they ſhould,

1. Preach and declare the Word of God. Our Saviour ſays in our Text; *Teach all Nations, teaching them to obſerve all Things, whatſoever I have commanded you.* This is the moſt principal Part in the miniſterial Office, whereby the Holy Ghoſt effects the Converſion and Salvation of Men; therefore requireth St. *Paul* of a Miniſter, that he ſhould be *apt to teach.* His Doctrine for Children he ſhould take from the Catechiſms, as it is the moſt ſimple Manner of inſtructing Children in the Way to Salvation: This is the Meaning of the Apoſtle St. *Peter*, when he ſaid; *As new-born Babes deſire the ſincere Milk of the Word:* And of St. *Paul*, who ſays; *Every one that uſeth Milk, is unſkilful in the Word of Righteouſneſs, for he is a Babe:* And in another Place he ſays; *I have fed you with Milk, and not with Meat.* The Meaning is, that as Milk is the beſt and moſt agreeable Food for Babes, whereby they can grow, and become able to digeſt Meat, and other hardy Victuals; ſo is catechiſing the beſt Doctrine for Children in Years and Knowledge, whereby they can get a good Foundation to build the whole Chriſtian Doctrine and Faith 1 Tim. iii. 2, 1 Pet: ii. 2. Heb. v. 13. 1 Cor. iii, 2.

Faith upon. He must take his Doctrine from the Scripture, for those who are already grounded therein, and have experienced Mankind to discern between good and bad. A Minister should always explain his Text in the right Meaning, and to the right Use.

In the right Meaning, according to the Explanation of God's Spirit in the Scripture, and not according to human Invention, with adding there-
2 Pet. i. 20. to, or diminishing therefrom: For, *the Prophecy of the Scripture is not*
1 Cor. ii. 13. *of any private Interpretation.* The Scripture must be explained and interpreted by the Scripture; *Not in Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual Things with Spiritual.*

And to the right Use. A Minister must, after the Explanation of his Text, always shew the Doctrine which arises therefrom, and exhort his Hearers to the believing, doing and following the same; and likewise shew to his Hearers, the Punishment which shall follow the evil Doers and Disobedient; and on the contrary, the Comfort and Blessings which the Faithful shall enjoy in Christ.

2. They should administer the Sacraments, according to the Institution of Christ; for Chirst commanded his Apostles, not alone to teach all Nations, but also to baptize them; therefore they are called *Stewards of*
1 Cor. iv. 1. *the Mysteries of God.*

3. They should pray for their Hearers; that God will be present with
Isa. lv. 11. his holy Spirit, by the preaching of *the Word*, that the same *shall not re-*
1 Cor. iii. 7. *turn void:* For, *neither is he that planteth any Thing, neither he that watereth, but God that giveth Increase.* The Hearers should likewise pray both for themselves and for the Ministers, according to the Admo-
Col. iv. 2, 3. nitions of the Apostle St. *Paul*; *Continue in Prayer, and watch in the same with Thanksgiving: Withall, praying also for us, that God would open unto us a Door of Utterance, to speak the Mistery of Christ.*

4. They should forego their Hearers with good Examples, or else there might be said of them; *Thou therefore which teacheth another, teacheth not*
Rom. ii. 21. *thou thyself.* They who teach others, and do not live accordingly, are as the Bells, who called and warned others to come to Church, but they themselves remain hanging in the Steeple; or as they who shew to others a good Lodging or Shelter, and remain themselves in the Sorm or Rain; or as they who built upon the Ark of *Noah*, but came not in it, neither were saved therein.

5. They should be careful of the Poor and Sick. By the Poor are not understood alone they who are needy and want Charity and Assistance, either old or infirm, or young, and unable to maintain themselves; to these should the Ministers shew Mercy, and see that the Alms are justly distributed, and assist them with their own, according to their Abilities; but also they who are poor in Spirit: The Ministers must visit the Sick, and comfort them. The Shepherds in *Israel* were blamed, because they had

had *not ſtrengthned the Diſeaſed, nor healed the Sick, nor bound up the broken.* Exek. xxxiv. 4.

III. Of the Reward and Comfort of the Miniſters.

When the Miniſters and their Hearers, every one on his Side, do as they ought to do, then will God do on his Side, all what he has promiſed; which is, that they ſhall be favoured with,

1. His Preſence and Protection; *Lo, I am with you always.* Theſe Words are full of Comfort, both for the Teachers, as alſo for the Hearers.

Theſe Words were firſt ſpoken to the Apoſtles; for they were to go out into the World, as Sheep among the Wolves, the greateſt Part of the People to whom they were ſent to preach the Goſpel, being to perſecute, and even deprive them of their Lives; as was propheſied to them by Chriſt: Therefore did Chriſt arm them with this Letter of Protection, *I am with you alway.* The Meaning hereof is; I, according to both Natures, both God and Man in one Perſon, am with you: I, as Prieſt, Prophet and King, am with you. As Prieſt, have I purchaſed my Church with my own Blood, and of this Church I make you Overſeers, and *am with you alway:* As Prophet, have I declared unto you my heavenly Father's Will and Counſel, concerning Men's Salvation; and you muſt teach all Nations what I have commanded, and be not afraid; for, *lo, I am with you alway:* As a King, all Power in Heaven, and on Earth is given unto me, whereby I am enabled to protect and defend you; therefore be encouraged, for, *lo, I am with you alway.* Mat. x. 16, 17

This Promiſe concerns all other Preachers and Miniſters, who arecome in the Room of the Apoſtles; for the Apoſtles could not live unto the End of the World; therefore was this Promiſe made likewiſe to their Followers in that Office. They have alſo no Cauſe to be afraid, ſince they have this gracious Promiſe of the Preſence of Chriſt: For, *If God be for us, who can be againſt us?* And this Promiſe of Chriſt ſhall be the only Comfort to the Miniſters in their Office, in what Trouble ſoever that might forecome them. Rom. viii. 31.

The Hearers ſhall likewiſe be comforted by this Promiſe of Chriſt, *lo I am with you always, even unto the End of the World.* What Profit or Fruit would the preaching of the Miniſter bring forth, if God was not preſent by the Hearers? The Lord muſt enlighten their Mind, that they may underſtand the Words which are preached, and open their Hearts, that they may receive the Word, and keep it, and meditate upon it. And then ſhall the Propheſy of *Iſaiah* be fulfilled in them, *As the Rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower, and Bread to the Eater: So ſhall my Word be that goeth forth out of my Mouth; it ſhall not return unto me void, but it* Iſa. lv. 10. 11. Iſa lv. 11.

ſhall accompliſh that which I pleaſe, and it ſhall proſper in the Thing whereto I ſent it.

2. The Gift of Faith. Of God's Word cometh Faith. Faith is the Fruit of the Spirit, and groweth both by the Preachers and Hearers. The more diligent a Miniſter is in his Study, and careful in his Office, the more groweth his Faith, and the Gifts thereof; for *unto every one that hath, ſhall be given, and he ſhall have Abundance.* Alſo by the Hearers, the more devout they are in the hearing of God's Word, the deeper Impreſſion it maketh in their Hearts, and the more the Holy Ghoſt effects and operates Faith in their Hearts. And then will it go as the Spirit of God ſaith, *He that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill.*

Mat. xxv. 29

Rom. xxii. 11

3. Reconciliation unto God. *I am with you.* God will not, nor can be with any one, except they are reconciled unto him. Our Saviour ſays, *He that is not with me, is againſt me.* God offers to us in his Word, Reconciliation; and it is therefore called, the *Word of Reconcilation.* He that heareth the Word, and receiveth the ſame, to him is attributed,

Mat. xii. 30.

4. The Remiſſion of Sins and Juſtification. *I am with you.* Where the Light appeareth and cometh, there muſt Darkneſs depart, *For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? And what Communion hath Light with Darkneſs?* Therefore ſaid Chriſt to *Paul* in the Apparition on the Road to *Damaſcus, I now ſend thee unto the Gentiles, to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them, which are ſanctified by Faith, that is in me.* Upon the Remiſſion of Sins and Juſtification follows,

2 Cor. vi. 14.

Acts xxvi. 17, 18.

5. The Eternal Life. This is the final Cauſe and Purpoſe why God lets his Word be preached, and therefore is the Goſpel called, *the Power of God unto Salvation, to every one that believeth.* Of the preaching of St. *Peter*, ſaid the Angel of the Lord to *Cornelius, He ſhall tell thee Words, whereby thou and all thy Houſe ſhall be ſaved.*

Rom. i. 16.

Acts xi. 14.

Of all what has been ſaid, we can ſee,

Firſt, The Honour of the miniſterial Office. Since the Miniſters are Ambaſſadors for Chriſt, and Labourers together with God, then ought the Congregations to honour them: Their Perſon and Appearance may be mean, yet muſt their Office be looked upon as holy and high, ſince our Saviour himſelf has officiated, and thereby glorified this Office. The Congregations muſt likewiſe love them. *We beſeech you Brethren,* ſays St. *Paul, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in Love for their Works ſake.*

1 Theſ. v. 12, 13.

Second, The Patron and Defender of the miniſterial Office. Our Saviour ſays in our Text, *I am with you always, even unto the End of the World.* The Miniſters are called, *Fathers* of the Church, becauſe they

1 Cor. iv. 15.

ſhall

ſhall beget ſpiritual Children in Chriſt by the Goſpel. And the *Kings and Queens* are called, *its nurſing Fathers, and nurſing Mothers.* Alſo we do ſee that the worldly Magiſtrates are the viſible Protectors of the miniſterial Office, and even if they ſhould fail, ſo can they be ſure, that God will protect and defend them in their lawful Calling and Adminiſtration. So ſaith the Lord to the Prophet *Jeremiah, Behold I have made thee this Day a defenced City, and an iron Pillar, and brazen Wall againſt the whole Land, againſt the Kings and Princes thereof, and againſt the People of the Land, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee, for I am with thee, ſaith the Lord, to deliver thee.* Iſa. xlix. 23. Jer. i. 18, 19.

Third, The Reward of the Miniſters. Beſides the temporal Reward, which the Hearers, or the Congregation are obliged to give them, whereof St. *Paul* ſays, *Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel*; the Miniſters have to expect an eternal Reward, whereof our Saviour ſays, *Well done good and faithful Servant, thou haſt been faithful, enter thou into the Joy of thy Lord.* 1 Cor. ix. 14. Mat. xxv. 21.

The Lord make both the Preachers and Hearers, Partakers of this heavenly Joy, for Chriſt our Saviour's Sake. AMEN.

XXVII. SERMON.

XXVII. SERMON.

OF

The SACRAMENT *of* BAPTISM.

The Text, MATTHEW III. 13, 14, 15, 16, 17, ver.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: For thus it becometh us to fulfill all Righteousness: Then he suffered him. And Jesus, when he was baptized, went up straightway out of the Water; and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.

INTRODUCTION.

WHEN Kings and Lords would have their Will and Pleasure published, then do they give out their Proclamations under their Royal Hands and Seals; so likewise has the heavenly King and Lord, revealed and declared his Will unto Men in his Word; and confirmed the same, with his two heavenly Seals, which were in the Old Testament, *The Circumcision, and the Easter Lamb.* And after these two Sacraments were put away in the New Testament, he gave in the Room of them two others, namely, *the Baptism*, and *the Lord's Supper*: Not because God is mutable in his Purpose or Decree; but, because the new Covenant, being better and more excellent than the Old, is established upon better Promises. The Old Testament did assure the Fore-fathers of Christ, who was to come in the Flesh: The New assures us of Christ manifested in the Flesh. The Old should only last until the coming of Christ, who should put the same away, with all the Levitical Offerings and Ceremonies, which were all Figures to Christ: But after Christ was manifested in the Flesh, he instituted the Sacrament of Baptism in the Heb. viii. 6.

Room of the Circumciſion; and the Lord's Supper, in the Room of
Col. ii. 11, 12 the Eaſter Lamb, according to the Explanation of the Apoſtle St. *Paul*,
1 Cor. v. 7. who calleth *the Baptiſm*, *a Circumciſion made without Hands*, and the *Lord's Supper*, the Paſſover.

Corcerning the Circumciſion. This was the firſt Covenant in the Old Teſtament, in which God had commanded, under Curſe and Puniſhment, that every Man-Child of the Seed of *Abraham*, and the whole Jewiſh Nation, ſhould be circumciſed on the eighth Day after its Birth; but the full-grown Perſons, who were Heathens, and became Proſelytes, ſhould be circumciſed, although they were advanced in Years. God made this Covenant with *Abraham* and his Seed, that the Jewiſh Nation ſhould be hereby ſeparated from the other Nations; and moſtly, that the Circumciſion ſhould be a powerful Means whereby Men, who were otherways Strangers to God, ſhould come in the gracious Covenant with God, be regenerated, and aſſured of the Juſtification of Faith, and of God's gracious and merciful Help and Aſſiſtance in all Adverſities. In this Circumciſion we have the following to obſerve,

Firſt, The Neceſſity thereof. God had commanded that every Man-Child, and all Men, ſhould be circumciſed; and they who were not,
Gen. xvii. 24. ſhould be cut off from the People. *Abraham* was obedient hereto, and the ſame Day that he received this Command, did circumciſe himſelf in
Gen. xvii. 25. the Ninety-ninth Year of his Age; and likewiſe his Son *Iſhmael*, who was Thirteen Years old; together with every Male in his Houſe,
Gen. xvii. 27. born therein, or bought with Money of the Strangers, were circumciſed with him. The Females were not circumciſed, though they were not excluded from this Covenant of God, which did extend to all the Seed of
Rom. iv. 11. *Abraham*: For as *Abraham* is called, *a Father of all them that believe*;
1 Pet. iii. 6. ſo is *Sarah* called, *a Mother of all them that do well*. It was not allowed that any one who was not circumciſed, ſhould marry a Jewiſh Woman, or eat the Paſſover; but he that was not circumciſed, ſhould be cut off from his People.

Second, The eſſential Parts in the Circumciſion were two, one earthly and one heavenly. The Earthly was the Foreſkin of the Fleſh, whereon they were circumciſed: The heavenly was the gracious Covenant, whereof the Circumciſed were made Partakers for the Sake of the Meſſiah, who was to be born of the Seed of *Abraham*, in whom all the Nations of the Earth were to be bleſſed.

Third, The Operation was made thus: The Friends and Neighbours came together in the Parent's Houſe, to be preſent by the Circumciſion of the Child. The Miniſter operated the Office with a ſharp Knife or Flint, according to the Command of God; thereupon the Name was given to the Child: For as God changed the Name of *Abraham*, when he made this Covenant with him, ſo have the *Jewiſh* Nation always followed

followed this Custom, and give the Children their Names at the Time when they are circumcised.

Fourth, The Profit of the Circumcision were both temporal and spiritual Blessings.

The temporal Blessings were, that they who were circumcised should be God's People, and Partakers of the Covenant, which God had made with *Abraham* and his Seed, concerning the Land *Canaan*.

The spiritual Blessings were, that they should be Members in the Church of God, assured of the Remission of their Sins, Faith and Justification, and at last the Life everlasting. These Blessings are all comprehended in these Words and Promises, *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee.* Gen. xvii. 7.

As the Circumcision was the first Entrance to the true Church in the Old Testament; so is Baptism in the New, the first Entrance into the Communion of Saints, and the Christian Church, which Christ himself instituted and consecrated with his own Baptism; whereof our Text maketh Mention. According to which we will discourse of,

First, *The Necessity of Baptism. And,*

Second, *The Holiness of the same.*

Explanation of the Text.

I. The Necessity of Baptism.

As *Aaron* was, in many Respects, a Figure to Christ, so was he likewise particularly herein; That he, when he was to be consecrated to the Office of High Priest, should be washed first with Water in the Door of the Tabernacle of the Congregation. Jesus Christ was also baptized publickly by St. *John* in the River *Jordan*, when he was to begin his ministerial Office. In our Text, mention is made,

1. Of the Time when Christ baptized. Our Text says, *Then*, that is, when *he began to be about thirty Years of Age.* None must hereof make a Conclusion, that none must be baptized before they come to that Age. No, for this would be a false and groundless Conclusion: The Reason why Christ was not baptized in his Infancy, is, that the Sacrament of Baptism was not then as yet instituted. We can form a better Conclusion of the Circumcision of Christ, which was performed the eighth Day after his Birth, since the Baptism is come in the Room of the Circumcision. Besides, there is great Difference between Christ and other Men; for he was God and Man in one Person, and needed for his own Person no Baptism, and could therefore be baptized. It is absolutely necessary therefore that our Children be baptized, that they may be grafted in Christ, and become instead of Children of Wrath, Children of God. Luke ii. 23,

2. Of the Place wherefrom Jesus came, was *Galilee*, and from *Nazarith* into *Galilee*, where he had been with his Parents; but now leaveth

he them, and will betroth his Bride the Church, and cleave to her, in order to beget ſpiritual Children with her in his miniſterial Office. The Place whereto Chriſt came was *Jordan*, (a famous River in *Judea*,) where
Joſh. iii. 15. *John the Baptiſt* did baptize publickly: Hereto came Chriſt for to be baptized in *Jordan*. This River is in many Parts a Figure to the Baptiſm. The Children of *Iſrael* went through this River into the promiſed Land *Canaan*. Baptiſm is a Door to Heaven, which is the bleſſed Land God has promiſed us. The River *Jordan* parted *Judea* and *Galilee*; Baptiſm parts Chriſtians from Unchriſtians.

3. Why Chriſt came to *Jordan*, *to be baptized of him*. There is Mention made in the Scripture of four Sorts of Baptiſm:

Firſt, Of Baptiſm of the Cloud and the Sea, whereby the Children of *Iſrael* were baptized, when they, by the Help of the Pillar of Cloud and Fire, went through the Red Sea, which St. *Paul* calleth *Baptiſm*, ſaying,
1 Cor. x. 1, 2. *Our Fathers were under the Cloud, and alſo paſſed through the Sea, and were all baptized unto* Moſes *in the Cloud, and in the Sea*. We can ſee, that thereby is ſignified the holy Baptiſm. For 1. As the Children of *Iſrael* were ſaved, by the paſſing through the Red Sea from the heavy Yoke and Slavery of *Pharoah*: So are the Chriſtians ſaved by Baptiſm, from the Power of Satan and Bondage of Sin. 2. *Pharoah* and all his Hoſts were drowned in the Red Sea: The old *Adam*, and all its Luſts and Deſires are drowned in Baptiſm, as in a Sea made red with the Blood of Chriſt. 3. The Children of *Iſrael* were aſſured by the Cloud, who guided them through the Sea, of the gracious Preſence and Help of God, and likewiſe obliged to ſhew unto *Moſes*, God's faithful Servant, Obedience;
Exod. xiv. 31 as we can read, *And the People believed the Lord, and his Servant* Moſes.
1 Pet. iii. 21. So are we aſſured by Baptiſm of the Grace of God, for it is the *Anſwer of a good Conſcience towards God*, and we are thereby bound to obey Chriſt our Saviour.

Secondly, Of the Baptiſm of Blood. Herewith was Chriſt baptized in
Mat. xx. 22 Iſa. lxiii. 3. his Sufferings, when he *trod the Wine-Preſs alone*, and not alone his Garment, but even his Body was ſprinkled with Blood. The Sufferings of the Apoſtles and holy Martyrs, who ſuffered for Chriſt's Sake, is likewiſe called a Baptiſm, though there is great Difference between them: for the Sufferings of Chriſt had an infinite Power, and could pacify the Wrath of God, and ſatisfy for the Sins of the World: But the Apoſtles and other Martyrs could not ſatisfy even for the leaſt of all our Sins, and they did receive the Martyrs Crown, not through Merits but of Grace. But their Sufferings is called a Baptiſm, 1. Becauſe their Sufferings were ſanctified by the Suffering of Chriſt, whom they embraced through Faith. Wherefore St. *Paul* ſays of them, that *they obtained a good Report*
Heb. xi. 39. *through Faith*, becauſe they honoured Chriſt by their Sufferings, ſince they ſuffered for the Sake of his Name, and did Seal their Preaching of
John xxi. 19. his Doctrine with their Blood: As our Saviour ſaid to St. *Peter*, *that*

he

he ſhould glorify God by his Death. In regard to this ſaith the *Pſalmiſt*; *Precious in the Sight of the Lord is the Death of his Saints.* Pſal. cxvi. 15

Thirdly, The Baptiſm of the *Holy Ghoſt and Fire.* Herewith were the Apoſtles baptized on the Day of *Penticoſt*, when the *Holy Ghoſt* deſcended *upon them in the Shape of cloven Tongues like as of Fire.* Acts i. 5. Acts ii. 3.

Fourthly, Of the Doctrine of Baptiſm. The Doctrine which *John the Baptiſt* preached, is called a *Baptiſm.* As One being baptized is ſprinkled over with Water, ſo did *John* ſprinkle or ſpread his Doctrine over his Hearers, and ſealed the ſame afterwards with the Baptiſm. Therefore is the Doctrine of the Lord called, *Water, Rain, Dew, ſmall Rain, and Showers.* Acts x. 37. Deut. xxxii. 2

But, why would Chriſt be baptized by *John*, ſince he did baptize to Repentance and the Remiſſion of Sins, when Chriſt needed none, neither Repentance nor Remiſſion of Sins? Chriſt needed no Baptiſm for his own Perſon; but ſince he had taken upon him the Sins of the World, therefore would he be baptized for Men's Sake. The principal Reaſons why Chriſt would be baptized, are the following,

1*ſt*, That he would ſhew and prove, that Baptiſm was inſtituted by God. If the ſame had been an human Invention, our Saviour would never had ſuffered himſelf to be baptized; neither would the Holy and Bleſſed Trinity, have honoured and confirmed the ſame with their Preſence, much leſs would Chriſt have commanded to baptize, in *the Name of the Father, and of the Son, and of the Holy Ghoſt.* Therefore are the *Phariſees and Lawyers*, ſaid, to *have rejected the Council of God againſt themſelves, being not baptized.* *John* was the firſt who baptized, but he took not this Honour and Authority of himſelf, but, *he was ſent from God*, as St. *John* the Evangeliſt ſays; therefore would Chriſt be baptized of him, that the People ſhould be convinced, that the Baptiſm of *John* was from God, that his Doctrine and Teſtimony was to be depended upon. Luke vii. 30. John i. 6.

2*dly*, That he would ſhew that he was a Saviour both of *Jews* and *Gentiles*; therefore was he firſt circumciſed for the Sake of the *Jews*, and afterwards baptized for the Sake of the *Gentiles*, and for that is Chriſt called, *The chief Corner Stone.* That as a Corner-Stone frameth two Sides of the Building together; ſo has Chriſt bound the *Jews* and *Gentiles* together in his ſpiritual Building. Eph. ii. 20.

3*dly*, That he, by his Baptiſm, would conſecrate and ſanctify our Baptiſm. Never could the Water have had the Effect of Regeneration and Renewing, if it had not been ſanctified by the Baptiſm of Chriſt.

4. Of the Perſon who baptized Chriſt: *John* who was ſent and ordained by God, to *preach the Baptiſm of Repentance for the Remiſſion of Sins*, whereof he is called, the *Baptiſt.* The Sacrament of Baptiſm muſt be adminiſtred by Perſons ordained thereto, whoſe Hand and Mouth God uſeth thereto. Luke iii. 3.

5. Of

5. Of the Dialogue between *John* and Christ. Our Text says, *John forbad him*, not through Obstinacy, neither for Compliment Sake; but of a true and sincere Humbleness of Heart: For the higher Knowledge Men have of Christ, the greater Humbleness is found by him. Hereof we can conclude, that *John* knew Christ, although he had never seen
Luke i. 41. him; he could know him when he was yet in his Mother's Womb, by the Inspiration and Operation of the Holy Ghost; much more could he know him now by the Inspiration of the same Spirit. As he confesseth
John i. 33. himself, saying, *I knew him not, but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.* But since *John* knew Christ, why did he then forbid him?

The Reason why *John* forbid Christ, we can see by the following Words, when *John* said, *I have need to be baptized of thee, and comest thou to me? John the Baptist* confesseth hereby,

First, The Greatness and Holiness of Christ, and his own Unworthiness; and will say, I am the Servant, thou the Lord; I am a poor Sinner, thou Just and Holy; I am Earth and Dust, thou my heavenly Creator; I am mortal, thou eternal; I am unworthy to loose the Latchet of thy Shoes, much more of this great Honour of baptizing thee.
Mat. xi. 11. Although *John* has the Testimony in the Scripture, that *he is the greatest among them that are born of Women*, yet he confesseth himself, his own Unworthiness here in our Text.

Second, The Necessity of Baptism. *I have need to be baptized of thee.* As needful as the Circumcision was in the Old Testament; as needful
John iii. 5. is the Baptism in the New. Our Saviour says, *Verily, verily I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter*
Tit. iii. 5. *into the Kingdom of God.* The Apostle St. *Paul* calleth Baptism, *the washing of Regeneration, and renewing of the Holy Ghost.* As needful as it is to be born into the World, if we would have the natural Life; as needful it is to be regenerated by Baptism, if we would have the eternal Life.

Though we should not condemn all the Children which die without Baptism; for, not being deprived of the Baptism, but the Contempt thereof, condemns. God hath bound us Men to Baptism, when it can be had, but not himself. Christ said, *Except a Man be born of Water and Spirit, he cannot enter into the Kingdom of God.* But we must observe to whom Christ, spake these Words, namely to *Nicodemus*, who was a Ruler among the *Pharisees*, which Sect did despise the Baptism: Therefore is the Meaning of Christ with these Words; Thou and thy Sect despise and contemn the Baptism of *John*, but I say unto thee, and that under the Confirmation of an Oath, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.* We must also understand these Words of Christ, by them who ought to be baptized, can be baptized,

and

and yet reject and despise the same, and thereby neglect this holy Covenant and Sacrament; for them, I say, it is impossible to enter into the Kingdom of God. Of this we can see, that this Saying of Christ doth not extend to little Children, who are either dead-born of their Mother's Womb, or die just after their Birth, and can also not be made Partakers of this holy Covenant; for as little as they can demand the Baptism, as little can they despise the same. Besides, that Parents should not be concerned for their Children, who die without Baptism, then must they rightly consider these Words of Christ our Saviour, *He that believeth, and is baptized shall be saved, but he that believeth not, shall be damned.* Mark xvi. 16 We see here that Christ maketh no mention of Baptism in the last Part of these Words; but says, *He that believeth not, shall be damned.* Hereof we can conclude, that not the being deprived of Baptism, but that Unbelief in the Word and Command of God, condemns. This Unbelief appeareth either in Obstinacy or Disregard, that we reject the gracious Means offered to us for the obtaining of Life-everlasting, or that we are careless and neglect the same, which both cannot be found by little Children.

Upon the saying of *John*, Christ answered and said, *Suffer it to be so now, for thus it becometh us to fulfil all Righteousness.* The Meaning hereof is, I must do what becometh my Office, and thou must do what becometh thy Office; and we also do both fulfil all Righteousness. My heavenly Father has sent me into the World, to be a Mediator between God and Man; and by my Death and Sufferings, to procure unto Mankind, the Righteousness which they have lost in *Adam*; and likewise to sanctify the Means whereby also my Righteousness shall be attributed unto them, and whereof the Sacrament of Baptism is one, and the Entrance into my Church: Therefore it well becometh me to receive the same; and thee, who is sent from God to baptize to Repentance, for the Remission of Sins, it becometh to administer the same. Herein is concealed a glorious Comfort against Sin and Unrighteousness, that Christ hath fulfiled all Righteousness, *For God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* 2 Cor. v. 27. He neglected not the least Thing belonging to our Salvation, even to his own Shame and Despise; for he is baptized here by *John* as a Sinner, for a Testimony that he had taken upon himself the Sins of the World, because we should be pure and justified through Faith, by Grace before God.

When *John* had heard the Reason, why Christ would be baptized, *then he suffered him*; most in the same Manner as *Peter*, who first refused, that Christ should wash his Feet; but when he heard that if Christ did not wash him, he should have no Part with him, then said he, *Lord, not only my Feet, but also my Hands and my Head.* John xiii. 9. Also is *John the Baptist* persuaded by the Words of Christ, and did administer the Baptism unto him. I come now to the second Head of my Discourse, namely.

II. The

II. The Holineſs of Baptiſm.

We can perceive the Holineſs of Baptiſm by theſe two Things. 1. Of the Matter, which is double, both earthly and heavenly, outward and inward. And, 2. Of the Mracles which happened in the Baptiſm of Chriſt.

1. The outward Matter is Water. Our Text ſays, *And Jeſus, when he was baptized, went up ſtraightway out of the Water.* We muſt not uſe any other Matter in Baptiſm than Water. The Apoſtles did baptize with nothing elſe but Water, and St. *Paul* called Baptiſm, *a waſhing*, though it is all one, whether with Well, Sea, Rain, or Fountain Water, either cold or warm. The inward Matter in Baptiſm is the Holy Ghoſt, *Except a Man be born of Water and of the Spirit.* The Apoſtle St. *Paul* teacheth the ſame, ſaying, *According to his Mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.* We may ſuppoſe by the Words in our Text, That *Jeſus went up ſtraightway out of the Water*; and that his whole Body was dipped in the Water, although all the Chriſtian Churches have ſince taken to throw, or ſprinkle Water on the Head of the Child who is baptized; becauſe the dipping of the Child, with his whole Body in the Water, would endanger the Child's Health, and even Life: And it is beſides alike, whether the whole Body is dipped in the Water, or but Part of the Body is made wet, as long as it is but adminiſtred with Water on the Perſon who is baptized.

Acts viii. 36. Acts x. 47.

John iii. 5.

Tit. iii. 5, 6.

2. The Miracles which happened in the Baptiſm of Chriſt.

Firſt, The Heavens were opened. This happened not in, but after the Baptiſm of Chriſt. This bringeth into our Remembrance the Pain and Honour, the Humiliation and Exaltation of Chriſt; who, after he was gone through the deep Waters of his Sufferings, was afterwards crowned with Glory and Honour. *The Heavens were opened*, partly to ſhew us the Perſon and Office of Chriſt: His Perſon, that he was the Son of God, true God and true Man, in one Perſon; His Office, that he was a Teacher ſent from God, to inſtruct Men in the true Way to Salvation, and alſo to open the Doors of Heaven unto Men, which was ſhut up againſt them; and partly to inſtruct us in the Fruit and Profit of our Baptiſm. For as *the Heavens were opened*, over Chriſt after he was baptized, ſo is likewiſe the Heaven of Grace opened for all who are baptized, that they can have free Entrance into the Mercy Seat of God. Every Perſon in the holy Trinity officiates his Part in our Baptiſm. God the Father erects and maketh a Covenant with him that is baptized, and chuſeth and adopts him to be a Child of God: God the Son cleanſeth and purgeth him that is baptized, and clothes him with Righteouſneſs and Holineſs: God the Holy Ghoſt effects and operates Faith and Regeneration in his Heart, and ſealeth his gracious Covenant. Wherefore he is called, *the Earneſt of our Inheritance.* All the three Perſons in the holy Trinity are mentioned by

Eph. i. 14.

by the Apoſtle *Paul*, when he ſays, *According to his Mercy he*, namely God the Father, *ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour.* 2 Cor. i. 21, 22.

Here happens a new Birth, or Regeneration, which we can underſtand, and comprehend as little as *Nicodemus*, who ſaid, *How can theſe Things be?* We cannot apprehend the natural Birth, much leſs the ſupernatural Regeneration; though we can make this Concluſion, that as the firſt Man was created by all the three Perſons in the Trinity; ſo the whole Trinity, likewiſe effects and operates the Regeneration in our Baptiſm. We ſhould not think, that the Operation of the Trinity laſts but as long as the Baptiſm is adminiſtred; no, for the Trinity is always preſent with his Grace by the Perſon who is baptized, provided he doth not depart from this Covenant made in his Baptiſm, with wicked and ſinful Actions againſt his own Conſcience, and the Teſtimony thereof; but remaineth ſtedfaſt in his Faith. *The Lord* our heavenly Father, *pitieth them that fear him, like as an* earthly *Father pitieth his Children.* The Son of God acknowledges them to be *Heirs and joint Heirs with him*; and *the holy Spirit himſelf beareth Witneſs with our Spirit, that we are the Children of God.* John iii. 9. Pſal. ciii. 13. Rom. viii. 16, 17.

Second, The Deſcending of the Spirit of God like a Dove. Chriſt had the Holy Ghoſt before; for he was conceived by the Holy Ghoſt: But here it was needful, that the ſame Spirit ſhould light viſibly upon him, not alone for the Sake of *John the Baptiſt*, who thereby ſhould know him; but alſo for the Sake of the People who were preſent, that they ſhould be convinced, that he was to baptize with the Holy Ghoſt, as *John* had ſaid of him; and likewiſe that he was the Perſon, of whom the Prophet *Iſaiah* had propheſied and ſaid, *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me, to preach good Tidings unto the Meek: He hath ſent me, to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the Opening of the Priſon to them that are Bound.* John i. 33. Mat. iii. 11. Iſa. lxi. 1.

The Holy Ghoſt would not deſcend and light upon Chriſt like Fire, as upon the Apoſtles in the Day of *Pentecoſt*; but like a Dove, for to ſhew; 1*ſt*, The Meekneſs and Mildneſs of Chriſt in his Office towards all repenting Sinners: For as *the Sin-flood was a Figure unto Baptiſm*, ſo muſt the *Dove* which *Noah ſent forth out of the Ark, and returned with an Olive Leaf in her Mouth*, be a Figure unto the Dove which deſcended and lighted upon Chriſt; who aſſured us, that he would ſave us from the Sin-flood of God's Wrath, and procure unto us Peace with God. Wherefore he is called by St. *Paul, our Peace.* 2*dly*, How the true Chriſtians ought to be in their Chriſtendom, namely, mild and meek like unto the Nature of Doves, which are without Gall; and therefore is the Chriſtian Church called, *a Dove.* 1 Pet. iii. 21. Gen. viii. 10, 11. Eph. ii. 14.

Third, The Voice of God the Father was heard from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.* Theſe Words were not ſaid for Chriſt's Sake, but for the Sake of the People who were preſent, that they ſhould know, that Jeſus of *Nazareth* was the Son of the Living God. There was likewiſe heard at another Time, a Voice
John xii. 30. from Heaven for the People's Sake, as Chriſt himſelf ſaid, *This Voice came not becauſe of me, but for your Sake.* When Chriſt was tranfigured upon Mount *Tabor*, then was alſo this Voice heard, with an Addition of
Mat. xvii. 5. theſe Words, *hear ye him.* We muſt underſtand theſe Words as if ſaid and meant here in his Baptiſm; for, therefore did God give this publick Teſtimony of his Son in the Preſence of the People, that they ſhould hear him.

Mark i. 11. By the Evangeliſts St. *Mark* and St. *Luke* we find, that God ſpoke
Luke iii. 22. theſe Words to the Son, ſaying, *Thou art my beloved Son.* We can conclude hereof; That God the Father ſpoke firſt to the Son, and with this Voice did confirm him in his miniſterial Office, which he was to begin then; and he afterwards ſpoke to *John* and the People, that they ſhould hear and obey this heavenly Teacher. We can learn hereof,

1*ſt*, That there is three Perſons in the godly Eſſence. The Voice of the Father was heard from Heaven; the Son ſtood in the River, and was baptized, and the Holy Ghoſt deſcended like a Dove. Therefore did our Saviour command, to baptize in the *Name of the Father, and of the Son, and of the Holy Ghoſt*; which Words are likewiſe uſed by us, in the Adminiſtration of this holy Covenant of Baptiſm.

2*dly*, That Jeſus the Son of *Mary*, is the Son of God; and therefore not alone true Man born of the *Virgin Mary*, but alſo true God born of the Father from Eternity. And ſince the Father ſpoke theſe Words of Chriſt ſtanding in his Manhood for the Eyes of the People, *this is my beloved Son*; then we can be convinced thereof, that Chriſt not alone according to his godly Nature, but alſo according to his human Nature, is the Son of God through the perſonal Union.

3*dly*, That Chriſt is our Mediator and Propitiator, and hath reconciled us unto God. This we can conclude thereof, that he is called God's
Acts xiii. 22. *beloved Son in whom the Father is well pleaſed.* *David* was a beloved
Dan. ix. 23. Man, *to whom God gave this Teſtmony, and ſaid, a Man after mine own*
Dan. x. 19. *Heart.* The Prophet *Daniel* is called by the Lord, *a greatly beloved Man:*
Deut. xxxiii. 12. *Benjamin* is called, *the beloved of the Lord:* But never was theſe Words
1 Tim. ii. 5. ſaid of any Man, *in whom I am well pleaſed.* Thereof we can conclude,
Acts iv. 12. that *Jeſus Chriſt is the* only *Mediator between God and Man. Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.* We ſhould therefore cleave unto him by Faith, if we intend to be well pleaſing in the
Heb. xi. 6. Sight of God, *For without Faith it is impoſſible to pleaſe God*, as St. *Paul* ſaith,

It

It is comfortable that Jeſus is the beloved Son of God; but more comfortable it is, that God is well pleaſed in him: For thereof we can conclude, that the Love which the Father hath to the Son, ſhall extend to us, ſince he was well pleaſed in all what Chriſt ſuffered for our Sake. The Prophet *Iſaiah* ſaith, *It pleaſed the Lord to bruiſe him, he hath put him to Grief.* So are we thereby *dear Children of God accepted in the beloved.* And ſince the Son is a true God with the Father, then do we become thereby *Partakers of the divine Nature.* O! Abundance of Comfort. In the old Day's God ſaid, *it grieves me, that I made Man:* But now ſaith he, *this is my beloved Son.* When God beholds us and our Sins according to the Law, then ſeeth he nothing elſe but Abominations, but when he beholds us, according to the Goſpel in his beloved Son, ſo is he well pleaſed in us for the Merits of Chriſt. The Offerings of *Noah* was ſo pleaſing to God, that he ſaid and promiſed, *not to curſe the Ground again any more*; much more was God pleaſed with the Sacrifice of *Chriſt*, who *gave himſelf for us an Offering and a Sacrifice to God for a ſweet ſmelling Savour*; and was thereby reconciled with us, and accepted us in the Beloved.

Iſa. liii. 10. Eph. v. 1. Eph. i. 6. 2 Pet. i. 14. Gen. vi. 6. Pſal. xiv. 2. John iii. 16, 17. Gen. viii. 21. Eph. v. 2.

The Well-pleaſing of God will be our Shield againſt the Temptations of Satan and the Adverſities of the World, *If God be for us, who can be againſt us? For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life.* What would a Child of God doubt on the Friendſhip and Well-pleaſing of God, although the World goeth againſt him, and he muſt ſuffer Croſs and Affliction therein? Was not Jeſus Chriſt the beloved Son of God obliged to ſuffer and undergo a great deal more, and that not for his own, but for our Sake? Therefore ſhould we not be feeble minded, for God will never leave off from loving his Children, although they are troubled in this World; but, as he has received them to be his Children in the Baptiſm, ſo will he always love them that remain ſtedfaſt until their End, for the Sake of Jeſus Chriſt his beloved Son, in whom he is well pleaſed. *For whoſe ſake the Lord ſtrengthen our Faith, and make us eternally Happy.* AMEN.

Rom. viii. 31 Rom. v. 10.

XXVIII. SERMON.

XXVIII. SERMON.

OF

The LORD's SUPPER.

The Text, 1 CORINTHIANS, XI. 23,----------30. verſes.

For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame Night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you, this do in Remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood, this do ye, as oft as ye drink it, in Remebrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come; wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh Unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.

INTRODUCTION.

AS the Children of *Iſrael* had, in the Old Teſtament, two Sacraments, namely, the Circumciſion, and the Paſſover: So have we Chriſtians in the New Teſtament, likewiſe two Sacraments, namely, Baptiſm, and the Communion. Baptiſm in the Room of the Circumciſion, and the Communion in the Room of the Paſſover.

Of this Paſſover *Moſes* giveth a full Diſcription in his Book called, *Exodus*, in XII. Chap. Hereof we ſhall ſee,

1. Who is the Inſtitutor of this Paſſover; God, who ſpoke to *Moſes*, and ſent him to bring the Children of *Iſrael* out of *Egypt*, and who had wrought ſo many Miracles, and who had anſwered unto *Moſes*, when he

he asked for his Name, *I am that I am.* None but God could institute a Sacrament, since none else but God could give the heavenly Things, which are concealed in the Sacraments. Therefore God did order and command *Moses* and *Aaron*, how they should Act in that holy Office, and the Administration thereof, that they should not alter any Thing therein; for God needed no Reformation from Men. Exod. iii. 14.

2. The Description of the Passover. They should *take a male Lamb of a Year old without blemish, out from the Sheep or Goats, and kill it in the Evening, and take of the Blood, and strike it on the two side Posts, and on the upper Door-post of the House, wherein they should eat it: They should not eat it raw, nor sodden at all with Water, but rost with Fire, his Head with his Legs, and with the Purtenance thereof; neither should they break any Bones thereof: They should let nothing thereof remain until the Morning, and that which remaineth thereof until the Morning, they should burn with Fire: They should eat it with their Loins girded, their Shoes on their Feet, and their Staff in their Hand, and they should eat it in haste: They should eat the Flesh that Night with unleavened Bread and with bitter Herbs*; and *it was the Lord's Passover.* Exod. xii. 5. Exod. xii. 6. Exod. xii. 7. Exod. xii. 9. Exod. xii. 10. Exod. xii. 11. Exod. xii. 8.

3. The Signification of the Passover. This Passover was a Figure unto Christ, and therefore saith the Apostle *Paul: Christ our Passover is sacrificed for us.* 1 Cor. v. 7.

The Sacrament of the Passover is now put away in the New Testament, since Christ is come and manifested in the Flesh, unto whom all the Ceremonies of the Old Testament were Figures. What should we do longer with the Figure, since the Master himself is come, and hath instituted in the Room of the Passover, the Sacrament of the Lord's Supper; wherein he giveth us his Body and Blood to eat and to drink, which is more than the Passover? What could the Passover help the Children of *Israel*, if God's Command had not been by it? And what helpeth the Lord's Supper without a true Faith thereby, depending alone on the Merits of Christ? On the Contrary; As they who did not keep the Passover according to the Command of God, *should be cut off from* Israel; so do they likewise, who go unworthily to the Lord's Supper, eat and drink Damnation to themselves: Therefore it can well and rightly be called, an *Holy Table.* We will in the Name of our blessed Saviour, discourse according to our Text, of this holy Sacrament, under the following Heads. Exod. xii. 15

First, *What holy Table the Communion is.*

Second, *The Punishment of them, who receive it unworthily.*

Third, *How Men should prepare themselves worthily.*

Explanation.

Explanation of the Text.

I. What holy Table the Communion is.

Prov. xxiii. 1. *When thou ſitteſt to eat with a Ruler, conſider diligently what is before thee*; ſaith *Solomon*. We ought to obſerve this Table-Rule more at the Lord's Table. We ought to behave ourſelves reverently, when we are honoured and admitted to the Table of a great Lord, much more by this holy Table of God; who is Lord of Lord's, and King of King's, Iſa. vi. 2. and for whoſe Majeſty, *the Seraphims do cover their Faces*. We ſhall find the Holineſs of the Lord's Table, when we conſider the following.

1. The Lord of this Table, who hath inſtituted this Sacrament, whereof our Text ſays, *I have received of the Lord that which alſo I delivered unto you, that is the Lord Jeſus*. This Lord is,

Firſt, A glorious Lord. It is worth obſerving, that, when God would inſtitute a Sacrament either in the Old or New Teſtament, then placed he always before it his godly majeſtical Title, for to ſhew his own Power, and the Worth and Honour of the Sacrament; and to overcome human Reaſon, who either ſhould oppoſe, or alter the ſame. In the Inſtitution Gen. xvii. 1. of the Circumciſion, the Lord ſaid to *Abraham*, *I am the almighty God*. In the Inſtitution of the Paſſover, God uſed his eſſential Name, ſaying Exod. xii. 12 to *Moſes*, *I am the Lord*. Likewiſe in the New Teſtament, when Chriſt did command his Apoſtles to adminiſter the Sacrament of Baptiſm, then Mat. xxviii. 18. ſaid he firſt, *all Power is given unto me in Heaven, and in Earth*. Chriſt will ſhew with theſe Words, that he, by his own godly Power, hath inſtituted the Baptiſm; and no Cauſe is therefore left for any one to aſk why, and for what Reaſon muſt the ſame be adminiſtred with Water, and how the Holy Ghoſt can be ſhed on Men in the Baptiſm with Water. And of the Sacrament of Communion, ſaith our Text, *the Lord Jeſus Chriſt*. The Apoſtle *Paul* hath regard here both to the Perſon and to the Office of Chriſt; according to his Perſon he is our Lord, and likewiſe according to his tripple Office of Prieſt, Prophet and King. Jeſus is our Lord.

Secondly, True and Faithful. We may depend upon his Words, and be aſſured, that he will give us, what he promiſed in this Sacrament, and therefore not take upon ourſelves to alter his Words, or explain them according to the weak Apprehenſion of human Reaſon.

Thirdly, Mild and Good. He thought upon our Welfare, in the ſame Night that he was going to his Sufferings and Death, as a loving Father, who when he is going to die, is concerned, that his Children can and may farewel; for Chriſt knew full well what Power and Tyranny Satan would exerciſe againſt the Faithful, in order to weaken, and if it was poſſible to quench their Faith; therefore inſtituted he this Sacrament, whereby they could ſtrengthen their Faith.

Col. ii. 3. *Fourthly*, The Wiſeſt. For *in him are hid all the Treaſures of Wiſdom and Knowledge*. Therefore knew he full well, what he did and ſaid, when he inſtituted this Sacrament. There is alſo no Need for any one to lend to Chriſt,

Chriſt, any of human Wiſdom, or to alter his Words either with taking from it, or adding to it.

The ſame Night in which he was betrayed, he inſtituted this Sacrament after he had eat the Paſſover with his Diſciples. The Evangeliſt St *John* ſaith, *he riſed from Supper and laid aſide his Garment, and took a Towel, and girded himſelf*, in order to waſh the Diſciples Feet: And after waſhing their Feet, then took he the Bread that was on the Table, and the Cup, and inſtituted alſo this Communion, which therefore is called the Lord's Supper; becauſe the ſame is inſtituted of the Lord, and we receive in the ſame his Body and Blood. John xiii. 4.

We are therefore not bound to adminiſter this Sacrament at Night: No, for the Time is not fixed, or abſolutely mentioned or commanded, as it was in the Old Teſtament with the Paſſover. The old Fathers have rather choſen hereto the Morning Time, becauſe Men are then ſober and alſo more apt to godly Thoughts and ſincere Devotion: But, ſince it hath pleaſed Chriſt, to inſtitute this Sacrament in the Night, we can make theſe Meditations: 1. That he did put away the Old Teſtament, which is compared by the Night, and did inſtitute the New, which is compared to the Day. 2. That this Teſtament ſhould be kept and adminiſtred according to his Inſtitution, ſince this was the laſt Night of his viſible living on Earth, when he gave this his laſt Will and Teſtament. 3. That as there is Darkneſs in the Night, ſo is there likewiſe Darkneſs and Ignorance in our human Reaſon, concerning the Apprehenſion of the high Myſtery of this Sacrament: And he that will come to a true Senſe of the ſame, muſt not follow his own Reaſon, but captivate his Reaſon under the Obedience of Faith, and in Simplicity cleave to the Words of Chriſt. 4. That we were under the dark Power of Satan; but Chriſt hath, by the Blood of his Covenant freed us, and *turned us from Darkneſs to Light, and from the Power of Satan unto God*, and *hath made us Partakers of the Inheritance of the Saints in Light*. Rom. xiii. 12. Acts xxvi. 18. Col. i. 12.

2. What is brought forth on this Table of the Lord? Bread and Wine, and therewith the Body and Blood of Chriſt. The Bread and the Wine, which are earthly, and the outward Things, we can ſee; but the Body and Blood of Chriſt, which are heavenly, and the Inward, we cannot ſee. The Bread muſt be natural Bread, baked and made of Flour and Water, either with or without Leaven: The Wine muſt be natural Juice of Grapes, either red or white. The old Fathers have given ſeveral Reaſons, why Chriſt hath inſtituted this Sacrament under Bread and Wine: For, although his own Free-Will and Pleaſure was the moſt principal Reaſon hereto, yet ſince Chriſt was the eternal Wiſdom of God, it cannot be doubted, but that he hath through, and for particular Conſiderations, choſen Bread and Wine for the Adminiſtration of this holy Sacrament. The Reaſons we have, and can ſuppoſe therefor, are the following,

Firſt, In Order to fulfil the Figures of the Old Teſtament.. *Melchizedeck, King of* Salem, *and Prieſt of the Moſt High God, brought forth* Gen. xiv. 18.

Bread

Bread and Wine to Abraham *and his Soldiers.* When we, as ſpiritual Soldiers, have been in Battle with our ſpiritual Enemies, then refreſheth us, Jeſus Chriſt the King of Righteouſneſs, with his Body and Blood in this Sacrament, under Bread and Wine; and ſtrengthens us further to war and withſtand all our ſpiritual Enemies, and their Temptations, by the Power of the Holy Ghoſt.

Secondly, On Account of the continual Uſe of Bread and Wine. Among all Eatables none is more common than Bread, and likewiſe among
Pſal. civ. 15. Liquors, none than Wine. Wherefore the Pſalmiſt ſaith, *Wine maketh glad the Heart of Man, and Bread ſtrengthneth Man's Heart:* Therefore hath Chriſt choſen to give us his Body and Blood by theſe Means, that we thereby, could be made Partakers of what is immortal and ſupernatural.

Thirdly, For to unite himſelf with us. Nothing is nearer unto Chriſt, than his Body and Blood; and nothing is nearer unto us than what we eat and drink: Therefore Chriſt would uſe Bread and Wine, for the aſſuring us of the ſpiritual Union between him and us.

Fourthly, For the Remembrance of Love. As of many Grains is made one Bread, and of many Grapes one Wine; ſo are we all fed in the Lord's Supper with one Body and Blood, and are all Partakers of
Rom. xii. 4. that one Bread, for to be *one* ſpiritual *Body in Chriſt, and every one*
1 Cor. x. 17. *Members one of another.* Whereof St. *Paul* ſaith, *for we being many are one Bread and one Body, for we are all Partakers of that one Bread.*

Fifthly, For a perfect Nouriſhment. We need for the Support of our Bodies, Food and Drink; whereof Bread and Wine are the moſt Principal: Chriſt would acquaint us, with the Bread and Wine in the Lord's Supper, that he giveth us there a perfect Nouriſhment for our Souls; for as he took on Fleſh and Blood for our Sake, and was ſacrificed on the Croſs, ſo hath he likewiſe freed us, with the giving of his Body, and ſhedding of his Blood, from the eternal Death.

Under theſe two viſible and earthly Things Bread and Wine, lay concealed two inviſible, heavenly Things, the Body and Blood of Chriſt: Under Bread, the Body; and under Wine, the Blood of Chriſt. That the Body and Blood of Chriſt are preſent and given in the Lord's Supper, we can prove,

Firſt, By the Inſtitution of this Sacrament: 1. What is given to eat and to drink in this Sacrament, muſt abſolutely be preſent: Now it is not alone the Bread and Wine which we ſee given, but alſo the Body and Blood of Chriſt, which we cannot ſee, except with the Eyes of our
Exod. xxiv. 8 Faith, according to the Words of Chriſt, *This is my Body, This is my Blood,*
Heb. ix. 12. Thereof follows, that the Body and Blood of Chriſt is preſent. 2. The Blood wherewith a Teſtament is ſealed and confirmed, muſt be preſent: The Old Teſtament was confirmed with the Blood of the Sacrifices, which was preſent: The New Teſtament is confirmed with the Blood of Chriſt,

Chriſt, and it muſt therefore be preſent. 3. The ſame Body and Blood which Chriſt gave in Death for us on the Croſs, is preſent in the Lord's Supper: For of the Bread Chriſt ſaid, *This is my Body, which is broken for you*; and of the Wine ſaid he, *This is my Blood, which is ſhed for you.* Now there was no figured nor ſignified Body crucified, neither ſignified Blood ſhed on the Croſs, but the very and true Body and Blood of Chriſt was crucified and ſhed: therefore muſt the Body and Blood of Chriſt be preſent in the Lord's Supper, and not a Signification or Token thereof. 4. The New Teſtament is not *a Shadow of Things to come, but the Body is of Chriſt.* The Lord's Supper is the Sacrament of the New Teſtament; therefore is the ſame not a Shadow nor Signification of the Body and Blood of Chriſt, but the Body and Blood itſelf. If Chriſt had inſtituted this Sacrament of the Lord's Supper, under a Shadow, that the Bread ſhould but ſignify his Body, and the Wine his Blood, ſo that they ſhould not be preſent; then needed he not to put away the Paſſover, ſince the killing, roaſting, and eating thereof, the ſtriking of Blood on the Poſts of the Door, and all the Ceremonies thereof, were a plainer Shadow and Signification of the Sufferings and Death of Chriſt, than Bread and Wine in the Lord's Supper. 5. Jeſus Chriſt calleth in the Inſtitution, the bleſſed Cup, *the New Teſtament in my Blood, which is ſhed for you.* Did we now receive Wine alone of this Cup, then could the ſame not be called, *the New Teſtament*, ſince the ſame is not confirmed with Wine, but with the Blood of Chriſt, which then certainly muſt be preſent.

Col. ii. 17.

Luke xxii. 20.

Second, By the Words of the Apoſtle *Paul*, *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread, which we break, is it not the Communion of the Body of Chriſt?* If then the bleſſed Bread be the Communion of the Body of Chriſt, and the bleſſed Cup the Communion of the Blood of Chriſt, then muſt certainly the Body and Blood of Chriſt be preſent in the Lord's Supper. Was the Body and Blood of Chriſt, as far from the bleſſed Bread and Wine, as Heaven is from Earth, according to the wrong Opinion of ſome, then could the Bleſſed Bread and Wine not be the Communion of the Body and Blood of Chriſt, but the Apoſtle would have called it, the Sign or Token of the Body and Blood of Chriſt.

1 Cor. x. 15.

What Communion this is, or how it can be, we cannot apprehend; but we muſt be ſatisfied with the Words of Chriſt, and believe him: The Bread is not altered, tranſubſtantiated or turned into the Body of Chriſt, neither the Wine into the Blood of Chriſt; for the Apoſtle *Paul* calleth the Bread, *Bread*, and the Wine calleth he *Wine*, even after the Bleſſing, though there becometh a Communion between the Bread and the Body of Chriſt, and the Wine and the Blood of Chriſt: So that, when we eat the Bread, we do eat the Body of Chriſt, and when we drink the Wine, we do drink the Blood of Chriſt, in a ſpiritual and

ſacramental Way, which we cannot underſtand or apprehend: Therefore we ſhall let it remain by the Words of Chriſt, and put our whole Confidence in him, *Who is able to do exceeding abundantly above all that we think.*

Eph. iii. 20.

1 John v. 6. *Third*, Of the Confirmation of the Apoſtle St. *John. This is he that came by Water and Blood, even Jeſus Chriſt, not by Water only, but by Water*

1 John v. 7. *and Blood; and it is the Spirit, that beareth Witneſs, becauſe the Spirit is Truth: For there are three that bear Record in Heaven, the Father, the*

1 John v. 8. *Word, and the Holy Ghoſt, and theſe three are one: And there are three that bear Witneſs in Earth, the Spirit, the Water, and the Blood, and theſe three agree in one.* By the Spirit is underſtood, the miniſterial Office, and

2 Cor. iii. 8. therefore called, *the Miniſtration of the Spirit.* By the Water is underſtood the Sacrament of Baptiſm, and by the Blood the Sacrament of the Lord's Supper. Of theſe Words we can make ſuch Concluſion, that what cometh to us by Chriſt, and beareth Witneſs in Earth, muſt abſolutely be preſent: Now Chriſt cometh to us by his Blood, and beareth Witneſs of the ſame, therefore muſt it be preſent.

3. The holy Ceremonies which Chriſt uſeth here, are,

Firſt, The Conſecration. *He took the Bread and gave Thanks:* After

Mat. xxvi. 27 Mark xiv. 22 the ſame Manner *he took the Cup and gave Thanks.* In this Thankſgiving hath Chriſt thanked his heavenly Father, who had given unto him Power and Authority to inſtitute this holy Sacrament; and alſo for the Work of our Redemption, that God would be ſo gracious and bountiful to us

Rom. viii. 32 poor Sinners, as not to ſpare his own beloved Son, but ſend him in the World, and delivered him up for us all, to ſave and free us from the Power of Satan. The *Jews* had a Cuſtom, that after the eating of the Paſſover, they took a Cup, and drank thereof, giving Thanks unto their heavenly Father, for their Deliverance from the Bondage in *Egypt.* When we ourſelves uſe the Sacrament, or ſee others uſe it, we ſhould then give Thanks unto God for this gracious Work of Redemption, which Chriſt hath procured for us with his Suffering and Death: Wherefore the Apoſtle *Paul* admoniſheth, *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.* And by this Thankſgiving did Chriſt ſeparate this Bread and Wine from all worldly Uſe, and made it alſo a holy Means for the Diſtribution of his Body and Blood: for this Bleſſing and Thankſgiving did not conſiſt in bare Words, but had a godly Power in them, as well for the preſent Time, as for the Time to come.

Secondly, The Diſtribution. *He brake it, and gave it.* That Chriſt did break the Bread was to make it more apt to be diſtributed, ſince the *Jews* did make broad thin Cakes for to eat with the Paſſover; and this Sort of Bread was on the Table, whereof Chriſt took. But ſince the breaking of the Bread is not an eſſential Part of the Sacrament, but alone a Preparation for the Diſtribution, ſo it is left to Chriſtian Freedom, either to break or not: Therefore if it is broken, or ſeparated before, in convenient Parts, for the Diſtribution; what needeth then the breaking thereof?

Thirdly,

Thirdly, The Reception thereof: *Take.* Whether the Communicant receiveth the Sacrament, with his Hand, or his Mouth out of the Miniſters Hand, is all one, and even alike; for the Word, *take*, is uſed as well in regard to the Mouth, as to the Hand; and it is likewiſe a Chriſtian Freedom.

Fourthly, The Eating and Drinking. *Eat, this is my Body*; *drink, this is my Blood.* There are three Sorts of eating and drinking. 1. A natural eating, which we muſt all do, for the Support of our Bodies, 2. Spiritual eating: This is alone through Faith, whereof our Saviour ſpeaketh by the Evangeliſt St. *John*, the ſixth Chapter. 3. Sacramental eating and drinking, as here in the Lord's Supper. This Myſtery is too high for the Apprehenſion of human Reaſon, and therefore we muſt believe the Words as they are ſaid and ſpoken.

4. The Gueſts were the Diſciples of Chriſt. As they who were not circumciſed, were forbidden to eat the Paſſover in the Old Teſtament; ſo muſt they who are not baptized, not be admitted to the Lord's Supper. It muſt be a Diſciple of Chriſt, who knoweth what it is to examine himſelf: Though, as there was among the twelve Apoſtles one Traitor, *Judas Iſcariot*, who likewiſe received the Body and Bood of Chriſt, but to his own Damnation; ſo do we likewiſe find many unworthy Gueſts, who receive this Sacrament with their Mouth, but they eat and drink Damnation to themſelves.

5. The Benefit which they, who receive it worthily, have, are the following.

Firſt, The Remiſſion of Sin, and the ſtrengthening of the Faith. If the Body and Blood of Chriſt, which is become a Sacrifice and Ranſom for our Sins, be eat and drank in the Lord's Supper; ſo can they who are worthily prepared with a true Faith, be aſſured that they have Part in all what Chriſt hath procured with his Death and Sufferings, namely, the Remiſſion of Sins, the Grace of God, and the eternal Life. Thereof Chriſt aſſured us with theſe Words, *This is my Body, this is my Blood, which is ſhed for the Remiſſion of Sins.*

Secondly, Union with Chriſt. Since nothing is nearer unto Chriſt than his Body and Blood, and nothing is nearer unto us, than what we eat and drink; ſo we can conclude thereof, that Chriſt would unite himſelf with us in the neareſt Manner, as the Branch is to the Vine, whereof he draws Power and Strength to grow and become Fruitful: And ſince the Body and Blood of Chriſt is quickening, and filled with heavenly Gifts, ſo have we therein the true Fountain of Life; whereof we can draw the ſpiritual Life here, in Grace; and hereafter, in Glory everlaſting. Which is,

Thirdly, The eternal Life. Where true Faith is, there is the Remiſſion of Sins, Life and Happineſs: For where ever the Remiſſion of Sins is, there is Life and Happineſs everlaſting indeed.

II. We have to diſcourſe of the Puniſhment of them who receive the Sacrament of the Lord's Supper unworthily.

Although they all receive the Body and Blood of Chriſt, yet they have not alike Benefit thereof; for they who receive it worthily, have the Remiſſion of Sins, Life, and everlaſting Happineſs; but they, *who eat and drink unworthily, they eat and drink Damnation to themſelves, not diſcerning the Lord's Body.*

Here we muſt overlook, who are unworthy Gueſts, and what maketh them unworthy, ſo that they have Damnation by this Sacrament.

Not them of little Faith; for a little Faith is alſo Faith, and God hath moſt Care for them of little Faith. He hath promiſed, that *he will not break a bruiſed Reed, nor quench the ſmoking Flax.* He hath ſaid, that *he will gather the Lambs with his Arms, and carry them in his Boſom, and will bind up that which was broken, and ſtrengthen that which was ſick.* Therefore hath Chriſt inſtituted this Sacrament, that they of little Faith could be ſtrengthened thereby; like the preaching of the Goſpel, which ſtirs up, nouriſhes and confirms our Faith. All they of little Faith, ſhould obſerve theſe Means, and uſe them rightly, for they are the Breaſts, whereof Faith draweth Strength and Nouriſhment.

Iſa. xlii. 3. Iſa. xl. 11. Ezek. xxxiv. 16.

But the unworthy Gueſts, are the unrepenting hardned Sinners, who do not know their Sins, much leſs are grieved over them; but live in all Manner of Wickedneſs, Abominations, Hatred and Security, have no Faith, neither a Chriſtian Purpoſe of bettering their Life: If ſuch ſhould go to the Lord's Supper, they *eat and drink unworthily*, and they muſt expect great Puniſhment, for they make themſelves guilty thereby,

1. *Of the Body and Blood of the Lord.* He commits a great Crime againſt the divine Majeſty of God, and loſeth thereby his eternal Welfare: Like one who attempts to lay violent Hands on a Royal Diadem, or commiteth, *crimen læſæ Majeſtatis*, is liable to forfeit all his Eſtate.

2. To Judgment. *For them remaineth a certain fearful Looking for Judgment, and fiery Indignation, which ſhall devour them*; for *he that believeth not, is condemned already:* They bear their own Judgment in their Boſom, and at the laſt Day they ſhall receive and find the Execution of this Judgment, when *they ſhall look upon him, whom they have pierced.*

Heb, x. 27. John iii. 18. Zeck. xii. 10 Rev. i. 7.

3. To all temporal Puniſhment, which are a Chaſtiſement to all repenting Sinners, but a Puniſhment to all unrepenting; and if they do not convert by Times, they muſt expect a greater and more ſevere Puniſhment. The Reaſon of this is, that

Firſt, They diſcern not the Lord's Body. They do not conſider, that they receive the Body of Chriſt, *in whom dwelleth all the Fulneſs of the Godhead bodily:* The Body, *which taketh away the Sins of the World.* The Things which God hath ſanctified, Men muſt likewiſe keep holy: What is more holy than the Body of the Lord? This diſcerning of the Lord's Body, is not underſtood by them, who go to the Lord's Supper only through Cuſtom, or for Ceremony ſake.

Col. ii. 9. John i. 29.

Secondly

Secondly, *They eat and drink unworthily*; and thereby *become guilty of the Body and Blood of the Lord*. *Judas* and the Crucifiers of Chriſt became *guilty of the Body and Blood of the Lord:* The Firſt, in betraying him with a Kiſs; and the others, in crucifying him, and ſhedding his innocent Blood, though to no Benefit for themſelves: So do they, become *guilty of the Body and Blood of the Lord*, *who eat and drink unworthily*, for in ſo doing is ſhedding the Lord's Blood on a New. As they who peirced the Side of Chriſt, did not do it with an Intent to drink his Blood, but only to ſhed it on the Ground; ſo do they, *who eat and drink unworthily*, ſhed the Blood of Chriſt to no Purpoſe, but they rather trample the Blood of the Covenant under their Feet.

III. We have to diſcourſe of, how Men ſhould prepare themſelves worthily.

Since it is ſo dangerous to go unworthily to the Lord's Supper, then let us be more careful, and examine and prepare ourſelves worthily thereto, that we may not eat and drink to our eternal Damnation, which otherwiſe would be to our eternal Salvation. A worthy Preparation conſiſts in,

1. Examining ourſelves. The Apoſtle *Paul* ſaith, *let a Man examine himſelf*; that is, let him go into his own Conſcience, and call himſelf to an Account, and ſearch all his Actions and Doings, and

Firſt, Make this Queſtion to himſelf: Doſt thou know, and underſtand, that thou haſt ſinned, and thereby provoked God to Wrath? There are many who do not know their Sins, nor the Greatneſs of them: Of ſuch *Solomon* ſaith, *there is a Generation, that are pure in their own Eyes, and yet is not waſhed from their Filthineſs*. Theſe ſhould take the Glaſs of the Law before them, and behold themſelves, and they would ſee the Stains in the Face of their Soul and Conſcience: The Ten Commandments, ſhould be the Touch-Stone whereby they ſhould try their Hearts, and meditate upon, how often they have tranſgreſſed every one of them with Thoughts, Words or Deeds. Thereupon ſhould follow, Prov. xxx. 12

Secondly, A ſincere Contrition of Heart and Grief over, as well what Evil we have committed, as what Good we have omitted: Herein the following Example of the Prophet *Daniel*, who ſaith, *I ſet my Face unto the Lord God, to ſeek by Prayer and Supplication, and with Faſting, and I prayed unto the Lord my God, and made Confeſſion*. If we are not able of our ſelves to utter ourſelves before God, then we may uſe the VI, XXXII, XXXVIII, LI, CII, CXXX, and CXLIII, *Pſalms* of King *David*, which are very proper and ſerviceable on ſuch Occaſions. Dan. ix. 3, 4.

Thirdly, This Contrition of Heart ſhould be joined with a true Faith in Chriſt, and a ſincere believing in his Words: For, ſince the Apoſtle *Paul* requireth, that *Men ſhould diſcern the Lord's Body*, ſo ſhould we look upon this Sacrament to be a heavenly Meal, wherein Chriſt is preſent, and feeds us with his Body and Blood under Bread, and Wine; that he, by this precious Pledge for our Redemption, might confirm in our Hearts his

his gracious Promiſe concerning the Remiſſion of our Sins, and thereby ſtrengthen our Faith. This a Communicant muſt believe, and not alone be aſſured of, that the Body and Blood of Chriſt is preſent, but alſo, that he is made a Partaker of all the Benefits which Chriſt hath procured with his Death and Sufferings, according to the Words of Chriſt, *this is my Body, which is given for you; this is my Blood, which is ſhed for you.* He that believeth theſe Words with a true Faith is worthy and well prepared, for he hath what theſe Words promiſe, namely, the Remiſſion of Sins: But whoſoever does not believe, or doubts about them, he is unworthy and unprepared, becauſe the Word, *for you*, requires abſolutely a Heart that believeth. The Apoſtle *Paul* ſaith, *he that doubteth, is damned if he eat, becauſe he eateth not of Faith, for whatſoever is not of Faith, is Sin.*

2. *Shewing the Lord's Death.* Hereof ſhineth forth his abundant Love, *that he gave himſelf in Death for us*, whereby we are ſtrengthned in our Faith, that we can expect from God for Chriſt's Sake all Good; and be
Rom. v. 10. aſſured of, that ſince *we are reconciled unto God by the Death of his Son, when we were Enemies, much moae being reconciled we ſhould be ſaved by his Life.* Thereby we are encouraged to mortify Sin; that, as Chriſt died
2 Cor. v. 15. for Sin, ſo ſhould we die from Sin, and live unto him *which died for us, and roſe again. To ſhew the Lord's Death*, ſignifieth likewiſe, to praiſe and thank him for his Death and Sufferings, which he underwent for our
1 Pet. ii. 24. Sake: which ſhould be done not alone with our Mouth, but alſo with our Actions; that we *being dead to Sin do live unto Righteouſneſs:* For thereby we do ſhew that we have always the Death and Sufferings of the Lord in our Thoughts and Meditations. This is the Meaning of our Saviour when he ſaith, *this do in Remembrance of me.*

3. Brotherly Reconciliation with our Neighbour. He that rightly conſidereth the Death of Chriſt, ſhall find that he, thro' Love, hath forgiven us all our Sins, and gave his Life in Death for us; therefore it is juſt, that we ſhould forgive our Brothers their Treſpaſſes. What are the *hundred Pence,*
Mark xi. 25. which our Neighbours owes us, to be compared to the *ten thouſand Talents*, which we owe to God? And yet he forgiveth us, when we ſincerely crave his Pardon and Forgiveneſs: Our Saviour ſaith, *when ye ſtand praying, forgive, if ye have ought againſt any, that your Father alſo, which is in Heaven, may forgive you your Treſpaſſes.*

This ſhould we do not alone now and then, or as often as we intend to
Mat. x. 22. go to the Lord's Supper, but every Day, as long as we live, until he cometh either by Death or Judgment: *He that endureth to the End ſhall be ſaved.* It is not enough to begin well, but we ſhould alſo end well: This crowneth our Action, and bringeth us to an happy End.

God enlighten by the Holy Spirit, the Hearts of them who will receive the Lord's Supper, that they may know and underſtand their own Unworthineſs, the Grace of God, and the Love of Jeſus Chriſt; and thereof be ſtrengthned in their Faith, and at laſt receive the End of their Faith, even the Salvation of their Souls, for the Sake of Jeſus Chriſt our bleſſed Lord and Saviour. AMEN.

XXIX. SERMON

XXIX. SERMON.

OF

PRAYER.

The Text, PSALMS L. 15, ver.

Call upon me in the Day of Trouble; I will deliver thee, and thou shall glorify me.

INTRODUCTION.

THERE is nothing in Religion more needful than to pray, and there is nothing we are more unwilling to do than the same; and even, when we come thereto, how cold and lukewarm are we? We need therefore well to observe the Words of the Apostle *Paul* in his 1 Epistle to his beloved *Timothy*, the II. Chapter, the three first Verses, *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men: For Kings, and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty: For that is good and acceptable in the Sight of God our Saviour.*

In these Words we have. 1. An Exortation to Prayers. 2. A Division of Prayers. And 3. The Benefit of Prayers.

1. Concerning the Encouragement, the Apostle saith, *I exhort therefore, that first of all.* We can see how needful that Prayer is, that our Saviour in the Time of his Humiliation, exercised the same constantly. When he began his ministerial Office, he began the same with Prayer: Luke iii. 20, In the Progress of his ministerial Office he did nothing without Prayers; Luke vi. 12. he began his Sufferings with Prayers, and ended the same with Prayers: Lukexxii.40 Heb. v. 7. Every one of what Condition soever, must listen to these Words of the Apostle. The Scripture useth commonly, Exhortations in high, profitable and needful Cases; Faith is a weighty Matter, therefore *exhorted* Barnabas Acts xi. 23. *them all, that with Purpose of Heart they would cleave unto the Lord.* St. *Paul exhorted the Disciples to continue in Faith.* Acts xiv. 22. To serve God in Spirit with sincere Devotion is very needful and profitable, therefore exhorted the Apostle *Paul* thereto saying, *I beseech you therefore Brethren*

by

by the Mercies of God, that ye preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service. What is more weighty, profitable and needful than Prayer? It is weighty in Power and Effect, it is profitable in the Conſequence, and needful in all Conditions. What can a Soldier do in the Battle without Arms, wherewith he muſt defend himſelf? Our Life is a continual War, and that ſpiritual: If we are not armed with Prayers, then are we ſoon conquered: Therefore ought we daily and momently to remember the Words of Exhortation of the Apoſtle.

2. Concerning the Diviſion of Prayers. There are four Sorts according to the Words of the Apoſtle; 1. *Supplications:* When we pray to God for the Remiſſion of Sins, or moving away of any temporal or ſpiritual Puniſhment, we muſt do it with Supplications. 2. *Prayers*: That is, when we pray to the Almighty for what is needful, as well for the Body as the Soul. 3. *Interceſſion.* When we pray and intercede for others, we ſhould not pray for ourſelves alone, but alſo for others; it is natural to pray for ourſelves, but loving to pray for others. And, 4. *Giving of Thanks*: When we have received any Bleſſing from God, then ought we to thank God therefor, otherwiſe it would be the greateſt Ingratitude. And ſince not one Minute paſſes without our receiving ſome Bleſſings from God, then we muſt *give always Thanks unto God and the Father in the Name of our Lord Jeſus Chriſt.* We muſt pray for all Men, even our Enemies, and for the ungodly, that they may turn from their Wickedneſs and live. In particular, we ſhould pray *for Kings, and all that are in Authority.* Let them be good or bad, yet we ſhould pray for them: Are they Good, we ſhould pray that God may proſper their Government, and give unto them a long Life of Peace and Quietneſs, *that Mercy and Truth may meet together, Righteouſneſs and Peace kiſs each other*: Are they Bad, we ſhould pray that God will turn their Hearts, and give them a better Mind.

Eph. v. 20.

Pſal. lxxxv. 10.

As for the Prayers which *David* and the Prophets have prayed againſt the Ungodly, we ſhould look upon to be either Propheſies of the Evil, which ſhould befal them, or elſe Wiſhes under Condition, if they did not repent, and were converted from their Ungodlineſs: They who are in Authority, can do both Bad and Good: Are they inclined to Evil, we ſhould pray that God would hinder their evil Deſign, and turn their bad Intentions to Good: Are they inclined to Good, we ſhould pray that God will ſtrengthen and confirm them in Goodneſs, *that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty*: And this is,

3. The Profit and Benefit of Prayers: This conſiſts inwardly in a quiet Conſcience; and outwardly in Peace with others. When we do what is acceptable in the Sight of God, and profitable to our Neighbours, then we have a clear and good Conſcience: When we pray for them that are in Authority, we can have a quiet and peaceable Life, ſerve God in Peace, follow our lawful Calling in Peace, and expect in Peace the Grace

of

of God, Bleſſing in our Doings, and Proſperity in our Calling. Peace and Quietneſs is as the Tree of King *Nebuchadnezzar*, *which ſtood in the Midſt of the Earth, and had fair Leaves, and much Fruit for Meat, and Shadow for the Beaſts of the Field.* Alſo is Godlineſs and Honeſty the Fruit of the Tree of Peace. The *Firſt* hath regard to God, the *Second* to our Neighbour; the *Firſt* concerns our Faith, the *Second* our Conſcience. And ſince we can obtain this by the Protection of our Magiſtrates that are in Authority, then we ought to pray for them, *for that is good, and acceptable in the Sight of God our Saviour.* As Parents are pleaſed to behold the Obedience of their Children, and the Children are made thereby bold to crave and aſk what is needful for them; ſo is it likewiſe *good and acceptable in the Sight of God our Saviour*, when we obey his Commands, and can lay before him in our Prayers, our Wants and Needs; and he will not refuſe his Children, what they pray for. Hereof the Lord aſſureth us in the Words of our Text: Whereof we will conſider the following. Dan. iv. 10, 11, 12.

FIRST, *The Nature of Prayers.*

SECOND, *The Effect and Power thereof. And,*

THIRD, *Of Thankſgiving in particular.*

EXPLANATION of the TEXT.

I. We will conſider the Nature of Prayers.

We love always precious Things, as Gold and Jewels. What is more precious in all our Doings and Actions, than Prayers? Is Faith, which is the Life of Prayer, more precious than corruptible Gold? Are the Promiſes of God, wherefor we pray, precious? Is the Blood of Chriſt, wherewith our Prayers muſt be ſprinkled over, precious? Then Prayer muſt be likewiſe precious, when the ſame proceeds of Faith, is founded upon the Promiſes of God, and ſprinkled over with the Blood of Chriſt: Of this Prayer ſaith the Apoſtle St. *James*, that it *prevaileth much.* None ſhould therefor regard Prayer too little, for God himſelf hath great regard to Prayers. *It ſhall come to paſs, that before they call, I will anſwer, and while they are yet ſpeaking, I will hear*, ſaith the Lord, by the Prophet *Iſaiah*: Thereof ſpeaketh the Lord likewiſe in our Text, ſaying, *Call upon me in the Day of Trouble, I will deliver thee, and thou ſhalt glorify me.* Jam. v. 16. Iſa. lxv. 24.

Theſe Words contain, 1. A Command, *Call upon me in the Day of Trouble.* 2. A Promiſe, *I will deliver thee:* this is the Effect and Power of Prayer. And, 3. A Duty, *and thou ſhalt glorify me*: this is the giving of Thanks.

In the Command, *Call upon me in the Day of Trouble*, is to be obſerved, 1. The Deſcription of Prayer. 2. Who ſhould pray. 3. How we ſhould pray. 4. To whom we ſhould pray. And, 5. When we ſhould pray.

1. The Deſcription of Prayer, we do find in this Word *Call*; which is not ſo much the Work of the Mouth, as of the Heart: For what is Prayer elſe than the lifting up of our Hearts to God, either in Thought or Sigh? For, ſince *God is a Spirit, therefore will he be worſhipped in Spirit and Truth.* He obſerves moſtly the Heart, although there is no outward Token near. The Pſalmiſt ſaith, *Lord thou haſt heard the Deſire of the Humble, thou wilt prepare their Heart, thou wilt cauſe thine Ear to hear.* Here Prayer is called *the Deſire of the Heart*, and is placed together, on the one Side, Men's Heart; and on the other Side, the Ear of God. If the Ear of God hears the Prayer, then muſt the ſame proceed from the Heart.

John iv. 24.

1 Sam. xvi. 7.

Though it is not enough to pray alone in Thought; we ſhould obſerve Time and Place, and honour God alſo with our Members, and follow the Example of Chriſt, who *prayed with a loud Voice.* We Men are ſo frail and fickle, that without our Heart is aſſiſted with a loud Voice in our Prayers, it oftentimes goeth aſtray upon worldly Things; therefore have the Saints uſed ſeveral Geſtures beſides a loud Voice; as, to fall upon their Faces, as *Moſes*, *David*, and others; to bend their Knees, as *Solomon* and *Paul*; to liſt up their Eyes to Heaven, as *David*; to beat upon the Breaſt, as the *Publican:* But among all theſe Geſtures they have uſed moſtly the bowing of the Knees, and lifting up of the Hands: With the Firſt, they ſhewed their Humbleneſs; with the Second their Devotion. We uſe now in our Days, the bowing of Knees, and folding together of the Hands: With the bowing of the Knee, we ſhew our Humbleneſs; with the folding together our Hands, we remember the Covenant made in our Baptiſm: For, in common, a Covenant or Agreement is made and concluded with the giving of Hands by the Parties concerned, and to ſhew, that we ſurely depend upon the Promiſes of God, wherefor we pray.

2. Who ſhould pray. *Call upon me*, is a Word of Command, and extends to all Men whoſe Duty it is to pray, and to honour their Creator; though they who will not obey this Command, and pray with Love, they will at laſt be obliged to pray for fear of worſe to come: We ought not to be ordered nor forced to pray, but reckon it as a great Honour, that God is ſo gracious, as to allow us to ſpeak and converſe with him in our Prayers.

Yet God will not have this Service of every one; but he that will pray muſt be a regenerated Chriſtian, a repenting and faithful, a ſpiritual Prieſt. *God is a Spirit*, and he that will pray, muſt be regenerated and renewed by God's Spirit. As long as a Man remaineth in his ſinful Condition, he cannot pray to any Effect and Purpoſe; but when he is regenerated of the Holy Ghoſt, then he can call, *Abba Father*; for Prayer is nothing elſe but the Breath of the Soul, in his Father's Boſom. *God is a Light, and in him is no Darkneſs at all:* Therefore muſt he, who will pray to God, firſt lay off all the unfruitful Works of Darkneſs,

1 John i. 5.

cleanſe

cleanſe his Heart through Faith, let the Spirit of God guide and enlighten him, and walk circumſpectedly as a Child of Light. As the Sacrifice is, ſo muſt the Prieſt be; if the Sacrifice is ſpiritual, the Prieſt muſt likewiſe be ſpiritual, who hath received the Ointment of the Holy Spirit: The Incenſe is a contrite Heart, grieved over former Sins; the Altar is Jeſus Chriſt, in whoſe holy Name we ſhould pray, if we will be heard.

3. How we ſhould pray. When the Lord ſaith, *Call upon me*, then he is willing that we ſhould call upon him according to what he hath ordered in his Word, and not otherwiſe: That is,

Firſt, In repenting. Since *God heareth not Sinners*, then we muſt lay off all Sin: The Lord ſaith by the Prophet *Iſaiah*, *When ye ſpread forth your Hands, I will hide mine Eyes from you; yea, even when ye make many Prayers, I will not hear; your Hands are full of Blood.* A godly Life is the beſt Prayer, although we ſpeak not one Word. A ſincere Sigh of a repenting Sinner, is more acceptable in the Eye of God, than the long Prayers of an unrepenting One: For ſuch mock God when they pray *Our Father*; it is prophane to ſay, *Our Father*, ſince God will be a Father only to them who honour him. How can they ſay, *hallowed be thy Name*, where they themſelves pollute the holy Name of God with their Ungodlineſs? Needleſs do they ſay, *thy Kingdom come*, when they themſelves confound the gracious Kingdom of God in their Hearts, and let the Devil, the World, and their own ſinful Fleſh and Blood reign there. How can they ſay, *thy will be done*, when they always oppoſe and withſtand the ſame in all their Thoughts, Words and Deeds? Is it to pray for *daily Bread*, when they will not wait the Hour of God, but cheat and defraud their Neighbours in order to procure themſelves daily Bread;--to pray for the *Remiſſion of Sins*, when they will not leave off to Sin, neither forgive *others their Treſpaſſes*;--to pray that God will not *lead them into Temptations*, when they themſelves in all their Actions throw themſelves in Temptations;--to pray for *Deliverance from Evil*, when they draw all Evil upon themſelves with their Wickedneſs and ungodly Life? We can alſo ſee, that they who pray without Repentance, are condemned by their own Prayers. John ix. 31. Iſa. i. 15.

Secondly, In Faith. To pray in Faith, is to pray in the Name of Jeſus. Faith is the Life of Prayer, having two Hands; with one it taketh hold of God's Promiſes, and with the other it taketh hold of Jeſus Chriſt and his Merits. When we therefore pray in Faith, then we do pray in the Name of Jeſus, and can alſo be aſſured of, that God will give us what is needful for the Sake of Jeſus Chriſt, on whoſe Merits our Faith depends.

Thirdly, In Reverence. When we are admitted to ſpeak to a great Lord, how humble and reverently are we, and careful of every Word we ſpeak; much more ought we to behave ourſelves reverently when we appear before the Throne of God with our Prayers, *who is Lord of Lords*,

Lords, and King of Kings, for whoſe godly Majeſty the Seraphims do cover their Faces.

Fourthly, With a clean Conſcience. When our Conſcience accuſes us, and is guilty of any high Crime, then becometh our Heart diſturbed, and is afraid to pray; thinking thou thy ſelf haſt been the Cauſe of thy own Sufferings. If thou hadſt obeyed the Command of God, this would not have befallen thee. Hereof can lightly ariſe Diſpair.

Fifthly, With reaſonable Diſcretions. We ſhould pray for ſpiritual Things, which is neceſſary to Salvation, without Condition: for, if we would pray under Condition for the Grace of God, the Remiſſion of Sins, the governing of the Holy Spirit, Faith, Love, Hope, and Patience; that would be, as if we doubted on the general Promiſes of God, wherein he offers all this to them who will receive them: We ſhould pray for temporal Things with Condition, if it pleaſes God, and it is to the Glory of God, and our own Happineſs, otherwiſe God hath not promiſed to hear us. And we muſt follow the Example of the Royal
2 Sam. xv. 25, 26. Pſalmiſt, who ſaid, *If I ſhall find Favour in the Eyes of the Lord, he will bring me again, and ſhew me both the Ark and his Habitation; but if he thus ſay, I have no Delight in thee, behold, here am I, let him do to me, as ſeemeth good unto him.*

Sixthly, With Perſeverance. It is not enough to pray once or twice, or now and then, but it muſt be a continual Work. The daily Life of a Chriſtian, muſt be a daily Prayer. Thereto admoniſheth our Saviour
Mat. vii. 7. us, when he ſays, *aſk, ſeek, knock.* This is, a Compariſon taken of a Beggar ſtanding at a Door aſking for Alms, who when he is not heard in his aſking, ſeeketh, till he finds a Hole or Crack in the Door, where through he calleth, and if he is not heard then knocketh he on the Door: We ſhould alſo remain conſtant in our Prayers, and not leave off: As the Thief dareth not break in the Houſe, as long as the good Man of the Houſe watcheth; neither can the Devil attack, but much more fleeth away from us, when we continue in Prayer of a ſincere and contrite Heart. We ſhould not lay off the Arms of Prayer, as long as the War of this Life continues.

4. To whom we ſhould pray. The Lord ſaith in our Text, *call upon me*. We ſhould pray to God alone, who is one in Eſſence, but three in Perſon, *the Father, the Son, and the Holy Ghoſt*. By him we can find all the Properties, which are required of him, whom we muſt pray to: For he is *Alknowing, Almighty, and Omnipreſent*, he is the *higheſt Wiſdom, the higheſt Goodneſs, and Truth itſelf*: Therefore we can be aſſured, that he alone can hear, help and deliver us.

5. When we ſhould pray. Our Text ſaith, *in the Day of Trouble*. Although it is the ſerious Will and Command of God, *that we ſhould always pray*, yet is human Nature ſo corrupt, that we are unwilling thereto, except when we are forced through Trouble and Need; therefore maketh

maketh our Text particular Mention of *the Day of Trouble*, not to be underſtood, that we ſhould not pray in Proſperity and good Days; but that we ſhould not diſpair, and doubt of the Help of God, *in the Day of Trouble*. We call upon them, that are far off: When our Sins have parted us from God, ſo that he ſeemeth to be far from us; then we can call him back again with a ſincere Repentance, and ſerious and devout Prayers. The Prophet *Jeremiah* ſaith in his *Lamentations*, *Thou dreweſt near in the Day that I called upon thee, thou ſaidſt, fear not.* Although, *he that keepeth* Iſrael, *neither ſlumbereth nor ſleepeth*; yet ſheweth he, as if he ſlept: Therefore ſhould we pray to him, and ſay with the *Pſalmiſt*, *Awake, why ſleepeſt thou, O Lord, ariſe, caſt us not off for ever.* Since we are daily ſubject to all Misfortunes and Trouble; therefore we muſt always pray. A true Chriſtian ought to ſpeak oftner to God in his Prayer, than even to Men in his Converſation. Thereupon follows,

Lam. iii. 57. Pſal. cxxi. 4. Pſal. xliv. 23.

II. The Effect and Power of Prayers.

The Power and Effect of Prayers, conſiſt in theſe Words, *I will deliver thee.* This is the Promiſe of God, that he will,

1. Graciouſly hear us. God is not blind or deaf, as the Idols of the Heathens, *who have Eyes, and cannot ſee, and Ears, and cannot hear*: *He will regard the Prayers of the Deſtitute*, and *hear the Groaning of the Priſoner*. *Syrach* ſaith, *the Prayer of the Humble pierceth the Clouds, and till it come nigh, he will not be comforted.* When we think, that he is fartheſt off, and heareth not, then is he often neareſt: *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. He will fulfil the Deſire of them that fear him, he alſo will hear their Cry, and will ſave them.* God heareth in every Place: The Place ſanctifieth not the Prayer, but the Prayer ſanctifieth the Place; *Abraham*, *Iſaac*, *Jacob*, and others did pray in the open Air; *Jonas* in the *Whale*; *Jeremiah* in the *Pit*; *Daniel* in the *Lion's Den*; and the three Men in the *fiery Oven*. When our Heart is pure, and our Prayer devout, then is it matterleſs, in what Place ſoever we pray, for God will hear us: We muſt always pray; we ſee our Saviour prayed in the Day, Evening and Night; King *David* prayed in the Morning, Noon, Evening and Night; and likewiſe the Prophet *Daniel*. The *Roman* Dictators had always their Doors ſtanding open, that every one might have free Acceſs to them: The Door of God's Grace ſtandeth always open, ſo that every one can have free Acceſs, by and through Chriſt.

Pſal. cxv. 4. Pſal. cii. 18, 21. Eccl. xxxv. 17. Pſal. cxlv. 18

It ſeemeth ſometimes, as if God heareth us not; this happens,

Firſt, That we ſhould pray more fervent and conſtant. *When there aroſe a great Tempeſt, in ſo much, that the Ship was covered with the Waves, the Diſciples cryed heartily.* The Lord ſaith of *Iſrael*, *I will bring her into the Wilderneſs, and ſpeak comfortably unto her.* When God bringeth us into the Wilderneſs of Croſſes and Afflictions, where no human Help can be expected, then ſpeaketh he with us, and then ariſeth

Mat. viii. 24. Hoſea ii. 14.

ariſeth many good Thoughts in our Hearts; and we pray more earneſtly: and that is called, *a comfortable Speech*, ſince the Lord doth it with a good Intention, *and will not try us above what we are able to bear.*

Secondly, To try our Faith, Hope, Love, and Patience. We could never have known the Greatneſs of *Abraham*'s Faith, *Job*'s Patience, the Perſeverance of the *Caananitiſh* Woman, and of the Love of the great Sinner, if the ſame had not been manifeſted by Afflictions: The Lily groweth under the Snow, ſo do the Virtues of God's Children ſhine forth under Affliction.

Thirdly, To ſhew his own godly Freedom. God is not obliged to hear, when we pray; neither can we oblige him thereto, except when we lay before him his Promiſes: But the Lord knoweth his own Time, and ſhall and will hear us, when it is conſiſtent with his godly Will and Pleaſure. A faithful Child of God never prayeth but the Lord heareth him; if not according to his Will, yet according to God's Will: And if not to his temporal Benefit, yet to his eternal Salvation; for the Promiſes of the Lord have a ſure Foundation: wherein he aſſureth us of,

2. His well-pleaſing Help, *I will deliver thee.* This is the eternal Word of God, which is Truth; therefore we can and muſt depend upon, that he will deliver us, even if we had no more Promiſes in the Scripture than this, that the Lord will hear and deliver us, that would be ſufficient; but we can find a great many more both in the Old and New Teſtament: Therefore is the Help and Deliverance of God,

Firſt, Sure, for they are founded upon the Truth and Mercy of God. Upon the Truth of God: As little as God can deny himſelf, ſo little can he depart from his Word. Upon the Mercy of God: God is of his Nature compaſſionate, and willing to hear the Children of Men, whereof
Jer. xxxii. 41. he teſtifieth himſelf by the Prophet *Jeremiah*, ſaying, *I will rejoice over them, to do them Good:* Much more will he do it now he has commanded them to pray. O pray, pray every one who can, and be aſſured, that God will hear, and deliver you.

Secondly, Experienced. Look at the Generations of Old, and ſee. Did ever any truſt in the Lord, and was confounded? Or did any abide in his Fear and was forſaken? Or whom did he ever diſpiſe, that called upon him? The Time would be too ſhort, were I to ſum up the Examples of the Saints both in the Old, and New Teſtament; wherein a faithful Child of God who prayed, was never ſpoken of but was heard and delivered.

Thirdly, Bountiful. God freeth and delivereth us from all corporal Need, Trouble, Sickneſs, Poverty, and other Calamities; from ſpiritual
Iſa. xxxviii. 17. Trouble; diſturbed Conſcience, Sorrow, *the Betterneſs of Soul, and the Pit of Corruption*; and particular in the Trouble of Death, when we are forſaken by every one, and cannot find Help and Relief by Men; then
2 Tim. iv. 18 *will the Lord preſerve us unto his heavenly Kingdom.*

III. Thereupon follows, the giving of Thanks. When

When God hath heared and delivered us, then ſhould we thank and praiſe him: *Thou ſhalt glorify me.* This is our Duty ſo to do. As many Bleſſings and Benefits, either corporal or ſpiritual, which we receive, ſo many Cauſes it is of our praiſing and thanking him. All the Rivers come from the Sea, and run into the Sea again; ſo muſt all the Benefits, which come from God, as from a bottomleſs Fountain, return to him again in Praiſes, and giving of Thanks. This muſt be done,

1. From the Heart. We ſhould praiſe and glorify God with our Mouth and Tongue; but if it cometh not from the Heart it is not acceptable in the Sight of God: For *the Lord looketh on the Heart.* The *Pſalmiſt* underſtood this rightly, and ſaid therefore, *I will bleſs the Lord at all Times, his praiſe ſhall continually be in my Mouth, my Soul ſhall make her boaſt in the Lord.* 1 Sam. xvi. 7. Pſal. xxxiv. 1, 2.

2. By Faith. As our Prayer muſt proceed from a true Faith in Jeſus Chriſt, if the ſame ſhould be heard, ſo muſt likewiſe our Praiſe and giving of Thanks, proceed from Faith; for *whatſoever is not of Faith, is Sin,* and diſpleaſeth God. Therefore adviſeth the Apoſtle *Paul, be filled with the Spirit, ſpeaking to yourſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging and making Melody in your Heart to the Lord, giving Thanks always for all Things unto God and the Father, in the Name of our Lord Jeſus Chriſt.* And in another Place, the ſame Apoſtle ſaith, *let us offer the Sacrifice of Praiſe to God continually, that is, the Fruit of our Lips, giving Thanks to his Name.* Rom. xiv. 23. Eph. v. 18. Eph. v. 19. Eph. v. 20. Heb. xiii. 15.

3. In Truth and Deed. The beſt giving of Thanks conſiſt in a Chriſtian and Godly Life. God careth not for the Praiſes of our Mouth, when we diſhonour him with our Living: Then can be ſaid to us, as *Moſes* ſaid to the Children of *Iſrael, Do ye thus requite the Lord, O fooliſh People, and unwiſe.* We ſhould let the Light of our Faith, *ſo ſhine before Men, that they may ſee our good Works, and glorify our Father which is in Heaven.* The Apoſtle *Paul* ſaith, *glorify God in your Body, and in your Spirit, which are Gods.* He would ſay as much; 'Since ye have from God both your Mouth and Tongue, which are Members of your Body, and alſo Spirit, ſo praiſe and glorify him with both Body and Spirit. Deut. xxxii. 6 Mat. v. 16. 1 Cor. vi. 20.

The Lord be gracious unto us, and give us a Mind and Deſire to pray; hear us when we call upon thee, and deliver us from all Need and Trouble, that we may praiſe and glorify thy holy Name here in Time, and hereafter in Eternity, for Chriſt's Sake. AMEN.

XXX. SERMON.

XXX. SERMON.

OF

CHRISTIAN LIBERTY.

The Text, GALATIANS, V. 1*st*, verſe.

Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not intangled again with the Yoke of Bondage.

INTRODUCTION.

WHEN Men departed firſt from the noble Worſhip of the gracious God, they become ſubject to many Powers and Lords, who are evil inclined; for ſo ſaith our Saviour by the Evangeliſt St. *John*, VIII. 34. *Whoſoever committeth Sin, is the Servant of Sin, and the Servant abideth not in the Houſe for ever, but the Son abideth for ever. If the Son therefore ſhall make you free, ye ſhall be free indeed.*

Our Bleſſed Saviour ſpeaketh here in theſe Words, 1*ſt*, Of an evil Service of Sin. 2*dly*, Of an evil Reward for this Service. And, 3*dly*, Of Freedom from this Service.

Firſt, The Service of Sin is Evil in its *Beginning*, worſe in its *Progreſs*, and the Worſt in the *End*: It is a great Honour to become from a Servant, a Lord; but the greateſt Diſgrace it is, to become from a Lord, a Servant. It was a great Honour for *Joſeph*, when he was exalted from the Priſon to the Royal Dignity in *Egypt*. On the Contrary, it was a great Diſhonour for King *Nebuchadnezzar*, when he was drove away, not alone from his Glory and Kingdom, but even from among Men, and was obliged to take up his Dwelling with the Beaſts of the Field, and to eat Graſs as Oxen. *Adam* our firſt Father was a free Lord, as long as he remained in the Service of God, but when he became a Servant of Sin through Diſobedience, then he loſt his Honour, and came in the greateſt Shame and Miſery; for *whoſoever committeth Sin, is the Servant of Sin*. This Service is,

Dan. iv. 32.

Rom. vi. 20, 21.

1. A ſhameful Service. Sin and Shame follows always as Hand in Hand together; therefore ſaith the Apoſtle *Paul*, *when ye were the Servants*

vants of Sin what Fruit had ye then in thoſe Things, whereof ye are now aſhamed? Is he not fooliſh who will ſerve a Lord that giveth no other Wages then Shame and Miſery? And they, who ſerve Sin, have an unclean Office: For what is more abominable than Sin? Therefore our Saviour knew not how to deſcribe the Fooliſhneſs of the Prodigal, by greater Uncleaneſs, than that he *did eat Huſk with the Swine.* Luke xvi. 19

2. Hard, we may ſay of them who ſerve Sin, as the Lord ſaid of the Children of *Iſrael, ye ſhall ſerve other Gods Day and Night, where I will not ſhew you Favour.* What did *Judas* the Traitor receive by his Service, than a bad Conſcience in his Boſom, and a Halter round his Neck. A Sarvant hath his convenient Reſt, but a Servant of Sin hath no Reſt, *they ſleep not, except they have done Miſchief, and their Sleep is taken away, unleſs they cauſe ſome to fall.* Jer. xvi. 13. Prov. iv. 16.

3. Hurtful: A Servant ſerveth in order to better himſelf, and to lay up ſome Thing for his own Good. He that ſerveth Sin, looſeth not alone what Good he can have, but treaſureth up unto himſelf much Evil, namely, a Check in his Conſcience, the Curſe of the Law, the Wrath of God, the Temptations of Satan, and at laſt eternal Damnation, if he repents not in Time, but continueth in this Service to his Life's-End.

4. Horrible: He that ſerveth Sin, ſerveth alſo the Devil: what can be more Horrible? Sin and Satan have a like Power over their Servants: Satan is an *Old Serpent, a Lyar, a Murderer, and a fierce and roaring Lion*; Sin is likewiſe the ſame, for it is as a Serpent, and will bite, *and the Teeth thereof, are as the Teeth of a Lion*, ſlaying the Souls of Men. Satan rewards his Servants with eternal Pain in Hell, and likewiſe giveth Sin.

Second, An evil and bad Reward. He puſheth his Servants out of the Houſe: *The Servant abideth not in the Houſe for ever.* Miſdemeanour and Crimes drive Servants away. When *Adam* had ſinned, he was drove out from *Paradiſe*, as a Teſtimony, that he ſhould alſo be excluded from the heavenly *Paradiſe*. *Hagar* and her Son *Iſhmael*, were drove out of *Abraham*'s Houſe, becauſe they mocked *Iſaac*. A Servant abideth in the Houſe for ſome Time, but not for ever; for when it cometh to Heirſhip, then muſt he depart. They who ſerve Sin, can well remain for ſome Time in the Houſe of God, namely the Chriſtian Church; but when they die, then muſt they depart from the gracious Houſe of God, and cannot enter into his glorious Houſe, *but they ſhall be caſt out into outer Darkneſs*. How we can get rid of this miſerable Service, of Sin, our Saviour ſheweth us, when he ſpeaketh,

Third, Of the ſpiritual Freedom, ſaying, *If the Son therefore ſhall make you free, ye ſhall be free indeed.* What Freedom is this? The ſpiritual Freedom is a Right, which Chriſt hath procured with his own precious Blood, therein, that all Men are freed by him from the Curſe of the Law, the Service of Sin, and the Yoke of the *Levitical* Ceremonies, and human Commandments: Whereupon will follow hereafter, perfect Free-

dom from Sin, and the eternal Death, to the Glory of God, and the Salvation of the Faithful. This Freedom, which Chriſt hath procured for us, is,

1. Undeſerved. Wherewith have we deſerved this? A Servant ſhould ſerve in the Old Teſtament ſix Years, and ſhould go out free for nothing in the ſeventh Year; but we could never have been freed from the Service of Sin, if Jeſus Chriſt, the eternal Son of God, had not freed us therefrom. Therefore this Freedom is,

1 Pet. i. 18, 19. 2. Precious. *We are not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Chriſt.* What is more precious than the Blood of Chriſt? Therefore this Freedom is,

3. Highly valuable. A Servant accounts it a great Honour to be made free; we alſo muſt reckon it yet a greater, yea even the greateſt Honour, that the Son of God took on the Form of a Servant, in order to make us free; and we muſt therefore walk circumſpectly, that we do not loſe this Freedom again: Whereto the Apoſtle *Paul* admoniſheth us, when he ſays in the Words of our Text, *Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not intangled again with the Yoke of Bondage.* We will here, according to our Text, enquire into theſe three Points, namely,

FIRST, *Who hath freed us.*

SECOND, *Where from we are freed.*

THIRD, *How we ſhall ſtand faſt in our Liberty.*

EXPLANATION of the TEXT.

Liberty is a noble Thing, deſired, but not obtained by every one; neither would it be good, that every one had Liberty in temporal Caſes, for it would then go according to the Proverb; 'When every one may do as he will, then doth he as he is inclined to.' There is two Sorts of Freedom, namely, corporal and ſpiritual.

Corporal; which likewiſe is called political or worldly Liberty. This
Mat. xvii. 26. belongs to Kings and Royal Families, who do not ſtand under any command on Earth. The Subjects can likewiſe have Liberty in their Conſtitution, every one according to his Station and Condition: But the ſame Liberty is granted unto them by God, and the Magiſtrates; wherefore
Acts xxii. 28. they are oftentimes obliged to give Money, as *Claudius Lyſias*, who with a great Sum obtained the *Roman* Freedom.

Spiritual or Chriſtian Liberty, whereof we ſpeak here, is a gracious State, wherein God placeth us by Chriſt, in that he giveth us a true Faith, and freeth us from the heavy Yoke of the ceremonial Service, and grants us Freedom and Liberty to uſe his ſpiritual good Things: The ſame is called, *Chriſtian Liberty*, for the following Reaſons. 1*ſt*, Becauſe Chriſt hath purchaſed the ſame with his Blood. 2*dly*, Becauſe the
Gal. v. 13. Chriſtians uſe the ſame, as the Apoſtle *Paul* ſaith, *Brethren, ye are called unto Liberty.* This Liberty belonged to the Faithful in the
Pſal. li. 12. Old Teſtament, who had received the holy Spirit, which is called, *a free Spirit,*

Spirit, as well as to the Chriſtians in the New Teſtament, though not ſo abundantly; wherefore they ſerved God with a willing Obedience, without Force. For where the Spirit of God cometh, there he operates a willing Obedience to the Law of God: though, ſince the ſame Spirit drove them to Obedience, by the ſevere Threatenings of the Law, who with Fear brought their Conſcience in the Knowledge of their Sins, and threatened them with eternal Curſe and Damnation; therefore are they ſaid, to have *received the Spirit of Bondage to fear*: They were Children and Heirs, but lived under the Yoke and Service of the ceremonial Law, like a Child under the Cuſtody of a School-Maſter, or Tutor. Againſt this the Faithful and Chriſtians, in the New Teſtament, have received *the Spirit of Adoption*, in order to ſhew unto God a willing Obedience, not by the Terror and Threatenings of the Law, but by the preaching of the Goſpel, which encourageth our Hearts to ſerve the living God, in Joy *without Fear*. Therefore is the Church of the New Teſtament called *Free*, in Compariſon to the *Jewiſh* Church, which was under Bondage, and therefore called, *the bond Woman*: Whereby we can ſee, that this Liberty is rightly called, *a Chriſtian Liberty*, ſince it is proper to the Chriſtians, and is uſed by them alone. Here falleth now under our Conſideration the firſt Part of my Diſcourſe, which is

Rom. viii. 15
Gal. iv. 1, 2, 3
Rom. viii. 15
Luke i. 74.
Gal. iv. 26.
Gal. iv. 31.

I. Who hath made us free.

Of this, the Apoſtle ſaith, *Chriſt hath made us free*. *Cyrus* King of *Perſia*, made the Children of *Iſrael* free from the *Babyloniſh* Captivity, but Jeſus Chriſt hath made us free from the Captivity of Satan, therefore he came into the World under the Form of a Servant, that he, by his Birth, Living, Suffering and Death ſhould, confound the Kingdom of Satan, and *bring out the Priſoners from the Priſon, and them that ſat in Darkneſs out of the Priſon-Houſe*, and procure us our Liberty again: Though the Father and the Holy Ghoſt muſt not be excluded from this Work. The Father ſent forth his Son to redeem them that were under the Law: The Son took on the Form of a Servant, in order to make us free, *for he that is called in the Lord, being a Servant, is the Lord's Free-man; likewiſe alſo, he that is called being Free, is Chriſt's Servant*. The Holy Ghoſt is *not a Spirit of Bondage, but a Spirit of Adoption*, who aſſureth the Faithful of their Liberty, for *where the Spirit of the Lord is, there is Liberty*. But ſince God acts nothing with us without Means, but by Means, ſo hath he ordained the miniſterial Office, which is called, *the Miniſtration of the Spirit*, wherein he offers unto us the Means of obtaining this Liberty; and which Means are both outward and inward.

Iſa. xlii. 7.
Gal. iv. 4.
1 Cor. vii. 22
Rom. viii. 15
2 Cor. iii. 17.

The outward Means are, *1ſt*, The Word and the Goſpel, which is the Word of Truth preached by Chriſt himſelf: God lets this Liberty be proclaimed and offered to all who will receive and enjoy the ſame in his Word and Goſpel; and therefore is the preaching of the Goſpel called in the Scripture, *the proclaiming of Liberty to the Captives, and the Opening*

Iſa. lxi. 1.

of the Priſon to them that are bound. As in the Old Teſtament, when the Trumpets of the Jubilee did ſound, then did every one return again to their Properties, all Debts were quitted, and all Servants made free: So God proclaims by the Sound of the Goſpel, Liberty from the ſpiritual Bondage under Satan, and the Remiſſion of Sins. 2*dly*, The
Eph. ii. 19. Sacraments. In the Baptiſm we receive firſt, Entrance into this Liberty, and become *fellow Citizens with the Saints, and of the Houſhold of God:* In the Lord's Supper we are aſſured of this Freedom, for ſince he hath procured us the ſame with his Death and Suffering, and we are made Partakers of his Body and Blood in the Lord's Supper, then we have therein a ſtrong Confirmation upon our ſpiritual Liberty, which we receive by,

The inward Means, namely, Faith: For *by Faith we have Acceſs into*
Rom. v. 2. John i. 12. *the Grace of God*; *by Faith we become Sons of God*, and they who are Sons of God, are free: Therefore ſaith St. *Paul*, *the Law of the Spirit of Life*, (that is, the Goſpel of Jeſus Chriſt, wherein is Life and Spirit, and which I embrace by Faith,) *hath made me free from the Law of Sin and Death*, that is, hath placed me in ſuch Liberty, that Sin and Death hath no more Power over me.

Thereof follows, that the Spiritual or Chriſtian Liberty, is uſed alone rightly by the Faithful, and none elſe. Chriſt hath made all free from the Curſe of the Law, the Service and Bondage of Sin, and the Tyranny of Satan; but none becometh Partaker thereof, except the Faithful, who will receive and embrace the ſame. As when a King, or any mighty Lord publickly proclaims for his Subjects, that they ſhall have ſuch and ſuch Privileges, under Condition, that they ſhould ſeek for them according to the Preſcription of the King; ſo God lets this Liberty be offered to Men, but under that Condition, that they ſhould believe. The Unbelievers boaſt likewiſe of, that the ſpiritual Liberty belongeth to them; but as long as they remain in their Unbelief, they have no more Benefit thereof, than a Stranger has Benefit of another's Privileges, which he can read, but to no Advantage. What Benefit had the *Jews* in
Rom. ix. 4. having *Abraham* for their Father, and for his Sake attributed to themſelves great Privileges by the Adoption, the Covenant, the giving of the Law, and the Promiſes? Nothing at all; becauſe they had not *Abraham's* Faith, much leſs ſhewed their Faith in their Works. The Liberties,
Cant. iv. 12. which a Faithful receiveth, are as *a Garden incloſed*, wherein no Stranger can come to gather the Flowers, but the Children of the Houſe; but when an Unbeliever is converted, he is not longer a Stranger, but a Child. *Iſhmael* was the Son of the bond Woman, and had no right to
Gen. xxi, 10. the Heirſhip and Family of *Abraham*; therefore ſaid *Sarah*, *caſt out this bond Woman and her Son.* The Unbelievers are not God's Children, therefore do they not belong to the Houſhold of God; and ſhall
Mat. xxv. 30. receive at the Day of Judgment this Sentence, *caſt the unprofitable Servants out into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth.*

II. Where from we are made free.

Let

Let us now hear, what Liberties Christ hath procured for us, and wherein they consist. We can conclude by the Nature of Christ's Kingdom, how the Liberties are: for since the Kingdom of Christ is spiritual, so must the Liberties of the same Kingdom, be likewise spiritual; and consist in these two Parts, 1. A Deliverance from what is Evil. 2. A Right and Liberty to what is Good.

1. Concerning the Deliverance from what is Evil. The Evil wherefrom Christ hath made us free, are,

First, The Service of Sin. *Being made free from Sin, we are become Servants to God:* For although *Sin* is, and *dwelleth in us*, yet is the same forgiven through Faith in Jesus Christ. Neither reigneth the same in us, but is mortified more and more daily by the Grace of Regeneration, until it is entirely taken away in the Hour of our Death: Therefore, as Christ died once for Sin, but liveth afterwards unto God, so should we likewise be dead to Sin, and live in Jesus Christ our Lord. Where Men is dead from Sin, there liveth Men unto God in Christ: Where Men liveth unto God in Christ, there Men lets the holy Spirit govern: And where the Spirit of God is, there is Liberty. Rom. vi. 22. Rom. vii. 17.

Secondly, The temporal Death. Although *it is appointed to Men to die*, either Faithful or not, yet the Death of the Faithful is not a Punishment for Sin, but an End of all temporal Calamities, a Dissolution from all hard Yokes, an Entrance to Life, and a Door to eternal Rest: In the mean while, the Body is laid in the Grave, till the coming of Christ to Judgment; then shall it be raised up again with honour, and be crowned with Immortality, and Death shall then be destroyed. Heb. ix. 27.

Thirdly, The eternal Death. Since Christ hath made us free from Sin, and hath made Death to nought; so hath he also made us free from the eternal Death, because the same is the Wages of Sin. By St. *John* the Divine, saith the Lord, *He that overcometh, shall not be hurt with the second Death.* Rev. ii. 11.

Fourthly, The Tyranny and Power of Satan. *He worketh with Power in the Children of Disobedience*; but against the Faithful and Elect he cannot prevail, any more than him who hath nothing in Christ. He hath also nothing in them that by Christ are made Sons of God: He can tempt us, and he walketh about as a roaring Lion; but in Christ we can bruise him under our Feet. Eph. ii. 2. John xiv. 30. Rom. xvi. 20.

Fifthly, The Curse of the Law. The Law of God requireth a perfect Obedience of us, if we will be justified thereby before God, and obtain the eternal Life, and be free from the Curse pronounced against them that do not keep the Law. But Christ hath made us free from the Force of the Law to Obedience, *for he is the End of the Law for Righteousness to every one that believeth*; and also from the Punishment of the Law to Damnation. So saith the Apostle *Paul*, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*; though the Law is not taken away, as is shewed in a former Discourse. Rom. x. 4. Gal. iii. 13.

Sixthly, The *Jewish* ceremonial and political Law. All the *Levitical* Ceremonies were Figures to Christ, and are now, since the Incarnation of Christ

Chriſt, of no Signification; therefore it was concluded in the Apoſtolic Synod held at *Jeruſalem*, not *to put a Yoke upon the Neck of the Diſcip'es.* The Apoſtle *Paul* when he ſaw, that ſome thought the Circumciſion needful, becauſe he had circumciſed *Timothy* on Account of ſome *Jews*, to whom he was to preach, ſaith, *Behold, I* Paul *ſay unto you, that, if ye be circumciſed, Chriſt ſhall profit you nothing: For I teſtify again to every Man, that is circumciſed, that he is a Debtor to do the whole Law.*

Gal. v. 2, 3.

Seventhly, The Yoke of human Commandments. Hereby is not meant the Commands of our Magiſtrates, and them that are in Authority over us, founded upon Juſtice and Equity, for them we are obliged to obey; but ſuch Commandments, that are neither commanded nor forbidden in the Word of God, which every one, without a Check in his Conſcience, can omit or commit, according to his own Choice and Pleaſure; and they are called middle Things, conſiſting either in general concerning Men's living; or in particular, concerning our Worſhip in the Church.

1. Middle Things concerning Men's living, are the Things, that in themſelves are neither good nor bad, and Men can uſe well or evil; as, eating, drinking, cloathing, Matrimony, ſingle Life, and all other ſuch like Tranſactions; theſe Things we can uſe, or not, without check of Conſcience, according to our own Choice and Pleaſure: But the Abuſe of the ſame will become a Sin, therefore we muſt be careful how we uſe the Gifts of God, that the Things which are given us as a Bleſſing, do not become our Damnation. Therefore ſaith St. *Paul, every Creature of God is Good, and nothing to be refuſed, if it be received with Thankſgiving.*

1 Tim. iv. 4.

2. Middle Things concerning our Worſhip in the Church are certain Church Ceremonies, neither commanded nor forbidden in the Word of God, but uſed partly for Order and Decency ſake, partly for Edification, and can be uſed without check of Conſcience as long as until Men imagine that they are Part of Religion, and abſolutely needful; and as if the true Worſhip could not be without them. Such Church Ceremonies are with us, the Confeſſion and Abſolution, the Sign of the Croſs, and Godfathers and Godmothers in the Baptiſm, certain evangelical and apoſtolical Texts every Sunday, ſeveral Holy-Days and Faſting-Days, the Surplice, the Communion Table, the kneeling at the Lord's Supper, the Adminiſtration of the Lord's Supper with unleavened Bread, Organs, ringing and toling with the Bell, and Images or Pictures: Such and other ſuch like Church Ceremonies can be uſed or left off, according as it is thought proper, though not according to the Fancy of every one, but alone according to the Command of the Magiſtrates, with Advice of the Clergy as we can ſee of the Examples of *Joſhua*, *David*, *Hezekiah*, and others; neither muſt they be left off on Account of the Fancy of Oppoſers. In regard to this ſaith the Apoſtle *Paul*, *neither* Titus, *who was with me, being a* Greek *was compelled to be circumciſed: And that becauſe of falſe Brethren unawares brought in, who came in privily to ſpy out our Liberty, which we have in Chriſt Jeſus, that they might bring us into Bondage:*

Gal. ii. 2, 3, 4, 5.

Bondage: To whom we gave Place by Subjection, no not for an Hour that the Truth of the Goſpel might continue with you.

III. How we ſhould ſtand faſt in our Liberty.

Even in Perſecution we ſhould not give Place to the Enemies of our Chriſtian Religion and Liberties, but we muſt ſtand faſt. The Children of *Iſrael* acted fooliſh, in that they wanted to go back to *Egypt*, after they were made free, and brought out of the Houſe of Bondage. When we are once made free, then muſt we *not entangle ourſelves again with the Yoke of Bondage*, wherefrom we are made free, but *ſtand faſt in our Liberty*.

This Chriſtian Liberty we ſhould not uſe to *Epicuriſh* Liberty: As if we could and might live according to the Deſires and Luſts of our own Fleſh and Blood, as the Men did before the Sin-Flood, in the Time of *Noah*; or as them of *Sodom*, in the Time of *Lot*, who did alone ſeek their temporal and carnal Satisfaction and Luſt. Neither ſhould the Chriſtian Liberty be uſed to a libertiniſh Liberty; conſiſting in, that they fooliſhly imagine, or rather maliciouſly and wickedly conceit, that nothing, of what Kind or Nature ſoever, is evil and ſinful of it ſelf; but alone becauſe Men imagine them to be ſinful: Such Liberty profits nothing, and can better be called, a Yoke and Bondage, becauſe they ſerve their own Luſts and Imaginations: But the true Chriſtian Liberty conſiſts in the following Articles,

1. That Men ſerve and worſhip God in Holineſs and Righteouſneſs, obey his Commands, is guided by the Spirit of God, for *where the Spirit of the Lord is, there is Liberty*. 2 Cor. iii. 17. He that worſhippeth God, hath the Heaven for his Treaſury, God for his Treaſurer, the Angels for his Miniſters and Waiters, and the Creatures for his Servants. He that ſerveth God, hath Right and Liberty to all the Treaſures of God's Grace, like a King's Favourite, has free Liberty to go over all the Riches of his Lord: He can *come boldly unto the Throne of Grace, that he may obtain Mercy, and find Grace to help in Time of Need*. Heb. iv. 16. He hath Liberty to uſe all the Creatures of God with a good Conſcience, for the Faithful are *the Heirs of the World*, and he hath *Boldneſs to enter into the Holieſt by the Blood of Jeſus*. Rom. iv. 13. Heb. x. 19. Satan cometh with his Temptations, our Fleſh and Blood with their Alurements, the World with its Perſecutions, and our Conſcience with its Deſperations, and will deceive us; yet let us *ſtand faſt in the Liberty, wherewith Chriſt hath made us free, and be not intangled again with the Yoke of Bondage*. The procuring of this Liberty did coſt our Saviour his precious Blood; let us therefore put a great Value thereon, and not uſe the ſame, *for an Occaſion to the Fleſh*, as them who *while they promiſe them Liberty, they themſelves are the Servants of Corruption*. Gal. v. 13. 2 Pet. ii. 19. He who is begifted of a King with certain Privileges, is always careful, that his Privileges and Liberty ſhould not be corrupted in the leaſt; much more ſhould a faithful Child of God, *ſtand faſt in the Liberty wherewith Chriſt hath made himſelf free*, from Satan, the World, and his own ſinful Fleſh and Blood.

2. That

2. That we do nothing, whereon our Conſcience doubts, or againſt our own mind. When we do a Thing, whereon we doubt, either
Rom. xiv. 5. to be right or not, that is Sin, for *what is not of Faith, is Sin*: Therefore
Rom. xiv. 23 ſhould we be fully aſſured in our Mind, that a Thing is allowed, before we do the ſame, and when we are not ourſelves convinced thereof, than may we take the Advice of another, who is better inſtructed therein.

3. That we do not uſe our Chriſtian Liberty to the Offence of them of little Faith. Love ſhould rule our Actions. God hath forbidden, to curſe the Deaf, and to put ſtumbling Blocks before the Blind. We alſo ſhould neither uſe our Liberty in the Preſence of them who are offended
1 Cor. x. 23. thereover. The Apoſtle *Paul* ſaith, *all Things are lawful for me, but all Things are not expedient; all Things are lawful for me, but all Things*
Rom. xiv. 21 *edify not. It is Good, neither to eat Fleſh, nor to drink Wine, nor any Thing whereby thy Brother ſtumbleth, or is offended, or is made weak.*
1 Cor. viii. 13 *Wherefore, if Meat make my Brother to offend, I will eat no Fleſh while the World ſtandeth, leſt I make my Brother to offend.* The Meaning of the Apoſtle, we can ſee by the Foregoing, when he ſaith, That he deareth himſelf to eat Meat: But if he did perceive, that a Brother, who had Knowledge, and was ſcrupilous thereover, ſhould thereby be obliged to eat againſt his Conſcience of the Meat in the Idols Temple, where he might find *Paul* eating, then would he rather let it alone, than cauſe his Brother to offend. In ſuch Caſes we ſhould, through Chriſtian Love, reſiſt from our Liberty, and act ſo that our Brother ſhould not be offended.

4. That we ſhould not give Place by Subjection to the Enemies in any Thing: that they ſhould not be confirmed and ſtrengthened in their falſe Opinions and Conſtructions, and take thereby Opportunity to boaſt, that their Opinion is the beſt, and moſt convenable with the Scripture. There-
2 Cor. vi. 14 fore admoniſheth the Apoſtle *Paul, be ye not unequally yoked together with Unbelievers.* What is it to be yoked together with Unbelievers, but to conſent to their wrong Opinion and Conceit. Therefore would he not give
Gal. ii. 4, 5. Place by Subjection to the falſe Brethren, who came in privily to ſpy out
Exod. x. 26. the Liberty of the Chriſtians. *Moſes* ſtood ſo much upon the Liberty of the Children of *Iſrael*, that he would not that there ſhould be one Hoof left behind. The Prophet *Daniel* would not pray in private, but his *Windows being open in his Chamber towards* Jeruſalem, *he kneeled upon his Knees three times a Day, and prayed*; that it ſhould not ſeem, as if he gave Place to his Oppoſers and Enemies.

Since then God hath been ſo gracious, and hath ſent his Son, who hath made us free from Sin, Death, Satan and Hell, that we ſhould ſerve him in Holineſs and Righteouſneſs all the Day's of our Life, let us then pray to this bountiful God, that he will let his holy Spirit guide us, ſo that we can ſtand faſt in the Liberty wherewith Chriſt hath made us free, *and do nothing, but what is acceptable in the Sight of God, and to our own Salvation, until we obtain the heavenly and eternal Liberty in his glorious Kingdom.* AMEN.

XXXI. SERMON.

XXXI. SERMON.

OF

AFFLICTION.

The Text, 2 CORINTHIANS IV. 17, 18. ver.

Our light Afflictions, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory: While we look not on the Things which are seen, but at the Things which are not seen; for the Things which are seen are Temporal, but the Things which are not seen, are Eternal.

INTRODUCTION.

WITH Trouble Men climbeth to a high Place, and with Difficulty Men cometh to Glory: The Kingdom of Heaven is compared in the Word of God to a great City, and a Royal Palace built upon a high Mountain, whereto is a difficult Assent, full grown with Thorns. Our Saviour saith thereof, *Strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it.* The Apostles knew this full well, and therefore did confirm the Souls of the Disciples, and exhorted them to continue in the Faith, for *we must through much Tribulation enter into the Kingdom of God*, as the Spirit of God saith, *Acts* XIV Chapter, 22 Verse. In these Words is described, 1. The Difficulty of the Way in many Tribulations. And, 2. The Glory of the Mark in the Kingdom of God. Mat. vii. 14.

1. The Difficulty of the Way in many Tribulations. Human Life is compared in the Scripture, *by a Way*: For as he, who walketh upon a Way cometh farther and farther forth, and his Way becometh shorter and shorter; so do we go forth daily upon the Way of our Life, and come nearer and nearer to the Mark: As soon as we enter into Life, we begin to go out again. He that walketh upon a Way, leaveth every Thing behind; *We brought nothing into this World, and it is certain we can carry nothing out.* Every Way hath its Mark, wherefrom, and whereto; so our Life hath its Marks from our Mother's-Womb unto our Grave: He that walketh on a Way is in continual Danger, first 1 Tim. vi. 7.

with the Badneſs of the Way under Foot, then with Storm and Rain over Head; ſo is our Life full of Labour and Sorrow, outward Strife, inward Terror, Tribulation in the Body, Tribulation in the Soul: Who can ſum up all the Tribulations, which we muſt undergo? In particular the beſt Children of God ſuffer the greateſt Afflictions. *We*, ſaith the Apoſtle, of himſelf and other Faithful, *muſt through much Tribulation enter into the Kingdom of God.* O could we rightly underſtand that Affliction is a Token of God's Love, and the true Colour wherewith God marketh his own; we ſhould then endeavour to take hold thereof with both Hands, and ſay with the Apoſtle *Paul*, *We glory in Tribulations.* Overlook the Examples of the Saints, and you ſhall find that none of them entered into the Kingdom of God without Tribulation; for God proved them, and found them worthy for himſelf; as Gold in the Furnace hath he tried them, and received them as burnt Offerings. Who will then ſhrink away for this, wherewith the Children of God have been tried? Since *we muſt through much Tribulation enter into the Kingdom of God, many are the Afflictions of the Righteous.* It cannot be otherways in regard to,

Pſal. xxxiv. 20.

Firſt, The Will and Ordination of God. God hath not ordained any other Way, wherethrough his Children muſt enter into his heavenly Kingdom, than by Afflictions and Tribulation: In like Manner there was no other Way for the Children of *Iſrael* to the promiſed Land, than through the Wilderneſs. Not that the Lord is pleaſed in troubling of Men, but becauſe that he is delighted in the Patience of the Children of Men, juſt as a Father is pleaſed with his Child under his fatherly Correction. In regard to this *Solomon* ſaith, *Whom the Lord loveth, he correcteth, even as a Father the Son, in whom he delighteth.*

Prov. iii. 12.

Secondly, The Trial of our Faith. When we try an earthen Veſſel, whether it is empty or full, whole or crackt, then we do knock on the ſame: When God knocketh on Men, who is compared with an earthen Veſſel, with the Hammer of Affliction, then can it be perceived whether they are full of the Knowledge of God and Chriſtian Virtues, or not.

Thirdly, Our own Purification. Our Saviour ſaith, *Every Branch that beareth Fruit, my Father purgeth it, that it may bring forth more Fruit.* This purging is done with Affliction. This Compariſon is taken of the Vines, which are trimed, and purged from dead Limbs and Branches, in order to make the ſame fruitful.

John xv. 2.

Fourthly, The Likeneſs of the Image of Chriſt. As our Saviour ſaith of his own Sufferings, *Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory:* So may we ſay of Afflictions? Ought we not to ſuffer them, ſince *we muſt through much Tribulation enter into the Kingdom of God.* When a Traveller hath finiſhed his Journey, then doth he forget all his Troubles: The Tribulations of God's Children, ſhall alſo end in Joy, their Fighting in Victory, and their Affliction in a glorious Crown: which is

Luke xxiv. 26.

2. The

2. The Glory of the Mark in the Kingdom of God, whereunto they shall enter. Affliction is as a golden Ladder, whereon we, through the Merits of Christ, and the Power of the holy Spirit, can climb up to Heaven, and enter into the Kingdom of God. Though we must not apprehend this also, as that Affliction is the effecting Cause of our Salvation, or that Men do deserve the Kingdom of Heaven, by and through his Patience in Affliction: No, but when we have endured faithfully and patiently unto our Lives-End; then do we become thereupon, and not thereby saved. He that will be crowned with Honour and Glory in the Kingdom of God, must endure patiently, fight and conquer manly here on Earth. Hereof assureth the Spirit of God, all them who are under Affliction in the Words of our Text; whereof we will behold these two following Heads, namely,

FIRST, *What Affliction is under its several Names.*

SECOND, *What Profit we have thereof.*

EXPLANATION of the TEXT.

I. What Affliction is under its several Names:

Affliction is called in the holy Scripture by several Names, as,

1. *A Cross*, in regard to the Cross of Christ. That as Christ bore his own Cross; so must likewise all his Followers bear theirs: This Name is a glorious Comfort under Affliction. Is it a great Honour for a Servant to have his Lord's gold Chain round his Neck? Then is it a greater Honour for a Christian to bear the Cross after Christ. Had *Simon*, of *Cyrene*, rightly known the condemned Man who went before him, there would have been no Occasion of forcing him to bear the Cross of Christ.

2. *The Yoke of Christ.* Our Saviour saith, *Take my Yoke upon you:* Mat. xi. 29. This is a Comparison taken of Oxen yoked in a Plough: The Farmer yokes his Oxen in order to try them, if they are strong and willing to work; God puts this Yoke of Christ on his Children, for to try how they are inclined, and if they will cleave to him, and not let any Tribulation separate them from him. The Oxen is made tame under the Yoke, and kept in the Furrows; God tameth his Children under Christ's Yoke, and keepeth them within the Bounds of Piety and Charity. Therefore saith the *Psalmist*, *It is Good for me, that I have been afflicted, that I might learn thy Statutes.* Psal. cxix. 71. The Oxen is not always in the Yoke, but is taken out and foddered; God lets his Children suffer under Christ's Yoke, but at last they shall be relieved, *that they may rest from their Labour.* Rev. xiv. 13. If the Ox knew how he must labour and be beaten, he would not stand and be yoked so willingly: If a Child of God had not better to expect under Christ's Yoke than the same, then would he despair. *If in this Life only we have hope in Christ, we are of all Men most miserable:* 1 Cor. xv. 19. But now we expect some thing better, namely the eternal Joy, which no Sorrow shall take from us. In regard to this our Saviour calleth, *his* Mat. xi. 30.

Yoke

Yoke eaſy, and his Burthen light; in Compariſon to the Wrath of God, and the Burthen of the eternal Puniſhment, wherefrom Chriſt hath made us free, and of the great Joy, which ſhall follow thereupon. What is a temporal Croſs to the eternal Joy? No more than a Drop of Water
Zech. x. 11. againſt the Ocean, and a Grain of Sand againſt the whole Globe.

3. *A Sea.* The Prophet *Zachariah* ſaith, *He ſhall paſs through the Sea with Affliction:* The Sea is bad taſting; Affliction is alſo for Fleſh and Blood. The Sea is deep, in ſome Places bottomleſs, and in ſome
Pſal.lxix.1,2 Places full of Mire: Affliction bringeth us often in great Perils, Temptations and Grief, ſo that Men muſt cry out with the *Pſalmiſt*, *Save me O God, for the Waters are come in unto my Soul, I ſink in the deep Mire, where there is no ſtanding.* On the Sea bloweth ſeveral and all ſorts of Wind; in Afflictions ariſeth the Temptations of Satan, the Reproach of Men, and their wrong Cenſures, and Men's own doubtful Thoughts, as
Mat. xiv.31. *Peter, who began to ſink.*

Pſal. lxxv.9. 4. *A Cup.* The *Pſalmiſt* ſaith, *In the Hand of the Lord there is a Cup.* This Name bringeth to our Remembrance, the Forbearance of Affliction: A Cup is a ſmall Veſſel, and can be ſoon emptied; Affliction is not
John xvi. 16. Eternal, *but for a Moment*, or *a little while. Weeping may endure for*
Pſal. xxx. 5. *a Night, but Joy cometh in the Morning. In a little Wrath I hid my*
Iſa. liv. 8. *Face from thee for a Moment, but with everlaſting Kindneſs I will have Mercy on thee, ſaith the Lord thy Redeemer.* Of this Name we can remember the certain Meaſure of Affliction, in a Cup a certain Portion goeth, whereof every one gets his Part; a Child drinketh not ſo much
Pſal. cxviii. as a Man. God giveth Affliction according to Strength, for *He chaſtened*
18. *ſore, but giveth not over unto Death*; as, *the Fitcheſs are not threſhed*
Iſa.xxviii.27 *with a threſhing Inſtrument, neither a Cart Wheel turned about upon the Cummin; but the Fitches are beaten out with a Staff, and the*
1 Cor. x. 13. *Cummin with a Rod:* Likewiſe *God will not ſuffer us to be tempted above that we are able to bear.* We can likewiſe remember the Worth: When the Lord of the Houſe ſtretcheth out the Cup, then muſt the Children
1 Pet. iv. 17. drink firſt, and afterwards the Servant: For *the Judgment muſt begin at the Houſe of God.* The beloved Son of God was obliged himſelf to drink this Cup, and hath thereby ſanctified the ſame for his Brothers and Siſters, who muſt drink after him.

5. *Bitterneſs and Wormwood.* So ſaith the Prophet *Jeremiah* in his
Lam. iii. 15. *Lamentations, He hath filled me with Bitterneſs, he hath made me drunk with Wormwood.* Wormwood is bitter to the Palate, Affliction is alſo for Fleſh and Blood: Wormwood purgeth the bad Humours of our Bodies; Affliction cleanſeth the Soul from all filthy Deſires and Sin. After the Children of *Iſrael* had been three Days in the Wilderneſs, they
Exod.xv.23. came to *Marah*, where they found bitter Water, and could therefore not drink it; wherefore the Lord ſhewed *Moſes* a Tree, which when he had caſt into the Waters, the Waters were made ſweet. We are not

three

three Days old in the World, before we come to the bitter Waters of *Marah:* But a true Faith is the *Moſes*, who caſteth the Tree of Life, Jeſus Chriſt, into theſe bitter Waters, whereby they become Sweet.

6. *A Furnace*, ſo ſaith the Prophet *Iſaiah*, *I have choſen thee in the Furnace of Afflictions.* God hath two Furnaces, in the one he caſteth the Gold, and in the other the Skim. The Furnace wherein he caſteth the Skim, is Hell, which is called, a *Furnace of Fire:* The Furnace wherein he caſteth the Gold, is Affliction; that as *the fining Pot is for Silver, and the Furnace for Gold:* So trieth the Lord, Men's Heart by Afflictions, not becauſe he doth know them without, but alone to make them public for others. Iſa. xlviii. 10. Mat. xiii. 50. Prov. xvii. 3.

7. *Chaſtening.* Of this ſaith St. *Paul*, *My Son, deſpiſe not thou the Chaſtiſement of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure chaſtening, God dealeth with you as with Sons: For what Son is he whom the Father chaſteneth not? But if ye be without Chaſtiſement, whereof all are Partakers, then are ye Baſtards and not Sons. Furthermore, we have had Fathers of our Fleſh, which corrected us, and we gave them Reverence: Shall we not much rather be in Subjection unto the Father of Spirits and live? For they verily for a few Days chaſtened us after their own Pleaſure; but he for our Profit, that we might be Partakers of his Holineſs.* In theſe Words lay concealed, Two weighty Concluſions, why we ſhould patiently receive Afflictions. The *Firſt* is, That God hath right to chaſten and rebuke his own, ſince they are not without Sin; for where Sin is, there is alſo the Puniſhment for Sin. The *Second* is, That we ſhould not deſpair, nor faint away under Affliction, ſince we are thereby aſſured of the Love of God: This is explained with a Compariſon taken from earthly Fathers and their Children. Heb. xii. 5. Heb. xii. 6. Heb. xii. 7. Heb. xii. 8. Heb. xii. 9. Heb. xii. 10.

8. *A Tempeſt.* Of this ſaith the Prophet *Iſaiah*, *Oh thou afflicted, toſſed with Tempeſt.* Tempeſt cometh from the Lord, who *raiſeth the ſtormy Winds.* Affliction cometh likewiſe from God. *I form the Light, and create Darkneſs, I make Peace, and create Evil, I the Lord do all theſe Things. Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not? Out of the Mouth of the moſt High proceedeth not Evil and Good?* God permits ſome times the Devil, the World, and the corrupted Fleſh, to afflict his Children. Who doth not know how Satan afflicted *Job* with the Permiſſion of God? *Satan deſired to have* Peter, *that he might ſift him as Wheat.* The Apoſtle *Paul* ſpeaketh of the *fiery Darts*, and the *Buffets* of Satan. The World is compared by a *Sea*, where Storm and Tempeſt ariſe; ſo do the Children of the World occaſion much Tribulation and Affliction to the Children of God, *He that was born after the Fleſh, perſecuted him that was born after the Spirit, even ſo it is now.* The Sea is unconſtant, firſt calm then foaming; likewiſe is the World and her Children. The Countenance that ſmiles Iſa. liv. 11. Pſal. cvii. 25. Iſa. xlv. 7. Lam. iii. 37, 38. Job i. Luke xxii. 31. Eph. vi. 16. 2 Cor. xii. 7. Gal. iv. 29.

at

at us To-day, will turn and frown To-morrow. Our own corrupted Fleſh and Blood raiſe likewiſe many Storms againſt us. The Fleſh deſireth againſt the Spirit, and the Spirit againſt the Fleſh, and *the fleſhly Luſts war againſt the Soul.* The Storm and Tempeſt bloweth as well on the Royal Palaces as on Cottages; the Poor muſt not alone, but likewiſe the High and Mighty, ſuffer Croſſes and Affliction: After a great
1 Pet. ii. 11. Tempeſt, follow always a great Calm; likewiſe ſhall there be an End of Affliction, if not here, yet hereafter in eternal Joy.

When the Apoſtle ſaith in our Text, *Our Affliction*, then maketh he thereby Difference between the Affliction of the Godly, and Ungodly. The Affliction of the Faithful proceed from God's Love, but that of the Unbelievers from his Juſtice and Vengeance; and therefore is the Affliction of the Faithful called, a *Chaſtiſement and a Tryal*; but that of the Unbelievers are called, *a Plague and Puniſhment.* God mixeth his Juſtice
Mic. vii. 18. and Mercy together in the Affliction of the Faithful. *He retaineth not*
Pſal. lxxv. 9. *his Anger for ever, becauſe he delighteth in Mercy.* On the Ungodly, God ſheds out his Wrath, for they ſhall drink the Dregs. By the Faithful God is preſent as a loving Helper in their Afflictions; but by the Ungodly, he is as a ſevere Revenger: The Faithful are patient in Afflic-
Mic. vii. 9. tions, ſaying with the Prophet *Micah*, *I will bear the Indignation of the*
Pſal. cvi. 25. *Lord, becauſe I have ſinned againſt him.* The Ungodly *murmur, and hearken not unto the Voice of the Lord.* The Affliction of the Faithful is received by them as a fatherly Correction, whereby God will ſhew them their Tranſgreſſions: but the Ungodly receive the ſame with Obſtinacy
Iſa. i. 5. of Heart: Wherefore the Lord ſaid of them, *Why ſhould ye be ſtriken any more? ye will revolt more and more.* The Affliction of the Faithful is but for a Moment, and ſhall end in eternal Joy; but the Affliction of the Ungodly and Impenitent ſhall be continually, and end in eternal Miſery in the Furnace of Fire.

All the Names wherewith Affliction is called in the Scripture, can be brought under theſe four Denominations, Firſt, *Croſs of Ranſom.* Second, *Croſs of Martyrdom.* Third, *Croſs of Puniſhment.* *And* Fourth, *Croſs of Tryal.*

Firſt, Croſs of Ranſom, is the painful Sufferings of our Lord and Saviour Jeſus Chriſt, which he ſuffered and underwent for the Sake of our Tranſgreſſions, and thereby became a full and ſatisfactory Ranſom for the ſame, and the Puniſhment thereof. None hath bore this Croſs but Chriſt, neither could any other bear the ſame than he; for therefor was he ſent into the World, and took on the Form of a Servant. In
Iſa. lxiii. 3. regard to this the Prophet *Iſaiah* ſaith in his Prophecy of Chriſt, *I have troden the Wine Preſs alone, and of the People there was none with me.*

Second, Croſs of Martyrdom; that is, the Sufferings of the holy Martyrs, which they underwent for the Confeſſion of Chriſt's Name. St. *Stephen* is the Firſt on this Liſt, and was afterwards followed by the Apoſtles,

Apoſtles, and many others both Men and Women, who were all ſlain upon the Earth for the Name of Chriſt, and the Truth of the Goſpel. Rev. xviii 24. It might ſeem for human Thoughts, that the Death and Sufferings of the Martyrs was as painful as that of Chriſt: But there is as great Difference between both, as there is between Heaven and Earth, Light and Dark; for the Death of Chriſt was a perfect Attonement for the Sins of the World, and the Martyrs could not ſatisfy even for the leaſt of their own Sins. Chriſt did feel in his Sufferings, the Wrath of God, and the Terror of Hell; the holy Martyrs did feel the co-operating Power of the holy Spirit: Chriſt became in his Death a Curſe for us; the holy Martyrs were bleſſed in their Death for Chriſt's Sake: Chriſt did wreſtle with the eternal Death; the holy Martyrs alone with the Temporal.

Third, Croſs of Puniſhment. When God puniſheth in his Juſtice either one or another in particular, or elſe whole Countries or Kingdoms in general, when they will not repent and be converted; ſo were the Angels who fell, plunged into Hell; ſo was the firſt World drowned with the Sin-Flood; ſo was *Sodom* and *Gomorrah* conſumed with Brimſtone and Fire from Heaven; ſo are Kingdoms and Countries infeſted with Plague, War, Tempeſt, Tyranny, Famine, and many other Calamities, which befalleth the Ungodly and Godly: But all Things worketh good unto them that fear God.

Fourth, Croſs of Tryal, when God trieth us: Of this ſaith the *Pſalmiſt*, *Thou O God haſt proved us, thou haſt tried us as Silver is tried.* This Pſal. lvi. 10. Croſs or Affliction befalleth commonly the Innocent, not in their Perſon which becometh Chriſt alone, but in their Cauſes.

Of this Croſs of Tryal ſpeaketh the Apoſtle in our Text, ſaying, *our light Affliction, which is but for a Moment.* And deſcribeth alſo Affliction by two Things. 1*ſt*, Of the Lightneſs. 2*d*, Of the Shortneſs.

1*ſt*, *Of the Lightneſs.* It is an Affliction, not an helliſh Pain, as *Dives* ſuffered. God favours us with many glad Hours in the Midſt of Affliction, *I take Pleaſure*, ſaith the Apoſtle *Paul*, *in Infirmities, in Reproaches, in Neceſſities, in Perſecution, in Diſtreſſes for Chriſt's Sake*, 2 Cor. xii. 10. God will not let his Children bear the Croſſes alone, but he helpeth them. The Apoſtles were ſcourged, and beaten for Chriſt's Name Sake, Acts v. 40, 41. but they rejoiced thereover. St. *Stephen* was ſtoned, but his Soul was rejoiced, and deſired to be by Chriſt, whom *he ſaw ſitting on the right Hand of God.* Acts vii. 56.

2*d*, *Of the Shortneſs: It is but for a Moment.* Affliction hath its Sting, it hath likewiſe Wings: Therefore the Prophet *Iſaiah* ſaith, *Sorrow and Sighing ſhall flee away.* Iſa. xxxv. 10.

The Affliction of God's Children, is of little Duration in Compariſon to our Time, the Time of others, and the Time to come.

In Compariſon to our own Time: What is our own Time? We reckon the ſame by Years, Months, Weeks, Days and Hours, yet the Spirit of

Pſal. xxxix. 6 of the Lord putteth ſuch little Value thereon, and calleth the ſame *Nothing*. It goes with us under Affliction, as with a Child in School, who thinks the Time very long; for they do not conſider, that it is for their own Benefit, and have therefore always their Eyes and Ears by the Clock, longing for the Time, when they ſhall have their Freedom again; and they are the more diſcontented, ſince it is a daily Work: But when they live and become Men, and have the Benefit of their Learning and School, then they are of Opinion, that their School-time was too ſhort. We alſo are under Affliction,

In Compariſon to the Time of others. The Time of others is likewiſe ſhort. We ſee ſome ſuffer one, two or more Years: what is that to be compared to the Woman with the Bloody Iſſue, who was afflicted twelve Years, another who was cripple eighteen Years, another who laid thirty-eight Years on his Bed, and him who was cripple more than forty Years: And when we alſo conſider our Affliction, and compare the ſame againſt others, we ſhall find that *our Affliction is* according to the Saying of the Apoſtle here in our Text, *but for a Moment.*

In Compariſon to the Time to come, or properly ſaid, Eternity, this
Pſal. xc. 4. hath no End. *A thouſand Years in the Sight of the Lord are but as Yeſterday. Syrach* ſaith, *As a Drop of Water into the Sea, and a Gravel-ſtone in Compariſon of the Sand*; ſo are a thouſand Years to the Days of Eternity. What is a Man's Age and the Afflictions thereof in Compariſon to the eternal Happineſs, which God hath promiſed unto the Faithful? Who will then complain of this temporal light Affliction which is but for
1 Cor. ii. 9. a Moment, ſince *Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Men, the Things, which God hath prepared for them that love him?*

The Affliction of God's Children is light, in regard to the Faithfulneſs
1 Cor. x. 13. of God, the Power of Chriſt's Croſs, and the Pains of Hell. *God is Faithful who will not ſuffer you to be tempted above that ye are able, but will with the Temptation alſo make a Way to eſcape, that ye may be able to bear it.* Therefore as a Patient undergoeth patiently, all the Operations of a Surgeon, in Expectation of his former Health, ſince he is convinced, that it is done for his beſt; alſo is a Child of God patient in Affliction, knowing that they come from God, who wills him well; and in Conſideration hereof, is Affliction light.

By the Power of Chriſt's Croſs is the Affliction of God's Children conſecrated and ſanctified, ſo that the ſame cannot hurt, but profit them, and is to their Honour and Glory; and when we conſider this, then will our Affliction become light.

Temporal Affliction is in Compariſon to the Pains of Hell, as the Sting or Prick of a Needle unto a mortal Wound. What is the temporal Fire unto the Fire of Hell? What is the Affliction of the Body to be compared to the Trouble of Soul and Conſcience? Every fiftieth Year was a

Jubilee

Jubilee Year with the *Jews*, when all Captives, Slaves and Debtors, went to their Properties, and became free; but there will never come a Time for them who are in Hell, to be delivered: When we consider this, we shall find, that it is better to suffer here in Time, than hereafter in Eternity.

When the Apostle calleth, *Affliction light, and for a Moment*; he would thereby encourage us to Patience in Sufferings. We suffer willingly what is light and easy and of a short Duration in Expectation of a good Alteration, or at least an End: Patience is an humble Subjection to the Will of God, whereby we suffer with Constancy all what the Lord lays upon us. We can become a Martyr without Fire and Sword, but not without Patience: Patience beholds the End of Tribulation, and says with *Job*, *All the Days of my appointed Time will I wait, till my Change comes.* Job xiv. 14. Faith assures us and says, *God will surely come, he will not tarry*; Hab. ii. 3. Patience says, I will wait for that Time: Faith says, *Rest in the Lord, and wait patiently for him:* Whereupon Patience answers, *Therefore will the Lord wait, that he may be gracious unto you: Blessed are all they that wait for him.* Faith and Patience go Hand in Hand as two Sisters: Faith beholds the eternal Glory; Patience waits for the same. This brings me to the second Part, namely, Psal. xxxvii. 7. Isa. xxx. 18.

II. What Profit we have by Affliction.

Our Text saith, *Our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.* None must conclude from this, that we can earn or deserve Heaven, and the heavenly Glory, with our Affliction: For although it was possible that a Man could suffer all the Plagues and Afflictions that are in the World, yet he could not deserve thereby any temporal Blessings, much less the eternal heavenly Glory. But the Apostle has regard to the Conclusion of God, which is this, That God will not that his Children should enter into his heavenly Kingdom through any other Way, than through Crosses and Affliction: Men suffers now patiently, lives after the Will of God, and cleaves to his Promises, (that upon Pain shall follow the eternal Crown, and upon Tears, Joy:) So God will perfect his Conclusion, That Affliction worketh for the Children of God, *a far more exceeding and eternal Weight of Glory.* This Glory is described here by weighty Qualifications.

1. By its Excellency, since it is called, *exceeding Glory:* Glory is a Royal Glory, as King *Solomon* had, or the Clearness of the Angels; and likewise the godly Clearness is called *Glory:* Such Glory shall God's Children receive after this Life, when they have conquered all their Afflictions and Tribulations, according to the Promise of our Saviour, who saith, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me:* St. *John* the Divine saw this in a Vision, when he *beheld a* John xvii. 24. Rev. vii. 9.

Rev. vii. 13. Rev. vii. 14. Rev. vii. 15. 1 Cor. ii. 9. 2 Kings xxv. 16. Dan. v. 21. Isa. xl. 12.

great Multitude, ſtanding before the Throne, and before the Lamb, and clothed with white Robes, and Palms in their Hands; and when he was aſked, *who are theſe which are arrayed in white Robes?* Then anſwered he, that he did not know: Whereupon one of the Elders ſaid to him, *Theſe are they which came out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb: Therefore are they before the Throne of God, and ſerve him Day and Night in his Temple.* This Glory is ſo great, that the Apoſtle cannot find Words to expreſs himſelf, and therefore calleth the ſame, *A far more exceeding and eternal Weight of Glory.* The Words *far more exceeding*, comprehends a Compariſon taken of a Vendue, where one exceeds the other in bidding, until it is raiſed to a Sum: Likewiſe it is with the heavenly Glory, it cometh from a mean Origine, namely, Affliction, but ends in Glory Everlaſting: and it it impoſſible for human Reaſon, to form any true Idea thereof; as we can ſee by the Declaration of the Apoſtle *Paul*, *That Eye hath not ſeen, nor Ear heard, neither have entered into the Thoughts of Men, the Things which God hath prepared for them that love him.*

2. By Eternity. Eternal is long, but long is not eternal, as the old Fathers have ſaid. We can imagine ſome Things in our Thoughts concerning Eternity, but we can never apprehend, much leſs deſcribe the ſame: We may call it a bottomleſs Pit, wherein all Times and Seaſons, and even our own Thoughts are ſwallowed up. If we would undertake and could count the Drops in the Sea, the Grains of Sand in the Globe, and the Sun Beams in the Air, there would once be an End thereof; but of Eternity there is no End: It is for the Godly, a Day without Night; but for the Ungodly, a Night without Day. What is now temporal Affliction to be compared hereto.

3. By its Weight. Weighty is a Thing called ſo, which is heavy in its Weight: When the King of *Babylon* had taken *Jeruſalem*, he defaced the City, and took away all the Veſſels out of the Temple, and carried them to *Babylon*, *and the Braſs of the Veſſels was without Weight*; not becauſe they could not weigh it, but that they would not ſpend ſo much Time and Labour thereon. Would we try to weigh up the temporal Affliction againſt the eternal Glory, we would find it impoſſible; and if ſuch could even be performed, we would find the Weight of all temporal Afflictions, not to be compared to the Weight of the eternal Glory; ſo that we might rightly ſay thereof, as the Prophet *Daniel* ſaid of King *Belſhazzar*, *Thou art weighed in the Ballances, and are found wanting:* God who *weighed the Mountains in Scales, and the Hills in a Ballance*, laid once the Sins and Tranſgreſſions of the whole World in the one Scale of his Juſtice, and in the other he laid his beloved Son Jeſus Chriſt, and his meritorious Death, and found alſo the former overweighed by the latter: Chriſt hath alſo procured the eternal Glory to all them who, in a true Faith, will embrace him.

But

But that there ſhould no Thoughts be made of any Deceit herein, as it often happens in temporal Weights and Ballances, therefore ſaid the Apoſtle in our Text, *That we ſhall look not on the Things which are ſeen, but at the Things which are not ſeen; for the Things which are ſeen are temporal, but the Things which are not ſeen are eternal.* When a Markſman would fire and hit a Mark, then muſt he have firſt a true Sight of the Mark he is to aim at; ſo would the Apoſtle ſay, That in all our Afflictions we ſhould aim at, and endeavour to obtain the right Mark.

What Mark is this? The eternal Glory; of which ſaith the ſame Apoſtle *Paul*, in another Place, *I preſs towards the Mark:* For to obtain this Mark has the bountiful God ordained gracious Means, and all they who uſe the ſame, ſhall obtain this Mark of eternal Glory; but they who either abuſe, or wilfully refuſe the ſame, ſhall obtain the Mark of eternal Miſery. Phil. iii. 14.

The Children of the World have their Mark, whereat they aim, namely, Riches, and worldly Glory and Honour, ſo that their Cellars and Granaries are full, affording all Manner of Store; and after they have obtained their Aim, they account themſelves happy: But it goeth with them, as with a Pur-blind, who cannot ſee well, except a Thing is placed near him, that the ſame can repreſent great; The Children of this World look always alſo at the temporal Things, and forget thereby the eternal; but the Children of God, look not on the temporal Things which are ſeen, but on the Eternal which are not ſeen. Faith hath its Eyes, wherewith it beholds the inviſible and abſent Things as preſent, wherefore the Apoſtle *Paul* calleth the ſame, *the Subſtance of Things hoped for, and the Evidence of Things not ſeen. Abraham* ſaw the Days of Chriſt, not with his bodily Eyes, but with the Eyes of his Faith, as Chriſt himſelf teſtifieth of him: *Moſes* would not accept the Treaſures of *Egypt* but by Faith had reſpect unto the Recompence of the Reward, and therefore *choſe rather to ſuffer Afflictions with the Children of God, than to enjoy the Pleaſures of Sin for a Seaſon, eſteeming the Reproach of Chriſt, greater Riches than the Treaſures in* Egpyt. On ſuch the Children of God meditates always, and in their Affliction always looks on this heavenly Mark, that they may obtain the ſame; and are therefore patient, being aſſured that they ſhall receive a good End, and be crowned with Glory everlaſting. Heb. xi. 1. John viii. 56. Heb. xi. 25, 26.

Of this eternal Glory, make us all, O God, Partakers of Grace for the Merits of thy beloved Son our Saviour Jeſus Chriſt. AMEN.

XXXII. SERMON.

XXXII. SERMON.

OF

WORDLY MAGISTRATES.

The Text, ROMANS XIII. 1, 2, 3, 4, 5, 6, 7. verſes.

Let every Soul be ſubject unto the higher Powers. For there is no Power but of God: The Powers that be, are ordained of God. Whoſoever therefore reſiſt the Power, reſiſteth the Ordinance of God: And they that reſit, ſhall receive to themſelves Damnation. For Rulers are not a Terror to good Works, but to Evil: Wilt thou then not be afraid of the Power? Do that which is Good, and thou ſhalt have Praiſe of the ſame. For he is the Miniſter of God to thee for Good: But if thou do that which is Evil, be afraid: For he beareth not the Sword in vain: For he is the Miniſter of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore ye muſt needs be ſubject not only for Wrath, but alſo for Conſcience Sake. For, for this Cauſe pay you Tribute alſo: For they are God's Miniſters attending continually upon this very Thing. Render therefore to all their Dues, Tribute to whom Tribute is Due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.

INTRODUCTION.

IT was not without Cauſe that the Lord choſe a Man, who was high and ſtately, to be King over his own People, the Children of *Iſrael*. For we alſo do read in the firſt Book of *Samuel*, the Xth Chapter, 23 Verſe, *Saul was higher than any of the People, from the Shoulders and upwards.* The Lord ſheweth in this Example of the firſt King choſen by himſelf, 1. The Statelineſs, 2. The Power, And, 3. The Carefulneſs of this Royal Condition.

1. The Lord ſheweth us the Statelineſs of this Condition, that they are placed high, and above others; wherefore they are compared in the Scripture

Scripture by *high Trees*, *high Hills*, and *lofty Gates*. This Statelineſs proceeds from, and depends upon God's Ordination: *Saul* being at firſt a Perſon but of a private Condition, was not looked upon in regard to his Highneſs or Stature, wherein he exceeded all the People; but when he was choſen by the Command of God, then was the Highneſs of his Perſon looked upon. Wherefore the Prophet *Samuel* ſaid to all the People, in the following Verſe, *See ye him, whom the Lord hath choſen, that there is none like him among all the People?* As long as *David* went after the Sheep, he was not more looked than another Shepherd; but when *the Lord took him from the Sheep-Cote, from following the Sheep, to be a Ruler over* Iſrael, then received he *a great Name, like unto the Name of the great Men, that are in the Earth.* It is the Lord, who lays Honour and Glory upon Kings, and taketh the ſame away again when they depart, and are diſobedient, as we can ſee by the Examples of *Saul*, *Nebuchadnezzar*, and others. Wherefore *Job* ſaid, *The Lord looſeth the Bond of Kings, and girdeth their Loins with a Girdle. He leadeth Princes away ſpoiled, and overthroweth the Mighty. He powereth Contempt upon Princes, and weakeneth the Strength of the Mighty.*

2 Sam. vii, 8.
2 Sam. vii. 9.
Job xii. 18.
Job xii. 19.
Job xii. 21.

2. The Lord ſheweth us here, the Power of this Condition. As ſoon as *Saul* was choſen and placed King over *Iſrael*, the Lord ordered and commanded the Prophet *Samuel*, to pronounce and declare unto the People, the Right and Priviledges of the King, conſiſting therein, *He will take your Sons, and appoint them for himſelf, for his Chariots, and to be his Horſemen; and ſome ſhall run before his Chariots. And he will appoint them Captains over Thouſands, and Captains over Fifties, and will ſet them to ear his Ground, and to reap his Harveſt, and to make his Inſtruments of War, and Inſtruments of his Chariots. And he will take your Daughters to be his Confectionaries, and to be Cooks, and to be Bakers: And ye ſhall be his Servants.* Hereof we can ſee the Power attending the Royal Dignity in temporal Caſes; and concerning their Power, in ſpiritual or eccleſiaſtical Caſes we have Examples in the Proceedings of King *David*, *Solomon*, *Jehoſaphat*, *Hezekiah*, and others more in the Scripture.

1 Sam. viii. 11

3. The Lord ſheweth us the Carefulneſs of this Condition. He that is a Head higher than others, can overlook them: The Magiſtrates muſt be careful over the Welfare of their Country, and Subjects, both Rich and Poor. If there was no Magiſtrates, we could not be ſecure in our own Houſes, but it would go as is read of the Children of *Iſrael*, in the Book of *Judges*; *In thoſe Days there was no King in* Iſrael, *but every Man did that which was right in his own Eyes.* The Apoſtle *Paul* ſpeaketh of worldly Magiſtrates in the Words of our Text, and ſheweth us therein,

Jud. xvii. 6.

FIRST, *Of whom they are.*

SECOND, *What Profit we have of them.*

THIRD, *What their Due is.*

EXPLANATION

EXPLANATION of the TEXT.

I. The Apoſtle ſheweth us, of whom the Magiſtrates are.

Worldly Magiſtracy, is a Power and Superiority which God has given unto certain Perſons in the World, that they, among Men, ſhould defend his Honour, puniſh the Wicked, and reward the Good. To ſuch Perſons are Subjects obliged to render Tribute, Cuſtom, Fear, and Honour, not only for Wrath, but alſo for Conſcience Sake, that Peace and Unity may continue in the Community, in all Godlineſs and Honeſty.

The Apoſtle convinces us in the Words of my Text, that the Magiſtrates *are ordained of God*, when he ſpeaketh,

Firſt, Of their high and exalted State, ſaying, *Let every Soul be ſubject unto the higher Powers.* Nature has inſtructed Mankind, to put Magiſtrates over themſelves; for ſince Man is created to ſociable Converſation, and cannot live alone, and where there is Converſation, there Order muſt be, without which no Society could ſubſiſt in the World; therefore has Man choſen ſuch to be Lords and Rulers, whom they found to be endowed with Wiſdom, Prudence, and Statelineſs above others: So that when the Common and Poor, were oppreſſed by the Richer and more Powerful, they have taken their Refuge to ſome ſuch prudent and ſtately Man, who could protect them, and defend them in their Rights. This natural Order is afterwards placed by God, who is a God of Order and Decency, in an ampler and better Regulation among Men, who have a rational Senſe. Alſo the Magiſtrates came to the Government in the Beginning, by either of theſe two Ways, immediate, or mediate.

Immediate, or without Means; as when God himſelf has placed any one in the magiſterial Office and Power; as we can ſee by the Examples of *Moſes*, *Joſhua*, the Judges, and afterwards the Kings.

Mediate, or with Means, either by Election, Succeſſion, War, or Power in ſubduing of others.

By Election. When the higheſt Magiſtrate ordains other Magiſtrates, as King *Pharaoh* ſet *Joſeph* to be Ruler over *Egypt*: Or when the Subjects, or their reſpective Repreſentatives, chooſes one to be a Head and Ruler over the Kingdom or Government; as *Jephtah* was choſen by the Elders in *Gilead*, and *David* by the People of *Iſrael*.

By Succeſſion. When one ſucceeds another in the Government, either by Heirſhip, that the Son ſucceeds the Father, as the Kings of *Judea* from *David* to *Jechoniah*; or by Defect of ſuch, that the next Heir is choſen, as we can ſee of *Sealthiel*, who being of the Royal Blood was choſen after *Jechoniah*, who died Childleſs; or by Marriage, as *Adoniah*, who deſired to have *Abiſag*, in order to raiſe himſelf thereby to the Royal Dignity; or by Teſtament and Will, when the Father appoints in his Life Time one of his Sons to ſucceed him after his Death, as *David*, who paſſing by his oldeſt Son, appointed *Solomon*, the youngeſt Son, to be his Succeſſor.

By

By War. It is a natural Law, that what one conquers with the Sword is his Property, and he is the Lord thereof: The Children of *Iſrael* did conquer the Land of *Canaan*, and divided therefore the ſame among them; and many more Examples, both in the Scripture, and daily Experience, convinces us thereof.

By Power in ſubduing of others. *Nimrod* ſubdued others with Power, and is therefore called, a *mighty Hunter before the Lord.* Abimelech *ſlew his Brethren, being three Score and ten Perſons,* in order to come to the Government. *Athaliah* did deſtroy all the Seed Royal, that ſhe might enjoy the Government. Gen. x. 9. Jud. ix. 5. 2 Kings xi. 1.

But by and through what Means ſoever, the Magiſtrates come to the Government, yet their Condition and State is from God, even if they ſhould be Tyrants and Wicked; which we can prove both by Texts and Examples in the Holy Scripture.

Of Scripture Texts. The Apoſtle ſays in our Text, *There is no Power but of God.* The Lord threatheneth his People by the Prophet *Iſaiah,* That he *will give Children to be their Princes, and Babes to rule over them,* on account of their Diſobedience. The eternal Wiſdom ſaith himſelf, through the Mouth of *Solomon,* of all Rulers in general, *By me Kings reign, and Princes decree Juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth.* Iſa. iii. 4. Prov. viii 15, 16.

Of Scripture Examples, both in the Old and New Teſtament: Wherefore the Apoſtle *Peter* admoniſhes, *Be ſubject to your Maſters with all fear, not only to the Good and Gentle, but alſo to the Froward.* 1 Pet ii. 18.

Secondly, Of their Power and Authority. God has not alone placed the Magiſtrates in a high Station, but he has alſo given them Power, or elſe their Highneſs was of little Value and Signification: For Highneſs without Power, is as a Bee without Sting, and a Shadow without a Body. We can prove, that God has endowed the Magiſtrates, both with Highneſs and Power.

1. Of the Scripture Texts. The Lord himſelf ſpeaketh of the King of *Babylon,* by the Prophet *Jeremiah* alſo, *I have given this Land into the Hands of my Servant* Nebucadnezzar, *the King of* Babylon: And the Wiſeman ſpeaketh alſo to all Rulers, *Hear O ye Kings, and underſtand, learn ye that be Judges of the Earth; give Ear you that rule the People, and glory in the Multitude of Nations: For Power is given you of the Lord, Sovereignty from the Higheſt, who ſhall try your Works, and ſearch out your Councils.* Jer. xxii. 25. Sapi. vi. 1.

2. Of Examples. God calleth to this Dignity, *Firſt,* The Patriarchs, as *Noah* and *Abraham.* And *Secondly,* The Rulers as *Moſes, Joſhua,* and the other Judges. And *Thirdly,* The Kings, as *Saul, David, Solomon, Hezekiah, Joaſh,* of whom it was propheſied three Hundred and Thirty Years before his Birth; and *Cyrus,* whom God appointed to be a Shepherd, and an anointed, two Hundred Years before he was Born. Iſa. xliv. 28. Iſa. xlv. 1.

3. Of

Pſal. lxxxii. 1 3. Of the Titles. The Apoſtle calleth them in our Text, *Ordinances of God, and Servants of God.* The Royal *Pſalmiſt* calls them *Gods*, not of Nature, but in their Office and Poſt, ſince they are the Miniſters and Vicars of God here on Earth: In this Name God's, is concealed all the Virtues that the Kings and Rulers ſhould be endowed with.

As God is Wiſe, Rulers ſhould alſo be Wiſe; therefore ſays *Solomon*,
Prov. xi. 14. *Where no Council is, the People fall*; and again, *Wo to thee, O Land,*
Eccl. x. 16. *when thy King is a Child.*

God is True and Faithful: Rulers ſhould alſo be True and Faithful; whereof is required three Things. *Firſt*, That they are willing and ready to hear the Complaints of the Poor and Diſtreſſed. *Secondly*, That they ſearch after Truth, and believe not every Report and Story. And, *Thirdly*, After they are truly informed, not to judge partially, neither to have Reſpect to Perſons, but to judge juſtly after the Laws and Conſtitutions.

God is Juſt and Righteous. Rulers ſhould likewiſe be Righteous, for
Prov. xvi. 28. their *Throne is eſtabliſhed by Righteouſneſs.*

God is Good and Merciful; Rulers muſt likewiſe be ſo; *Solomon*
Prov. xx. 28. ſaith therefore, *Mercy and Truth preſerve the King, and his Throne is upholden by Mercy.* In regard to this they are called, *gracious Lords.*

Deut. i. 17. God heareth all without Reſpect: Likewiſe Rulers, *ſhall hear the Small as well as the Great.*

Lev. xix. 2. God offers himſelf an Example to imitate, ſaying, *Ye ſhall be holy, for I the Lord your God am holy:* Likewiſe Rulers ſhould forego their Subjects with good Examples.

2Sam. xiv. 17 Rulers or Worldly Magiſtrates are called Angels, *As an Angel of God, ſo is the King my Lord*, ſaid the Widow of *Tekoah* to King *David.*

Ez. xxviii. 14. They are called, *Cherub, Thou art the anointed Cherub*, ſaith the Lord by the Prophet *Ezekiel*, of the Prince of *Tyrus.*

They are called, *Heads and Crowns of Heads*: That as the Head, and the Crown of the Head, are above all the other Limbs; ſo the Rulers are placed in Highneſs above others.

They are called, *Gates, and everlaſting Doors.* That as the Gates and Doors defends the City and Subjects therein, from the Aſſaults of Enemies, alſo the Rulers ſhould defend their Subiects from the Oppreſſion of the Wicked.

They are called *Signets.* That as a Signet Ring is much valued, and is worn on the right Hand, ſo are pious Rulers much valued in the Sight of God.

They are called *Hills and Mountains*; That as the Mountains are above the Vallies, ſo the Rulers are lofty and highly exalted above the Subjects.

Theſe and all other Titles of Honour, wherewith Rulers are called, convinces us, that they are ordained and inſtituted by God. When the Apoſtle

Apoſtle St. *Peter* calleth the Kings, *Ordinances of Men*, he then hath regard to the Perſons, wherein they are of the ſame Nature with others: For it has pleaſed the Almighty God not to place Angels, but Men to be Rulers, for the following three Reaſons: 1 Pet. ii. 13.

Firſt, For God's own Sake, and hath therewith ſhewed his Goodneſs and Power: His Goodneſs, that he would not rule and govern Men by the mighty Angels, who are high and mighty Princes, but by Men themſelves, to whom he has given his own Name, and calleth them *Gods*: His Power, that he defends them againſt Satan and all his Adherents, and calleth them *Signets on his Right Hand.*

Secondly, For the Magiſtrates Sake. God wills that they ſhould conſider theſe three Things. 1*ſt*, God above them: Although they have Power upon Earth, yet they ſhould know, that there is a Lord over them, who feareth no Man's Perſon, and to whom they ſhall be accountable for all their Actions. 2*d*, Their own Mortality: That they ſhould not rule for ever, as the Royal *Pſalmiſt* ſaith, *Ye are Gods, and all of you are Children of the moſt High, but ye ſhall die like Men, and fall like one of the Princes.* Pſal. lxxxii. 67. 3*d*, Their Subjects under them: Magiſtrates ſhould conſider, that the Subjects over whom they govern, are Men as well as themſelves, and muſt therefore look upon them as ſuch, and govern them accordingly.

Thirdly, For the Subjects Sake. God will try thereby the Obedience of the Subjects, if they are willing to obey the Magiſtrates, who are of the ſame human Nature with themſelves, although highly exalted in their Station.

II. The Apoſtle ſheweth us in our Text, *What Profit we have of the Worldly Magiſtrates.*

We can beſt perceive the Profit and Good, which we have of the Magiſtrates, by the executing of their Office, which is two Sorts; ſpiritual, or worldly. Their ſpiritual Office hath regard to the firſt Table in the Law of God, and concerns the Worſhip of God, conſiſting in the following,

Firſt, Magiſtrates muſt have knowledge in the true Worſhipping of God; they ſhould love and honour the Word of God, and regulate all their Actions according to the ſame. The Lord himſelf ſaith thereof by *Moſes*, *It ſhall be when the King ſitteth upon his Throne in his Kingdom, that he ſhall write him a Copy of this Law in a Book. And it ſhall be with him, and he ſhall read therein all the Days of his Life: That he may learn to fear the Lord his God, to keep all the Words of this Law, and theſe Statutes to do them.* Deut. xvii. 18 The Royal *Pſalmiſt* calleth therefore, the *Teſtimonies of God*, his *Delight and Counſellors.*

Secondly, Magiſtrates ſhould propagate the true Chriſtian Religion in their Kingdom and Countries, and as much as poſſible oppoſe and reſiſt

all falſe Doctrine and Hereſies. The Spirit of God calleth therefore the
Iſa. xlix. 23. Kings, *The nurſing Fathers of the Church.*

Thirdly, Magiſtates ſhould ſupply the Churches with pious and good Preachers and Teachers, who can righty inſtruct the People in the true Way to Salvation, and confirm their Doctrine with their exemplary Life, according to the Example of *David*, *Solomon*, *Jehoſhaphat*, *Jehoiada*, *Hezekiah*, *Joaſh*, and others.

Fourthly, Magiſtrates ſhould inſtitute Schools and Colleges, where the Foundation of the true Religion, and of Arts and Sciences, can be learned; and they ſhould endeavour to maintain and advance all ſuch Schools
Dan. i. 3, 4, 5, 6. and Colleges, that are erected in their Dominions. King *Nebuchadnezzar* erected a royal School in *Babylon*, where he had educated *certain of the Children of* Iſrael, *and of the Kings Seed, and of the Princes, Children in whom was no Blemiſh, but well-favoured and ſkilful in all Wiſdom, and appointed them a daily Proviſion of Meat and Wine: That they at the End of three Years might ſtand before the King.* *Daniel* who afterwards propheſied of the Meſſiah, and inſtructed the Kings *Nebuchadnezzar*, *Belſhazzar*, *Darius*, and *Cyrus*, was alſo educated and inſtructed in this School.

Yet notwithſtanding, the Magiſtrates muſt not force nor oblige any one to Religion, for that is contrary to the Example and Command of our Saviour, who commanded his Apoſtles *to teach and baptize the People*, and not to force, much leſs to deſtroy them that would not believe. We read in the Parable of the great Supper, that the Maſter of the Houſe
Luke xiv. 23. ordered his Servants, *to compel all to come in:* But we muſt know that by this compelling is underſtood the preaching of the Law and its Threatenings, whereby Men's Conſcence is moved, and even compelled to Repentance; theſe are the ſpiritual Weapons, that according to the Saying of St. *Paul*,
2 Cor. x 4, 5 *Caſt down Imaginations, and every high Thing, that exalteth itſelf againſt the Knowledge of God.* The Emperor *Maximilian* II. ſaid therefore juſtly, 'There is no harder nor greater Tyranny, than to govern over Men's Conſcience.

Magiſtrates of a true Chriſtian Religion, ſhould neither tolerate nor allow all Sorts of Religion, and the publick Exerciſe thereof in their Countries, except ſuch has been allowed from a long Tme, and cannot be removed without Danger or Peril of Offence or Revolution, then they may be tollerated; as we can ſee of the Example of *David*, who although he hated all ſtrange Religions, yet did allow the *Philiſtians*,
Pſal. cxxxix. 21. *Amonites*, *Moabites*, and other heathen Nations, whom he conquered, the free Exerciſe of their Devotion and Worſhip.

The temporal Office of Magiſtrates has regard to the ſecond Table in the Law of God, and conſiſts in the following.

1*ſt*, Magiſtrates ſhould make good and wholeſome Laws for the Support of their Country, and the Maintenance of Honeſty and Juſtice among

among the Subjects, which Laws must be grounded and founded upon the Law of Nature, the Law of God, the Nature of the Subjects, and the Constitutions of the Country: The Law of Nature, shews what is just and reasonable; the Law of God shews what is Holy, and the Nature of the Subjects and Country, shews what is needful. These are the three Diamonds, that must shine forth in all Christian Laws, and the Subjects are bound to obey such Laws not only for Wrath, but also for Conscience Sake, according to our Text.

2*dly*, Magistrates should not alone give and make good Laws, but they should also maintain the same: For what signifieth a Law, that is not kept, and maintained? Not more than a shining Sword without Edge. Therefore since Magistrates cannot be present over their whole Kingdom, they should appoint under Magistrates and Judges, and admonish them to execute Justice without Exception of Persons; as King *Jehoshaphat*, who said to the Judges, whom he had set in the Country, *Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment: Wherefore now, let the Fear of the Lord be upon you, take heed, and do it, for there is no Iniquity with the Lord our God, nor respect of Persons, nor taking of Gifts.* 2 Cron. xix. 6, 7.

These two Articles should and must be with a Judge, Knowledge and Conscience. They are the Eyes, whereof the royal Preacher speaketh, saying, *The wise Man's Eyes are in his Head:* With the one he beholdeth the Law, whereon he should ground and form his Judgment; with the other he beholdeth the Cause and Evidences that are before him, for to search and find out the Truth. Their Testimony must be powdered with the Salt of Conscience, that the same should not become a political Fraud. A wise and prudent Judge follows the Dictates of the Law, and will have no regard to Persons, nor his own Afflictions, for where Passion governs, there is Reason blind; and it goweth then, as in muddy Waters, where we cannot see, nor discern any Thing. If a Judge has Conscience, then is he also pious: for the Admonition of the Conscience cometh from God, and it is an indisputable Truth, that he, who is not afraid of his own Conscience, is neither afraid for God: And being pious, he is absolutely Just, and will execute his Office, without any regard to Persons, according to Justice. Eccl. ii. 14.

3*dly*, Magistrates should punish all Offenders and Transgressors of the Law, they being Destroyers of the common Peace; therefore God gave them the Sword, that they should not bear it in vain, but to be a Revenger to execute Wrath upon them that do Evil. The Lord said therefore to *Moses*, *Thou shalt put the Evil away from the Midst of thee; and those which remain, shall hear and fear, and shall henceforth commit no more any such Evil among you; and thine Eye shall not pity him.* Deut. xix. 20.

If the Subjects are attacked by their Enemies, then the Magistrates are obliged to protect them against such, in their Rights and Privileges,

ſo that every one may live in Peace and Tranquility under their Government. That Magiſtrates may have lawful War, we can conclude by the Words in our Text, *He beareth not the Sword in vain; for he is the Miniſter of God, a Revenger to execute Wrath upon him that doth Evil.* Since God has delivered the Sword to the Magiſtrates, for the Defence of their Subjects, it then follows by Conſequence, that lawful Wars are permitted. There is four Reaſons for ſuch Wars:

Firſt, Needful Defence. It is natural to defend my ſelf, when I am inſulted; much more is it permitted a King to defend his Subjects from the Aſſaults of their Enemies, and protect their own Dominions; as we can ſee of King *Saul*, *Jehoſhaphat*, and others; though it is not adviſeable to oppoſe an Enemy, whom we know and are aſſured of, to be too mighty and too ſtrong, for then it is beſt to try Articles of Agreement, according to the Saying of our Saviour, *What King going to make War againſt another King, ſitteth not down firſt, and conſulteth, whether he be able with Ten Thouſand to meet him that cometh againſt him with Twenty Thouſand? Or elſe, while the Other is yet a great Way off he ſendeth an Embaſſy, and deſireth Conditions of Peace.*

Luke xiv. 31. 32.

Second, Contempt and Injuſtice. As King *David*, who after he had heard what ſhame *Hanun* the King of *Ammon*, had done unto his Servants, whom he had ſent in order to comfort him over the Death of his Father, warred againſt *Hanun*, and conquered him.

2 Sam. x. 4.

Third, The breaking of Covenants. As when the King of *Moab* rebelled againſt the King of *Iſrael*, after the Death of *Ahab*, then went *Joram* out againſt them, and conquered them.

2 Kings iii. 5.

Fourth, Retaking of Things and Poſſeſſions, that has been taken away in their own Time, or in the Time of their Predeceſſors. As *Jehoaſh the Son of* Jehoahaz *took again out of the Hand of* Benhadad, *the Son of* Hazael, *the Cities which he had taken out of the Hand of* Jehoahaz *his Father by War.*

2 Kings xiii. 25.

Unlawful Wars, are where there is none of the foregoing Reaſons, and which could eaſily and with Repute be decided, but are refuſed: Great Lords and Princes cannot commit greater Crimes, than in beginning of needleſs and unlawful Wars, ſince they are the only Cauſe and Motive of all Bloodſhed and Deſtructions committed, whereby their Countries are ruined, and many of their Subjects are made both temporal and eternally unhappy, and miſerable: So that we may juſtly compare ſuch Princes with a Man, who being bereaved of his Senſes, hacks and deſtroys his own Body and Limbs.

III. The Apoſtle ſheweth us, *what the Due of Magiſtrates are.*

Since they are the Ordinance of God, and are entruſted with ſuch a high Office, then we are obliged to obey them, and to render to them their Dues; which according to the Words of the Apoſtle in our Text, conſiſt in the following Articles, *to wit*,

Firſt,

Firſt, Honour to whom Honour. The Apoſtle St. *Peter* ſaith, *Fear God, honour the King.* For whom God exalteth above others, them he will have honoured above others. To this Honour is required, 1 Pet. ii. 17.

1*ſt*, That we are convinced by the Word of God, that the Powers are Ordinances of God; For ſuch Conviction is the only Foundation whereupon their Honour is grounded. St. *Paul* ſaid therefore in our Text, *There is no Power but of God: The Powers that be, are ordained of God, and he is the Miniſter of God.*

2*d*, That we addreſs ourſelves with due Reverence to the Magiſtrates, and with our outward Words ſhew and prove our inward Thoughts and Eſteem of this high Station; as the Widow of *Tekoah*. 2Sam.xiv.17

3*d*, That we likewiſe Honour them with our Geſtures and Actions; when the Prophet *Nathan* came in before King *David*, *He bowed himſelf before the King with his Face to the Ground.* 1Kings i. 23.

Secondly, Subjection and Obedience, *Ye muſt needs be ſubject not only for Wrath, but alſo for Conſcience Sake.* Obedience is the Cord, wherewith all temporal Governments are bound and maintained, and when ſome Cord is broke, then muſt all Things fall. This Obedience muſt be exerciſed towards,

1*ſt*, All Magiſtrates, either high or low, *Whether it be to the King as Supreme, or unto Governors, as unto them that are ſent by him, not only to the Good and Gentle, but alſo to the Froward.* 1 Pet. ii. 13. 1 Pet. ii 18.

2*d*, By all the Subjects in the Kingdom. The Apoſtle uſeth in our Text, theſe Words, *Every Soul:* None of what Condition, State, or Order, is excluded from this Obedience.

3*d*, In all Things not being againſt the Honour of God, our own Conſcience, and our Love towards our Neighbours: For otherwiſe we muſt follow the Words of St. *Peter*, and the other Apoſtles, *We ought to obey God rather than Man.* Acts v. 29.

Thirdly, Cuſtom to whom Cuſtom, and Tribute to whom Tribute. The Subjects are bound and obliged thereto on Account of,

1*ſt*, The Command of God: So ſaith our Saviour, *Render unto* Cæſar *the Things which are* Cæſar's. We can beſt learn and know what belongeth to the Kings and Magiſtrates, when we conſider the Conſtitution of the Country and the Times, either they are in Peace or in War, and according to ſuch muſt every one bring forth his Quota. Mat.xxii.21.

2*d*, Reaſon, *The Apoſtle* Paul *aſketh, Who goeth a Warfare any Time at his own Charge.* The Officers and Soldiers muſt be paid; but by whom? Why, the King; therefore it is again reaſonable, that the Subjects pay their Tributes in order to enable the King to diſcharge the Debts contracted for the Defence of themſelves and their Country. 1 Cor. ix. 7.

3*d*, Examples in the holy Scripture, *Jehoiakim exacted the Silver and Gold of the People of the Land, of every one according to his Taxation.* 2Kings xxiii. 35.

And

And when Taxes or Tributes are alſo raiſed and exacted of every one according to their Taxation, then is there Juſtice in the Cauſe.

Though Magiſtrates muſt be careful, that they do not impoſe unlawfully and immoderately upon their Subjects: Whereof the Lord ſpeaketh alſo by the Prophet *Micah*, *Hear I pray you, O Heads of* Jacob, *and ye Princes of the Houſe of* Iſrael: *Is it not for you to know Judgment; who hate the Good, and love the Evil, who pluck off the Skin from off them, and they break their Bones, and chop them in Pieces, as for the Pot, and as Fleſh within the Chauldron? Then ſhall they cry unto the Lord, but he will not hear them, he will even hide his Face from them at that Time, as they have behaved themſelves in their Doings.*

Mic. iii. 1.
Mic. iii. 2.
Mic. iii. 3.
Mic. iii. 4.

4*th*, Prayers and Supplications. We ſhould always pray to God, the King of Kings and Lord of Lords, for our Kings and Governors, *That the Spirit of the Lord may reſt upon them, that the Spirit of Wiſdom, and Underſtanding, the Spirit of Council and Might, the Spirit of Knowledge and of the Fear of the Lord*; may guide them, that they may love Peace and execute Juſtice, and not hearken to bad Counſellors and Adviſers, to the Glory of God, the Welfare of their Subjects, and their own Salvation.

Iſa. xi. 2.

Grant this, O merciful Father, to all Chriſtian Rulers, for thy own Honour's Sake. AMEN.

XXXIII. SERMON.

OF

OFFENCE.

The Text, MATTHEW, XVIII. 6, 7, 8, 9. ver.

Whoſoever ſhall offend one of theſe little Ones, which believe in me, it were better for him, that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea: Wo unto the World, becauſe of Offence, for it muſt needs be that Offences come; but woe to that Man, by whom the Offence cometh. Wherefore if thy Hand, or thy Foot offend thee, cut them off, and caſt them from thee: It is better for thee to enter into Life halt or maimed, rather than having two Hands or two Feet, to be caſt into everlaſting Fire. And if thine Eye offend thee, pluck it out, and caſt it from thee; it is better for thee to enter into Life with one Eye, rather than having two Eyes to be caſt into Hell Fire.

INTRODUCTION.

FAULTS and Failures accompany every one, even the Holy. As there are Spots in the clear ſhining Sun, ſo are there likewiſe Tranſgreſſions in the Saints: *Moſes* tranſgreſſed with Doubts, *Aaron* with Idolatry, *David* with Adultery and Murder, *Peter* with denying his Maſter, the Angel of the Church in *Pergamos* with Hypocriſy; for alſo ſaith the Spirit of the Lord to him, by St. *John* the Divine, *Revelations* II. 14 verſe. *I have a few Things againſt thee, becauſe thou haſt there them that hold the Doctrine of* Balaam, *who taught* Balack *to caſt a ſtumbling Block before the Children of* Iſrael, *to eat Things ſacrificed to Idols, and to commit Fornication: So haſt thou alſo them, that hold the Doctrine of the* Nicolaitans, *which Thing I hate.*

The Spirit of God maketh Mention in theſe Words of two falſe Doctrines, that were in great Vogue in the Church of *Pergamos*, whereby the

the true Believers were offended, and whereto the Biſhop, called here *the Angel of the Church*, did conſent by his Silence, *to wit*, 1. *The Doctrine of* Balaam. *And*, 2. *The Doctrine of the* Nicolaitans.

Num. xxii. 23. Num. xxxi. 16. 1. *Balaam* was a Prophet in *Moab*, who cauſed great ſtumbling Blocks to be caſt before the Children of *Iſrael*, in order to bring, and delude them from the true Worſhipping of the Lord their God, by whoſe mighty Hand they were brought out of *Egypt*, from the Houſe of Bondage, to ſacrifice to *Baal-Peor* the Idol of the *Moabites*, and to commit Fornication with the Daughters of *Moab*. Wherefore *Balaam* is reckoned among the falſe Prophets, *Which have forſaken the right Way, and are gone aſtray*. The Reaſon of this wicked Council of *Balaam*, was, that God being provoked through the Diſobedience and Tranſgreſſions of his People the Children of *Iſrael*, might deſtroy them in the Wilderneſs, and not bring them to the Poſſeſſion of the Land of *Canaan*, promiſed to their Forefathers, wherein he gained his Aim in Part; *for the Anger of God was kindled againſt* Iſrael, *and killed twenty and four Thouſand of them in a Plague*; though the *Moabites*, with their Prophet, were afterwards ſlain with the Sword, by the Command of God. By this we can perceive, that the Doctrine of *Balaam* conſiſted in Idolatry and Fornication, according to the Words of St. *John*.

2 Pet. ii. 15.

Acts vi. 5. 2. The *Nicolaitans* did caſt great ſtumbling Blocks of Offence, for the Churches in the New Teſtament, with their falſe Doctrine. They had their Origin and Name of *Nicolas*, who was one of the Seven choſen by the Apoſtles for to take Care of the Poor in *Jeruſalem*: This *Nicolas*, having a beautiful Wife, was publickly accuſed in the Preſence of the Apoſtles to be jealous of her; whereat he was ſo offended, that he gave her over to the Uſe of every one: Of this Man the *Nicolaitans* proceeded, and their Doctrine conſiſted chiefly, in theſe two Abominations, *to wit*, *To eat Things ſacrificed to Idols, and to commit Fornication.*

Sacrifices to Idols, were the Things which the Heathens offered to their Idols; and whereof they feaſted in their Idol's Temples, and often invited the Chriſtians to ſuch Feaſts. The Lord abhorred ſuch Doings, and Eating, of the Chriſtians; wherefore the Apoſtle St. *Paul* ſaith, *The Things, which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God, and I would not, that ye ſhould have Fellowſhip with Devils: Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.*

1 Cor. x. 20.

Fornication, or Women in Common, was practiſed among the Heathens, and was not reckoned or accounted Sin or unlawful; wherewith the Apoſtle St. *Paul* upbraids them in ſeveral of his Epiſtles: The *Nicolaitans* did follow the Heathens in this Abomination, contrary to the Commands from the Aſſembly of the Apoſtles and Elders in *Jeruſalem*, who concluded, and thereupon ordered, *That ye abſtain from Meats offered to Idols, and from Fornication*: And this abominable Doctrine did at laſt creep in the Churches of *Epheſus*, *Pergamos*, and *Thyatira*.

Acts xv. 29.

The

The Lord was offended at this, and therefore threatened the Biſhop, that if ſuch Abominations were not removed, and they did repent, he *would then come quickly, and fight againſt them with the Sword of his Mouth.* For the Lord hateth all ſuch Things, and puniſhes ſeverally all them that give Offence; as we can be convinced of by the Words of our Text, where our bleſſed Saviour ſpeaketh, Rev. ii. 16.

FIRST, *Of Offence.*

SECOND, *Of the Puniſhment for Offence.*

EXPLANATION of the TEXT.

I. Of Offence.

As difficult as it is to walk upon the Ice without ſtumbling or falling, as difficult is it to live in the World without being ſmitten therewith: For the World is as a Coal-Pit, wherein every one that enters in, becometh ſmutten. There were never ſo many Misfortunes, Vermins and Inſects in *Egypt*, but there are more Offences in the World; one offendeth the other, and the Great offend the Small. Whereof our Saviour ſpeaketh in our Text, ſaying, *Whoſoever ſhall offend one of theſe little Ones, which believe in me.* We have to obſerve here of theſe Words, *Firſt*, What Offence is. And, *Secondly*, The Perſons, who give or take Offence.

Firſt, What Offence is. It is derived in the ground Text of limping, when one ſtumbleth againſt a Thing, whereof he becometh lame: and ſince our whole Life-time, is a continual Journey or Road; ſo all what cauſes us to ſtumble, or tof all on the Way of our Salvation into Sin, may be rightly called Offence.

Offence is therefore nothing elſe but bad Example, that one giveth to the other in Words, Geſtures, or Actions, whereby Wickedneſs is promoted, and the Sinner becometh worſe and worſe. Offence is two Ways, either given or taken.

Offence given, is, when one either in Actions, or with Words, or with Omiſſion of God's Command, giveth bad Examples to others, to do the ſame. Of this Offence our Saviour ſpeaketh here. This Offence can be given in the following Ways and Manner, *to wit*,

With Words, when we ſpeak Words, corrupting good Manners, or in ſwearing and curſing; which when others hear it, they are willing, and apt to do the ſame; as daily Experience convinces us of.

With Actions, when we commit the Things which are unlawful, and againſt the Command of God, whereby others are deluded to do the ſame; as the Children of *Eli*, who by their evil Doings made the Lord's People to tranſgreſs.

With Omiſſion, when we omit and neglect to do, what God has commanded, whereby others are likewiſe deluded to follow ſuch bad Examples; as King *Saul*, who omited the deſtroying of the *Amalikites*, according to the Command of God, which brought the Children of *Iſrael* to Diſobedience againſt the Lord. 1 Sam. ii. 23.

Offence taken is, when one ſpeaketh, or doth a Thing that is right in it ſelf, but another hearing or ſeeing the ſame, puteth a bad Conſtruction thereon, and taketh Cauſe thereof to ſlander. The Perſon who ſpoke the Words, or commited the Thing, is no Cauſe in ſuch Offence, and therefore guiltleſs; but the Perſon, who through his bad Conſtructions judgeth wrongfully thereof, is guilty; and we can compare ſuch Perſons with the Spiders, who draw Poiſon of the Flowers, wherein no Poiſon is: This is called, *Phariſeefical Offence*, becauſe the *Phariſees*, were offended at the Perſon, Doctrine, and Miracles of Chriſt, ſince they were Evil and Wicked themſelves; for where there is Evil, there proceedeth nothing but Evil. Our Saviour ſaith therefore, *An evil Man out of the evil Treaſure, bringeth forth evil Things*. And in another Place, *If thine Eye be ſingle, thy whole Body ſhall be full of Light: But if thine Eye be Evil, thy whole Body ſhall be full of Darkneſs. If therefore the Light, that is in thee, be Darkneſs, how great is that Darkneſs?* A good Man judgeth always well of the good Works and Actions of another; but the Wicked ſpeaketh Evil, and is offended without Cauſe.

Mat. xii. 35.
Mat. vi. 22, 23.

There is an Offence, called, *the Devil's Offence*, when the Ungodly are offended at the Fall of the Holy, and taketh thereof Freedom to Sin, and to cloak their Wickedneſs. The Fall of Saints is mentioned in the holy Records, not for us to imitate them, but well to abhor them: And we may rightly call them poſſeſſed of Satan, who will rather follow the Vices than the Virtues of Saints; and compare them to the Flies, who paſſing by the ſound Parts of the Body, lights on the Wounds. They are as ſome Birds, who, flying by a Field of Corn, lights on a Dunghill or Carron.

Second. As there is two Sorts of Offence, one given, and the other taken; ſo there is likewiſe two Perſons concerned in every Offence; one who giveth, and the other who taketh the Offence.

Our Saviour ſpeaketh in general of the Perſon who giveth Offence, with theſe Words; *Whoſo offendeth*, of what State, Condition, Sex or Age whatſoever: For Offence is as a Plague that ſpreads about, and we ſhall find Offences in all Station in the World.

Preachers and Teachers offend their Hearers and Congregations, with not living according to their Doctrine, whereby many are offended, and ſay; *Thou which teacheſt another, teacheſtnot thou thyſelf? Thou thatmakeſt thy Boaſt of the Law, through breaking the Law, diſhonoureſt thouGod?*

Rom. ii. 21.

Rulers and Magiſtrates offend their Subjects, when they live irregular, *Turn Judgment into Gall, and the Fruits of Righteouſneſs into Hemlock*; For then it goeth as *Solomon* ſays; *If a Ruler hearken to Lies, all his Servants are wicked.*

Rom. ii. 23.

Amos vi. 12.
Prov. xxix. 12

Parents offend their Children, when they do not agree with one another, but live in Difference, and in a wicked Courſe; with Swearing, Drinking, Whoring, Gameing, and other bad Vices: Likewiſe, in not bringing

bringing up their Children in the Fear of God, Obedience to their Parents, and Love to their Fellow Creatures.

Young People offend one another, when they delude and betray one another in Debauchery and evil Company, whereby they are brought aſtray from the Paths of Virtue and Morality, to all bad Vices.

There is a Difference in Offences, according to the Perſons who offend: The Offence given by a Prieſt is greater than that of a Layman, wherefore they were obliged to offer a greater Sacrifice in the Old Teſtament. The Offence of an old Perſon is greater than that of a young One. In regard to this *Eleazar*, one of the principal Scribes, aged Four Score Years and Ten, refuſed to eat Swines Fleſh, that the young People ſhould not be deceived, and brought from the true Religion, thinking *Eleazar*, an aged Man, was gone over to a ſtrange Religion. Lev. iv. 3.

Our Saviour calleth here in our Text, the Perſons who take Offence, *Little Ones, which believe in him*; whereby we can underſtand Children or little Ones, as well by natural as ſpiritual Age: For ſince the Diſciples of Chriſt did diſpute, who ſhould be the higheſt in his Kingdom; therefore Chriſt called a little Child unto him, and ſet him in the Midſt of them, that they ſhould learn Humbleneſs and Simplicity of this little Child. Our Saviour underſtands hereby, not alone Children of Age, but alſo Children of ſpiritual Age; and therefore ſays; *Whoſo ſhall offend one of theſe little Ones, which believe in me.* 2 Mac. vi. 24.

Children in Age are offended, when old People ſpeak or do any unſuitable Things or Words in their Preſence, thinking that they, being Children, will not regard or take Notice thereof; although we ſee daily, that Children remember ſuch Things long, and afterwards practiſe the ſame; For ſince Children have no ripe Judgment, for to diſcern between Good and Evil, ſo are they apt to do and follow the Steps of old People, and they commonly remember it a long Time; for they have Nothing to charge their Memory with. Children are therefore as a Lump of Wax, whereon can be printed the Shape of a Devil as ſoon as that of an Angel. Old People ought therefore to be very careful in their Words and Actions, eſpecially in the Preſence of Children, who are ſoon corrupted by the bad Examples of their Parents, Inſtructors and old People.

Children in Mind and Heart, are the Weak in Faith, not thoroughly grounded and founded in the Knowledge of God; for Faith waxeth and groweth like a Child, who is weak in the Beginning, but afterwards becometh a perfect Man, with rightly uſing the gracious Means offered; namely, the Word of God, and the holy Sacraments.

St. *Paul* ſpeaketh of the Chriſtian Liberty, that we ſhould not abuſe the ſame, in offending them that are weak in Faith; in Idols, offering Meat or Drink, or in reſpect of an holy Day; or of the New Moon, or of the Sabbath-Days, which are forbidden or commanded in the Law; for there is no Difference in Meat and Drink, except we make Conſcience

thereof; and every Day ought to be holy for God: Neither are we bound to the New Moons or Holy Days of the Jews; though it is abſolutely neceſſary that we honour God with keeping one Day holy, and entirely dedicated to holy and pious Exerciſes in the Week; which certain Day and all other Feaſt Days, are regulated according to the Liberty granted to Chriſtian Churches, and their Rulers, which muſt be done with Diſcretion, ſince *God is not the Author of Confuſion, but a God of Order, and Decency, and Peace.*

1 Cor. xiv. 33 There are ſome who are offended at others without Cauſe, alone through their own Malice and Wickedneſs. We read in St. *Peter* of our bleſſed Saviour, That he ſhould be a *ſtumbling Stone, and a Rock of Offence:* Not that he ſhould give Offence to any one, but that others through their own Wickedneſs ſhould be offended at him. This was common by the *Phariſees*, who were offended at the Perſon of Chriſt, ſaying therefore of him, *Is not this the Carpenter's Son? Is not his Mother called* Mary? They were offended at the Place of his Nativity, ſaying, *Search and look, for out of* Galilee *ariſeth no Prophet:* They were Mat. xiii. 55. offended at his Doctrine, becauſe he did preach of Faith, and not of good Works and the Law of *Moſes:* They were offended at his John vii. 52. Miracles, ſaying, *He driveth out the Devils by* Beelzebub: They were offended at his Living, calling him, *A glutonous Man, and a Wine-biber, a Friend of Publicans and Sinners:* They were offended at his Mercy Mark iii. 22. and Humbleneſs, becauſe he *eat and drink with Publicans and Sinners:* Mat. xi. 19. They were offended at his Poverty, becauſe *he had not where to lay his* Mat. ix. 11, 13. *Head:* They were offended at his Sufferings, and therefore derided him, Mat. viii. 20. *reviling him, and wagging their Heads.*

Mat. xxvii 39. Many are yet offended on Chriſt, as well without, as within the Boſom of the Chriſtian Church.

Without the Chriſtian Church, the *Jews* and *Gentiles* are offended in him; for ſo St. *Paul* ſaith, *We preach Chriſt crucified unto the* Jews *a ſtumbling Block, and unto the* Greeks (that is the *Gentiles*,) *Fooliſhneſs.* The *Jews* did deſpiſe him, becauſe his Kingdom was not of this World, 1 Cor. i. 23. ſaying, *We will not have this Man to reign over us:* The *Greeks* were offended in him, becauſe his Doctrine being above the Apprehenſion of human Reaſon, was not agreeable to their Philoſophy; and called Luke xix. 14. therefore the Apoſtle *Paul, A Babler, and a ſetter forth of ſtrange Gods, becauſe he preached unto them Jeſus and the Reſurrection.*

Within the Chriſtian Church, many are offended, even in theſe our Acts xvii. 18. Days, at the Perſon of Chriſt, ſince they will not believe the true Godhead and Manhood of Chriſt, through the perſonal Union: Many are offended at his Doctrine, judging the ſame after their human Reaſon, and altering the ſame according to their weak Apprehenſions: Many are offended at his Kingdom, judging the ſame by its outward Appearance, and deſpiſe the ſame, becauſe the Mighty and Rich of this World do not belong

long thereto: Many are offended at the Way of Chriſt's Government, becauſe he deſtributeth not his temporal Bleſſings alike; but the beſt Children of God ſuffer oftentimes moſt in this World: Many are offended at his Croſs, not alone becauſe Chriſt was *deſpiſed and rejected of Man and a Man of Sorrow and Grief, in the Time of his Incarnation*; Iſa. liii. 3. but alſo, becauſe he maketh the Children of God like himſelf, with Croſs and Affliction: Many are offended at his Living, and therefore will not follow his Footſteps. They would willingly be Partakers of his Kingdom, but not of his Examples: Many are offended at his Mercy, and therefore put off their Repentance from one Time to another, thinking that his Mercy is ſo great, that he will receive them when they will.

Hereby we can ſee, that the Way of our Salvation is full of ſtumbling Blocks; and if we are deceived by them, we will never be ſaved. A ſimple Faith is the beſt Faith; therefore we ſhould ſhut the Eyes of our Reaſon, and paſs by all Offences and Stumbling-Blocks; and in Truth, and Sincerity, cleave to Jeſus Chriſt, following the Light of the Goſpel, whereby we may arrive ſafe through all the Rocks and Stumbling-Blocks of Offences, to the eternal Happineſs hereafter.

II. Of the Puniſhment for Offence.

Our Saviour ſpeaketh in our Text of the Puniſhment for Offences, ſaying; *Wo unto the World, becauſe of Offences; for it muſt needs be, that Offences come; but Wo to that Man by whom the Offence cometh.* Our Saviour ſheweth us in theſe Words; *Firſt*, The Neceſſity, and, *Secondly*, The Puniſhment.

Firſt, The Neceſſity. *It muſt needs be, that Offences come:* This Neceſſity proceedeth not from God, as if he had abſolutely decreed, that there ſhould be Offence: No, for God hath no Delight in Ungodlineſs. Beſides, the Words of our Text convinces us, that God abhors Offences, ſince our Saviour calleth, *Wo to the Man by whom the Offence cometh:* But theſe Words have regard,

To the Malice, Envy, and Wickedneſs of Satan; who, *as a roaring Lion, walketh about, ſeeking whom he may devour*. He always oppoſes God and his Word, thereby to diminiſh God's Kingdom, and to increaſe his own. He raiſeth therefore all Sorts of Offences, and caſteth Stumbling-Blocks for Men in the Way of their Chriſtendom; and, *bewitcheth them, that they ſhall not obey the Truth:* And, *worketh for them with all Power, and Signs, and lying Wonders*; which God permits; *That they, which are approved, might be made manifeſt*, according to the Saying of St. *Paul*. Theſe Words have regard alſo,

1 Pet. v. 8. 1 Cor. ix. 24. 1 Cor. ix. 27 Gal. iii. 1.

To the wicked and perverſe Nature of Man, which is always inclinable to all Wickedneſs, and is eaſily deceived: therefrom proceeds all Offences, and therefore it muſt needs be, *that Offences come*; for, as we can conclude of the ſetting of the Sun, that the Night will follow; ſo we can conclude the Cauſe of Offences by the foregoing Reaſons; and therefore ſays our Saviour, *It muſt needs be, that Offences come.* *Secondly*,

2 Theſ. ii. 9 1 Cor. xi. 19

Secondly, The Puniſhment for Offence: This is deſcribed in our Text by two Things; 1*ſt*, Of the Certainty; and 2*dly*, Of the Severity.

The Certainty of the Puniſhment for Offence, is comprehended in this Word WO, which our Saviour, being himſelf Truth, calleth out; and we may depend upon it, that it ſhall never fail: This little Word, *Wo*, containeth great Miſery, Misfortune, Unhappineſs, and horrible Puniſhment, both here and hereafter. We can be convinced of this, by the Examples of them who are puniſhed for Offences given to others. The Spies that were ſent out by *Moſes*, died by the Plague before the Lord, becauſe they brought evil Report upon the Land, and thereby offended the People. *Achan* did offend the Children of *Iſrael* with his Theft, and
Num. xiv. 37 was therefore ſtoned with his whole Houſe, and all that belonged to him. We have alſo the Examples of *Jeroboam*, *Ahab*, *Jezebel*, and others.

The Severity of the Puniſhment for Offence, is deſcribed in theſe Words; *It were better for him, that a Millſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea.* We can ſee hereof, that our Saviour underſtands by this *Wo*, the eternal Pain and Puniſhment in Hell; for he maketh Compariſon between temporal Puniſhment and eternal Pain; and concludes, that it were better to ſuffer the greateſt and ſevereſt Puniſhment on Earth, than the eternal Pain and Miſery in Hell.

It was a great and the ſevereſt Puniſhment among the Jews, when one had committed a great Crime, that a Milſtone was hanged about the Criminal's Neck, and he was drowned in the Midſt or Depth of the Sea, as being unworthy to behold the Light of the Sun, or to breath in the Air, or to be in or upon the Earth. If this Puniſhment was ſo ſevere,
Deut. xxvii. 18. then muſt certainly the Puniſhment which our Saviour underſtands under this Word, *Wo*, be more ſevere, and cannot be no other than the Torments and Pains of Hell. The Lord declareth them who *make the Blind to wander out of their Way*, *curſed*; much more curſed are they then, who caſt ſtumbling Blocks and Rocks of Offences for others, in the Way of their Salvation.

Since then ſuch a ſevere Judgment and Puniſhment is pronounced againſt all Offences, then a true Chriſtian and Child of God, muſt be careful, and guard himſelf againſt them; which may be done with,

1*ſt*, Mortifying our own Members, as our Saviour admoniſhes us in the Words of our Text, ſaying; *Wherefore, if thy Hand or thy Foot offend thee, cut them off, and caſt them from thee; and if thine Eye offend thee, pluck it out, and caſt it from thee.* Our Saviour mentions here three of our Members, namely, *Eye*, *Hand*, and *Foot*; not that the other Members of our Body cannot offend us, but that we by them, can eaſily form a Judgment of the other Members. There are ſome who interpret the three Stations in the World, under the Similitude of the three before-mentioned Members; and underſtand by the Eye, the Miniſters of the Goſpel;

Goſpel, who muſt preach and ſhew to others the Way of Salvation, with their Doctrine and Life: by the Hands, temporal Magiſtrates who muſt defend the Subjects, and not bear the Sword in vain: by the Feet, every one in the Common Wealth, and the whole Community, among whom there are manifold Offences. I ſhall bring them under theſe three Heads: Senſeleſs Things, Living Things, and Man himſelf.

Senſeleſs Things: When Man, being bleſſed with temporal Goods and Riches, are not concerned for Futurity; but, on the contrary, would rather loſe God and his glorious Kingdom, than to depart from their Riches, which thereby becometh an Offence to them: Of ſuch may be juſtly ſaid, that their Eyes offend them.

Living Things; Thy Wife is thy Hand, thy Foot and thy Eye, and is therefore called in the Scripture, *a Help-meet for the Man:* Many a one are offended thereby, as we can ſee of *Sampſon*, *Ahab* and others. Thy Friend is thy Hand, therefore, when thy Friend deludes thee to Wickedneſs, may be ſaid, thy Hand hath offended thee; as we can ſee by *Abſalom*, *Amon* and others. Our lawful Calling is the Foot, whereupon our temporal Welfare ſtands: Many a one are ſo deluded herein, that they forget their own Conſcience, much more God; as we can ſee of the Men who was invited to the royal Feaſt. It is a common Saying, every one is a Thief in his Calling: This is a very unbecoming and unſuitable Saying, eſpecially for Chriſtians. They ought rather to ſay, every one muſt be an honeſt Man in his Calling.

Man himſelf. *If thy Hand offend thee.* Herein can many Offences be given, with over-reaching our Neighbours in Bargains, and receiving more than the real Value of a Thing; with taking of unlawful Preſents, in order to turn the Law, or the Right of our Neighbours; with writing falſe Inſtruments; with taking of falſe Oaths, and many more Ways. *If thy Foot offend thee:* Thy Servant is this Foot, and can offend thee with bad Advices; and with our Feet we walk upon ſinful Ways. *If thy Eye offend thee:* This Member giveth the greateſt Offence; for it is the Door wherethrough Sin enters into the Heart of Man; as we can ſee of *David*, *Sampſon*, *Achan* and others, in the Scripture, and likewiſe by daily Experience.

Our Saviour commands us in the Words of our Text, That we ſhould *cut off*, and *pluck out* ſuch offending Members; that is, as the Apoſtle St. *Paul* explains it; *Mortify your Members which are upon Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs.* The ſame Apoſtle calls it in another Place; *To crucify the old Man.* So, although it ſhould ſmart us, when we are diſappointed in our evil Deſires and Concupiſcence, as much as if a Limb, or a Member was cut off from our Body, yet we ſhould bear it; for, *They that are Chriſt's have crucified the Fleſh, with the Affections and Luſts.* Would it not be better to loſe a Hand, Foot, or any other Member, than to endan-

Col. iii. 5.

Rom. vi. 6.

Gal. v. 24.

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ger the whole Body? Is it not better to ſubdue our wicked Affections, and Luſts, than in fulfilling the ſame, to be caſt into the eternal Tor-
Iſa. xxxiii. 15 ments of Hell. We ſhould pluck out the Eye of the old *Adam*, in turning them away from all Vanity and Wickedneſs; and, *with ſhutting*
Pſal. xxxiv. 14 *them from ſeeing Evil:* We ſhould cut off the Hands of the old *Adam*, with *ſhaking our Hands from holding Unrighteouſneſs:* We ſhould cut off the Feet of the old *Adam*, with *walking righteouſly*, and not in evil and unlawful Ways: We ſhould cut out the Tongue of the old *Adam*, in *keeping the Tongue from Evil, and the Lips from ſpeaking Guile.*

Our Saviour commands us, not alone to cut off the offending Members, but even to throw them away as hurtful; wherewith he would learn and admoniſh us to Conſtancy in our good Undertakings; for it is not enough, once or twice, or now and then to withſtand our evil Deſires and Afflictions, but we ſhould continue and be conſtant in crucifying and mortifying the Old *Adam*, until he is fully conquered and overcome: And this is called,

2*dly*, *To deny our ſelves:* When Satan, the World, and our own Fleſh and Blood will deceive us, and provoke us to ſin, then ſhould we do and act as if we were blind, deaf and ſenſeleſs, and alſo oppoſe their
Mat. xvi. 25 Inſtigations. Our Saviour ſays therefore, *Whoſoever will ſave his Life, ſhall loſe it, and whoſoever will loſe his Life for my Sake ſhall find it.* The temporal Life is loving and craved by every one, and to obtain our Will is as pleaſing to Fleſh and Blood as Life itſelf; but is it not better to loſe all what we value as much as our Life in this World, and even Life itſelf, than to be bereaved of the eternal Life hereafter?

3*dly*, We muſt abhor and eſcape all Occaſions of Offence. We live in a ſinful World, full of ſtumbling Blocks, and cannot be out of the World; but we ought to live ſo in the World, that we neither give nor take any Offence; as the Fiſh, who although living in the ſalt Water, yet taſteth not ſaltiſh.

4*thly*, We muſt have the Examples of the holy Angels, and the Preſence of God before us. We muſt conſider, that Man is not alone, but
Heb. iv. 13. God is preſent over all, and *all Things are naked before him*, who knoweth all our Thoughts, Words and Actions. We ought therefore to be on our Guard, and have a due Awe and Reverence for the Preſence of our All-ſeeing and All-knowing God. And, as the holy Angels are confirmed in Goodneſs by the continual beholding of God's Countenance; there is no Doubt, that a Child of God, having God always before the Eyes of his Faith, and following his Commands, in Sincerity and Uprightneſs of Heart, will certainly be free, both from giving and taking Offence.

The Lord be merciful unto us, and protect us through the Courſe of our Life in this wicked World, where ſo many Offences meet us, that we may appear unpuniſhable before his Tribunal without Offence on the grand Day of our Lord and Saviour Jeſus Chriſt. AMEN.

XXXIV. SERMON.

XXXIV. SERMON.

OF

MATRIMONY.

The Text, GENESIS, II. 18, 19, 20, 21 24, verſes.

It is not Good that the Man ſhould be alone. I will make him a Help meet for him. And the Lord God cauſed a deep Sleep to fall upon Adam, *and he ſlept; and he took one of his Ribs, and cloſed up the Fleſh inſtead thereof: And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man. And* Adam *ſaid, This is now Bone of my Bone, and Fleſh of my Fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of Man. Therefore ſhall the Man leave his Father and his Mother, and ſhall cleave unto his Wife, and they ſhall be one Fleſh.*

INTRODUCTION.

OUR Church Ordinance, concludes the Miniſtration of the matrimonial Act with the Words of our bleſſed Saviour by the Evangeliſt St. *Matthew*, XIXth. 6. verſe. *What God hath joined together, let no Man put aſunder.* Theſe Words comprehend three Things for our Meditation. 1*ſt*, The Worthineſs and Honour. 2*dly*, The Union. And, 3*dly*, The inſeparable Knot of Matrimony.

Firſt, The Worthineſs and Honour of Matrimony. This can be beſt perceived, when we conſider the Inſtitutor thereof, who is no worldly Monarch or Prince, but the Almighty God, Creator of Heaven and Earth; who after the Creation inſtituted this holy Order, to the Glory of his Name, and the Welfare of Man. Hereby can they who live in this holy Order be aſſured, that they live in a Condition and State wherein God is well pleaſed; and they may expect all temporal and eternal Bleſſing, as long as they continue in the Fear of God, and are obedient to his Will and Commands.

This joining muſt not be underſtood alone of the matrimonial Knot made by the Miniſter, with laying of his Hands upon the Hands of the Man and Woman joined together in one another, but alſo of the Perſons

themſelves, whom God hath joined together: For ſince Chriſt does demonſtrate, that a Man ſhould not ſeparate himſelf from his Wife for every Fault, becauſe God hath joined them together; then follows thereby, that God joins them yet together. Herefrom proceeds the common Saying, *God hath foreſeen Matrimony*. Matrimony ſeems to be a Lottery, and none can know what Partner he or ſhe may have, a *Moſes* may get a *Zipporah*, *David* a *Michal*, and *Abigail* a *Nabal*, yet God has his Hand therein. When the ſame is begun in the Fear of God, with Prayers, in a pure and ſincere Love, and in a lawful Way; then God orders and governs both Parties to mutual Conſent, and alſo becometh the Saying, *that God hath foreſeen Matrimony*, verified. This can be proved both by Scripture Texts and Examples.

Gen.xxiv.44 Prov.xix.14. *Of Scripture Text:* The Lord had appointed *Rebecca* for *Iſaac*; in regard to this ſays *Solomon* in his Proverbs, *A prudent Wife is from the Lord.*

Of Examples: The Patriarch *Abraham*, ſent his Servant *Eleazar* to bring a Wife for his Son *Iſaac*, who therefore prayed to the Lord for Progreſs and good Luck in his Errand; and when he knew the Maid, and her Friends conſented, then ſaid they; *The Thing proceedeth from the Lord.* Gen.xxix.50

Like therefore as God brought *Eve* to *Adam*, and joined them together without Means, alſo bringeth he married People together yet with Means; and it can be ſaid, That God joins them together. Should it happen, as we ſee daily, that a good Man gets a bad Wife, or a good Woman gets a bad Huſband, yet is their Matrimony from God; for there is no Rule without Exception; and this happens oftentimes, that the one ſhould learn Patience of the other; *For all Things work together for Good to them that love God.* Rom. viii.28 They who engage themſelves without Prayers to God, and the Advice of their Friends, and alone through carnal Luſt or worldly Lucre join themſelves together, muſt blame themſelves, if their Matrimony is not proſperous and loving; for God permits it as a Puniſhment to themſelves, if they do not humble themſelves before God, and pray for his Aſſiſtance and Grace: But if they turn to God, and implore his Mercy, then he will confirm their Matrimony, although begun without God.

Second, The Union of Matrimony. Our Saviour calleth the ſame here in theſe Words, *joining together*; wherein is a Compariſon taken of a Couple of Oxen yoaked together. As long as they go together in Quietneſs, and draw together, the Work goeth on; but when they begin to diſagree, and to draw againſt one another, then the Yoak is broke, and the Work is hindered. So it goeth likewiſe among married People; as long as they agree together, and draw as with one Accord, then they proſper and have good Luck; but when they diſagree, then goeth the Work and all their Houſhold backwards. They muſt be in ſome Meaſure,

ſure, as the Milch Kine of *Beth-ſhemeſh*, who went ſtraight-way along the High-way, and turned not aſide to the Right Hand or to the Left: But in another Meaſure, they muſt not be as the Milch Kine, who went ſtraight-way before the Cart, whereupon the Ark of the Lord was laid, not knowing the Treaſure, nor underſtanding what was laid upon the Ark. Married People ought to conſider, that they are God's People, and that God hath made his Covenant with them; therefore ſhould they have God before their Eyes, and walk circumſpectedly according to his Command, and be contented with their Lot, and cleave together in Proſperity and Adverſity, then ſhall they obtain everlaſting Happineſs hereafter. 1 Sam. vi. 7.

Third, The inſeparable Knot of Matrimony. *Let no Man put aſunder.* The Jews did in former Days, give a Writing of Divorcement to their Wives when they hated them, or had no Delight in them; But Chriſt ſheweth that it was not rightly done; ſo ſays he, *From the Beginning it was not ſo*; but *Moſes, becauſe of the Hardneſs of your Hearts, ſuffered you to put away your Wives.* The Reaſon was, that a Man having no Delight in his Wife, or hating her, might not abuſe her with harſh Means, ſince the Jews were a ſtubborn Nation. Mat. xix. 8.

But who can ſeparate or divorce married People?

1. The Eccleſiaſtical Court may divorce them for certain Reaſons, whereof Fornication is the moſt principal; and when this is done, we cannot ſay that they are put aſunder by Man, but by the Laws of God, when his Servants the Magiſtrates are to execute Juſtice.

2. Death. Married People ſhall be put aſunder by Death; therefore ſhould they, for the little Time that they are to live together, agree in Love, Peace and Unity, that they can part on the laſt Day as loving as when they came together on the firſt Day of Marriage. Our Text ſpeaketh of the Origine and Inſtitution of Matrimony; whereby we ſhould behold theſe three Heads.

FIRST. *The Worthineſs and Honour,*

SECOND, *The great Union, and*

THIRD, *The Profit of Matrimony.*

EXPLANATION of the TEXT.

I. The Worthineſs and Honour of Matrimony.

We can beſt perceive the Worth and Honour of this State, when we conſider the following, *to wit*;

1. The Majeſty and Glory of the Inſtitutor, who is the Holy God, the Almighty Lord of Heaven and Earth; who, when he was to create Man, went firſt in Council with himſelf, and likewiſe now, when he would create a Helpmeet for the Man, ſaying; *It is not good that the Man ſhould be alone, I will make him a Helpmeet for him:* And after the Lord had reſolved to inſtitute Matrimony, then,

First, He created a Help meet for *Adam*. *And the Lord God caused a deep Sleep to fall upon Adam, and he slept; and he took out one of his Ribs, and closed up the Flesh instead thereof: And the Rib which the Lord God had taken from Man, made he a Woman.* This Sleep was no natural but a supernatural Sleep, like the Sleep of *Abraham*, *Sisera*, and the Soldiers of King *Saul*. The Lord caused this Sleep to fall upon *Adam*, partly, that he should feel no Pain in the taking away his Rib, and thereby dislike her; partly, that he should not know where she came from before he awoke: For God acts so with his Children, and blesses
Psal.cxxvii.2 them without their Knowledge; and *giveth his beloved Bread asleep*. She was not created of his lower Parts, because Man should not undervalue, neither of his Head, that she should not take upon her to rule and govern; but of his Side, next to the Heart, that Man should love her as himself; and acknowledge her to be his sole Partner and Help.

Second, *And God brought her unto the Man*, and married and joined them together. God was not alone Creator of the Man and Woman, but also Father, to give away the Bride, and Priest, to marry the new created Couple; which last Part was performed with these Words; *The Man*
Mat. xix. 5. *shall leave his Father and Mother, and shall cleave unto his Wife, and they shall be one Flesh*. Our Saviour convinces and testifies, by St. *Matthew*, that these Words were spoken by the Lord God himself; with which Words the Lord instructs not alone the new created *Adam* and *Eve*, but also, all Christian married People, how they should behave themselves in the matrimonial State; namely, that their mutual Love should exceed the Love between Parents and Children, and keep their own Families and Houshold separate by themselves, if they are able, in order that the Wife should not seemingly be brought under the absolute Government and Subjection of her Husband's Parents, which might occasion great Offence and Discontent.

Third, And the Lord blessed them, not with bare Words, as one may bless another, but in Effect and Reality, generating their Seed and Procreation of Children; which Blessing continues yet, and extends to all their Posterity.

2. The Confirmation of Matrimony. Although *Adam* and *Eve* fell from their Obedience and Love of God, yet the matrimonial State was in its full Force, since we see that God, after the Fall, did preach of
Gen. iii. 16. the multiplying of their Seed, and the *bringing forth of Children in Sor-*
Gen. iii. 20. *row*. Besides, *Adam called his Wife's Name Eve, because she was the Mother of all living*.

3. The renewing this State in the New-Testament. The *Jews*, in the Old Testament, took many Wives at one Time, and gave a Writing of Divorcement to them they disliked: But Christ hath, in the New Testament, brought the matrimonial State, as it was from the Beginning;
Mat. xix. 5 namely, to two Persons, one Man and one Woman, saying, *They Twain shall be one Flesh*.

4. The

4. The Honour ſhewed to this State, by the holy and bleſſed Trinity. Was it not the greateſt Honour that the Lord God himſelf copulated *Adam* and *Eve* together, and bleſſed them; which he doth yet daily by his Servants and Miniſters of the Goſpel; and bleſſes married People with Children, and Proſperity in their lawful Calling. Beſides, our Saviour wrought the firſt Miracle in the Temple of his Incarnation, at the Marriage in *Cana* of *Galilee*, and compareth the Kingdom of Heaven to a Marriage, and his Church to the Virgins that went out to meet the Bridegroom; and the Holy Ghoſt hath dictated the 128th *Pſalm*, as a Bride Song to the Honour of the matrimonial State, and the mutual Love thereof.

Fifthly, Examples in the Holy Scripture, of Patriarchs, Prophets, High Prieſts, and Apoſtles, who have lived in this State.

By all this we can conclude and perceive, that the matrimonial State is holy, and well-pleaſing in the Sight of God; and we ought therefore to have a great Reverence for his holy Order.

II. The great Union of Matrimony.

They who are inclined and reſolved to enter into the matrimonial State, ought to begin the ſame in the Fear of God, after ripe and thorough Conſultation: For we ſee that God, who is perfect in Holineſs and Truth, went himſelf in Conſultation, before he inſtituted this State; wherein he convinceth us, that we ſhould not run into it thoughtleſs nor headlong, without the Advice of our Friends and Relations: The Bride Song is ſoon ſung, but the Tune oftentimes laſts a very long while.

But what Perſon then ſhall Man chuſe in order to clear and pacify his own Conſcience, that he ſhould not repent afterwards; for we can be careful but once in this Cauſe. *Solomon* aſketh, *Who can find a virtuous Woman?* In theſe Words are two Things concealed, 1. A *Difficulty*, 2. A *Carefulneſs*. Prov. xxxi. 10.

Firſt, The Difficulty we can perceive of the Queſtion, for it is the Way of the Holy Records, to propoſe all Difficulties by Queſtions.

Second, The Carefulneſs is comprehended in this Word *find*; which Word ſhews us, that we muſt firſt look for it, and be careful in our Searching. He therefore that will marry, and live afterwards with Content, muſt look out for a Perſon that is, 1*ſt*, His like; and, 2*d*, not near related in Blood or Marriage.

1*ſt*. He ſhould look out for his like, ſince Perſons alike agree beſt; whereof the common Saying, *That Children alike play beſt together*, proceeds, *Where one Eye goeth, there goeth likewiſe the other:* That was uneven Marriage, when the Thiſtle ſends the Cedar of *Libanon*, *for his Daughter, to be his Son's Wife*. There muſt be Likeneſs in the mutual Love; for what is Marriage without ſincere Love? Which is the beſt Sauce upon the Victuals, the beſt Bed in the Houſe, and the beſt Encourager of their Calling. There muſt be Likeneſs in Age, for Difference of Age cauſes Difference of Humour, whereby Uneaſineſs is oftentimes occaſioned, and mutual Love is thereby turn'd to mutual Hatred. 2 Kings xvi. 19.

There

There muſt be Likeneſs of Religion, though it is no Sin to marry one
1 Cor. vii. 12, 13. of a different Opinion: For ſo ſaith the Apoſtle *Paul*; *If any Brother hath a Wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away: And the Woman which hath an Huſband that believeth not, and if he pleaſed to dwell with her, let her not leave him.*

2*dly*, He ſhall look out for a Perſon that is not nigh related to him in Blood or Marriage. Whereof we can read by *Moſes* in his Book called *Leviticus*, the XVIII. from the 7th to the 18th verſe. XX. the 1, 12, 14, 17, 19, 20, 21. verſes, and *Deuteronomy* XXVII. 20, 22, and 23, verſes. We muſt obſerve here, that where one is forbidden to marry one of them who are related to the ſame Perſon in the ſame Degree, there is alſo the other Perſon underſtood, although not mentioned. As it is forbidden *Levit.* XVIII. 14, and 20, verſe. *Thou ſhalt not approach to thy Father's Brother's Wife*, thereby is alſo meant the Mother's Brother's Wife. Thereof follows by Conſequence, that no Woman may take her Siſter's Huſband, ſince a Brother's Wife, and a Siſter's Huſband are even nigh related to a Perſon.

Married People muſt be moved to mutual Love and Unity by the following Reaſons, *to wit.*

1. Of their Original Likeneſs. *Adam* ſaid of the new created Perſon whom God brought to him, *This is Bone of my Bone, and Fleſh of my Fleſh.* And ſheweth thereby his Joy, and his Love.

He ſheweth his Joy. He ſaw before, that all the Creatures, which were brought before him had their Partners, every one in its own kind, but found no Helpmeet for himſelf, with whom he could converſe, thinking that his loneſome Life would be tedious. But now he is rejoiced, ſeeing and perceiving the Goodneſs of the Lord, who had made and brought to him a Helpmeet for him.

He ſheweth his Love. Nothing is nearer to a Man, than his Fleſh and Bones, ſo is the Wife as nigh to her Huſband as his own Fleſh and Bones, and ſhe is an Image wherein he may behold himſelf. The Apoſtle
Eph. v. 28. *Paul* concludes therefore, *So ought Men to love their Wives, as their own Bodies, he that loveth his Wife, loveth himſelf.*

2. Of their mutual Name. *She ſhall be called Woman*, not that ſhe ſhould rule over the Man; But, *becauſe ſhe was taken out of Man.* As long as a young Woman is unmarried ſhe is called by her Father's Name, but as ſoon as ſhe marries, ſhe is called by her Huſband's Name, for ſhe is made Partner of the Man's Goods, Fortune, Honour and Glory. The Woman receiveth her Luſtre from the Huſband, like the Moon its Glances from the Sun. The learned have very well obſerved, that the great Name of God *Jah*, that is, *Jehovah*, is included both in the Man's and Woman's Name in the holy Scripture. The Man's Name is *Iſhack*, where the firſt Letter of God's Name *Jod* ſtandeth in the Midſt: The Woman's Name is *Iſha*, where the ſecond Letter of God's Name, *H* ſtands in the End, and all married People can be aſſured of the gracious

Preſence

Presence of God by them, as long as they live according to his Command and Will. But when they depart from God, and are disobedient, then God departs again from them, and their Name becometh, *Esk*, *Esk*, that is Fire, namely, Fire here, and Fire hereafter.

3. Of the inseparable Knot. *The Man shall leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one Flesh.* Children are bound to their Parents, and must never leave or neglect them, but married People are bound yet with a greater Knot; for the Knot between Parents and Children, Sisters and Brothers may be separated, but the Knot between Man and Woman lawfully married together can never be separated, except with and through Death; and even if this Knot is loosened through Death, yet can the Matrimonial Love not be extinguished, but the surviving Party will always have a Love and Regard for the dead Party.

Where a loving Union is, there is certainly a glorious edifying. The whole World is edified and maintained by the State of Matrimony, and the Profit thereof extends to all Conditions: The same is ordained, and instituted of God.

First, For Procreation of Children. *Be fruitful and multiply, and repleniſh the Earth.* There are many young wholesome Couple married together, that get no Children, the Reason is by the Woman, according to the Scripture, since their Wombs are said to be closed up. Procreation is no natural Work, but the Work of God, as the Royal *Psalmist* saith, *Lo Children are an Heritage of the Lord.* They who are not blessed with Children in their Marriage must be contented, and patient, considering, that the All-knowing God hath Causes why they are not blessed therewith; for it is better to have no Children, than to have wicked ones, and God hath Delight in them as well without as with Children, as long as they are obedient to the Command of God, who can bless them again with other Blessings for the Want of Children. Gen. i. 28. Gen. xx. 18. Psal. cxxvii. 3

Secondly, Mutual Help and Assistance. *I will make him a Helpmeet for him.* The Woman shall be a Helpmeet for Man.

1. In the bringing forth and educating of Children. The Woman was created to bring forth Children, and was therefore called of *Adam*, *The Mother of all Living*, and is obliged to assist the Husband, in bringing up the Children in the Fear of God, as *Solomon* saith.

2. In the Houshold. Therefore is she made of the Man's Rib, that she should assist him in the Care and Administration of their mutual House Affairs. In regard to this, she is called by the wise Man *Sirach*, *A Tower against Death to her Husband:* And *Solomon* compareth her by *the Merchant Ships that bringeth Food from afar.* Syr. xxvi. 21. Zach. viii. 21.

3. In Cross and Affliction. Married People are subject to many Crosses and Afflictions. As impossible as it is to go through Water without becoming wet, so impossible is it to live in the Marriage State and not to meet Afflictions. Married People are obliged to help and assist one another

another herein, and patiently endure under their mutual Yoke, comfort one another, and when Neceſſity requireth, defend one another.

4. In Prayers and religious Exerciſes. Prayers is the beſt Weapon between married People, but when the one prayeth, and the other curſeth whom ſhall God hear? How pleaſing is it when one ſaith, *Let us*
Zach. viii. 21 *go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts.* And the other anſwereth, *I will go alſo.* Our Saviour promiſeth,
Mat. xviii. 19 *If two of you ſhall agree on Earth, as touching any Thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven.*

Thirdly, For a Means againſt evil Deſires. The Apoſtle St. *Paul* ſaith,
1 Cor. vii. 2. For *to avoid Fornication let every Man have his own Wife; and let every Woman have her own Huſband.* There is no need of explaining this, ſince daily Experience convinceth us, that ſince the Fall of *Adam* there are but few who live a modeſt ſingle Life; and if this State of Matrimony had not been inſtituted, the World would be more wicked and corrupt than it is.

Fourthly, For the Practice of all Chriſtian Virtues. The Marriage State is the beſt School wherein we can learn ſeveral Virtues, and be inſtructed in many Parts of our Chriſtendom. We can be inſtructed therein in the following Articles, namely,

1. Of God's Providence. Many poor People come together, and begin the World together with Nothing, yet we ſee that they maintain themſelves, and even proſper and attain to great Riches. This is an Act of Providence. *Jacob* when he entred firſt in Service to *Laban* had Nothing more than the Cloaths on his Back, and a Staff in his Hand, but the Providence of God made him a very rich Man, of all temporal and worldly Bleſſings.

2. The Government of God. Every Houſe Father is careful that his Houſhold can be governed regularly, and place therefore his Servants every one to his reſpective Occupation and Work, not ſuffering any one to be idle, nor neglectful. Alſo ruleth and governeth God the whole World, and placeth every one to his reſpective Calling, and will not that any one ſhould ſtand idle, and be an idle Member in the Common-wealth.

3. Of the Almight of God. Married People who are bleſſed with Children, have herein a clear and living Argument of the almighty Power of God, who can form a Child ſo wonderfully in its Mother's Womb, and when the Time cometh, bring it forth to the World from the cloſe Priſon wherein it was concealed. Muſt not he be an almighty Lord, who hath ordered this ſo wiſely? Hath God had his Eyes over our Subſtance yet being unperfect, and his Viſitation hath preſerved our Spirit, when we were in our Mother's Womb, and could neither move Hand nor Foot? Should then the ſame Lord and God not provide more for us now we are able to aſk and pray to him according to the Command of his Son our bleſſed Saviour?

4. Of the Love of God. Can Parents who are of a corrupt and perverſe Nature love their Children ſo much; how much more is the Love of God to his Children, whom he hath choſen in his beloved Son Jeſus Chriſt before the Foundation of the World. For *the Lord is very pitiful,*

pitiful, and of tender Mercy. The Royal Pſalmiſt ſaith therefore, *Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him.* Pſ. ciii. 13. And the Prophet *Iſaiah* bringeth the Words of the Lord forth alſo, *As one whom the Mother comforteth, ſo will I comfort you.* Iſa. lxvi 13.

5. Of Croſſes. When Parents chaſtiſe their Children, it is not through Hatred, but for their Good: So when the Lord viſiteth married People with Croſſes and Afflictions, then is it not in Anger for their Harm, but for their Good, *For whom the Lord loveth, he chaſteneth, and ſcourgeth every Son, whom he receiveth.* Heb. xii. 6. And, *Though he cauſeth Grief, yet will he have Compaſſion according to the Multitude of his Mercies: For he doth not afflict willingly, nor grieve the Children of Men.* Lam. iii. 32, 33.

6. Of Prayer. When married People are unlucky, and cannot proſper, but Poverty and Want cometh among them; then is Prayers their beſt refuge: He that did not value Prayers and the Word of God before, will learn to pray when they are oppreſſed and want Subſtance.

7. Of Patience. When the Man is troubled with a bad Woman, or the Woman with a bad Huſband, then the grieved Party will learn Patience, as the Example of *Job* convinces us of.

8. Of Labour. Houſe-keeping hath a great Mouth, and may be called a Devourer, ſince it requireth Bread, Victuals and Clothing for the Family: And if we would ſupport ourſelves and our Family, then muſt we Labour. Therefore placeth God Labour and Bread together, when he ſaid to *Adam, In the Sweat of thy Face ſhall thou eat Bread.* Gen. iii. 19.

9. Of the Miſtery of Chriſt and his Church. Man and Wife are two in one Fleſh; the Woman is Fleſh of the Man's Fleſh, and Bone of his Bone: Chriſt and his Church are one Body. Man and Wife are bound together with an inſeparable Knot, which no Man can looſe: Chriſt hath betrothed his Church unto himſelf for ever. Man and Wife have every Thing in common: The Faithful have every Thing in common with Chriſt, who being the Son of God from Eternity, became a Man in Time, that we being before Children of Wrath, might become Children of God: He took on our Infirmities, and made us Partakers of his Holineſs and Righteouſneſs. Man and Wife muſt love one another, and bear patiently with each others Faults. Chriſt loveth his Church ſo that he gave himſelf in Death for her, and beareth daily over with the Faithful. When married People can attain by the Grace of God in their marriage State to ſuch Thoughts and Meditations, and the Practice thereof, then are they happy, and all Things will be Good for them, and they can be aſſured that the Lord will bleſs them both here in Time, and hereafter in Eternity.

The Lord grant this to all Chriſtian married People, for the Sake of Jeſus Chriſt, by the Aſſiſtance of the Holy Ghoſt: To whom be all Honour, Might, Majeſty and Dominion, now and for ever more. AMEN.

XXXV. SERMON.

OF

DEATH.

The Text, ECCLESIASTES XII. 7 Ver.

Then ſhall the Duſt return to the Earth as it was; and the Spirit ſhall return unto God, who gave it.

INTRODUCTION.

AS Man is not born by a meer Accident, according to the Opinion of the *Epicurians*, who ſay, 'We are all born by Adventure, and we ſhall be hereafter as tho' we had never been;' he alſo dieth not by an Accident, but he has his certain Time to live, and his certain Time to die, which he cannot paſs. *Job* ſpeaketh thereof in his Book, xiv. 5. *Man's Days are determined, the Number of his Months are with thee; thou haſt appointed his Bounds that he cannot paſs.* *Job* inſtructs us in theſe Words, That Man hath, *Firſt*, his certain Time to live in; and, *Second*, his certain Time to die.

1*ſt*. *Job* learns us, that Man hath his certain Time to live in. As every Thing in the whole Creation hath its proper Time, ſo hath Man likewiſe, which beginneth from the Moment of his Birth, and laſteth to the Moment of his Death. The Lives of ſome are meaſured with a long, and others again with a ſhort Meaſure, all according to the well-pleaſing Will of God: Wherefore the royal Pſalmiſt ſays; *Lord, make me to know my End, and the Meaſure of my Days, what is it. Behold, thou haſt made my Days as an Hand-Breadth, and mine Age is nothing before thee: Verily, every Man at his beſt State, is altogether Vanity.* We may be convinced by many Examples, how wonderfully God hath freed the Lives of many from Peril and Deſtruction, becauſe the Bounds thereof has been fore-ordained to be longer. *Moſes* was caſt in his Infancy in the River, but was wonderfully ſaved. *Joſeph* was to be deſtroyed by his Brothers, but *Ruben* ſaved his Life, and he was ſold afterwards to the *Medianites*. *Saul* did endeavour to deſtroy *David*, but could not obtain his Will. *Ahab* ſent over the whole Kingdom to ſeek after *Eliam*, in order

Pſal. xxxix.

der to deſtroy him, but could not find him out. We can ſee hereof, that God hath appointed certain Bounds unto the Life of every Man, which he cannot paſs. And this brings us to the ſecond Part, namely;

2*d*. That Man has his certain Time to die; *Thou haſt appointed his Bounds, that he cannot paſs*. The Word *appointed*, in the Text, ſignifieth determinated, or ſtated, as a Judgment that cannot be revoked. The Meaning is, that God hath determinated how many Years, Months, Days, Hours, and even Moments every Man ſhall live; and when the appointed Moments cometh, then muſt he die. *Job* ſays, That this determinated Number of Man's Life is with God, who hath recorded all in the Book of his Omniſcience. No Man knoweth the Hour or Manner of his Death; and it is therefore needleſs to conſult the Marks of the Hands, and the Conſtellation of the Planets. *My Times are in thy Hand, O Lord*, ſays the royal Pſalmiſt. Not alone the Time of our Death, but alſo the Way how we ſhall die, is known to God; and even the Place of our Death is appointed. Though as God doth nothing without Nature and natural Cauſes, except in Miracles; ſo is there likewiſe in this Caſe of our appointed Time, a Condition to be obſerved, which hath regard to Nature, Man's Life, and ſeveral outward Accidents. Pſal xxxi. 15

Concerning Nature, although God is not bound to natural Cauſes, as being a free and ſovereign Lord, who can do as he will and pleaſes, yet he lets the natural Cauſes have their Progreſs, and appoints the Bounds accordingly. As for Example, when Man is conceived and formed in his Mother's Womb, then receiveth he Body and Life, conſiſting of natural Heat and Moiſture, like the Lamp of the Week and the Oil. If this natural Heat and Moiſture be ſuperfluous, and thereby a good Temper, then liveth Man the longer; that is, according to the Scripture, *Three Score and Ten, or Four Score*; on Condition that he feareth God, and liveth ſoberly and peaceable. But if there is much of this natural Moiſture and Heat of a weak or irregular Temper, then liveth Man not ſo long. The All-knowing God ſeeth all this before, and appoints accordingly the Time of Man's Life. Should any Defect befall Nature through Sickneſs or other Accidents, then God hath created the Medicines whereby Nature can be helped and ſupported. Pſal. xc. 10.

Should any one fall upon ſuch Thoughts; Why hath God given a ſtronger Nature to one Man than to another? He muſt know, that *the Potter hath Power over the Clay of the ſame Lump, to make one Veſſel unto Honour, and another unto Diſhonour*. Why maketh a Woman one Candle to burn a long Time, and another to burn but a ſhort Time? *Woe unto him that ſtriveth with his Maker. Shall the Thing formed ſay unto him that form'd it, Why haſt thou made me thus?* God is the Creator, and we are his Creatures, and the Work of his Hands; and who can preſcribe unto him how to appoint the Days? He ſuffered *Methuſelah* to live 969 Years, *Moſes* 120, and *David* 70, according to his godly Rom. ix. 21. Iſa. xlv. 9. Rom. ix. 20.

Will and Pleaſure: So it is yet in his godly Power, to extend or ſhorten our Days, according to his godly Appointment. His Power and Will is not forced in the mean-while, as if he was abſolutely bound to ſomething certain: No, for as he has Power to diſtribute his temporal Bleſſing to whom and when he pleaſeth, ſo he hath alſo Power to let our
Eccle. ix. 11. Days be long or ſhort; *Time and Chance happeneth to all*, ſays *Solomon*.

God regulates alſo the Days of Men's Lives according to their Living, ſo as every one hath acted in his Life-time, either evil or well. If one lives according to the Command of God, in Sincerity and Integrity of
Ex xxii. 26. Heart, and abhorreth Evil, he may expect that *God will fulfil the Number of his Days*. God hath alſo promiſed, that if we *honour our Father and our Mother, our Days ſhall be long in the Land*. And although the Time of our Life ſhould be expired, in regard to our Conſtitution and natural Complexion, yet God can prolong the ſame if he will and pleaſes, as the Example of King *Hezekiah* convinces us of.

The Ungodly, who will not obey the Word of God, but live up according to the Frailty of their corrupt Nature, in all Sin and Wickedneſs,
Prov. x. 27. them God threateneth to ſhorten their Lives: For, as *the Fear of the Lord prolongeth Days, ſo the Years of the Wicked ſhall be ſhortened*. The
Pſal. lv. 23. royal Pſalmiſt ſays, *bloody and deceitful Men ſhall not live out half their Days*. This can be proved by many Examples of the holy Record.

There are many young Perſons, who are of a ſtrong and wholeſome Nature, and could live according to that for many Years, but they ſhorten their own Lives with Debauchery and Exceſs; and by committing Murder, Robberies, and other Unlawfulneſs, are executed. Such Perſons cannot accuſe God, and complain that he hath appointed the Time of this their untimely Death: No, but they muſt conſider, that God hath permitted them to come to this Time and Way of Death, as a Puniſhment for their Sins and Wickedneſs, whereof they themſelves are the only Cauſe; and they may depend upon it, that if they had lived otherwiſe and been obedient, the Lord would have appointed other Times and Ways for their Death, and would have fulfilled the Number of their Days.

When a pious Man dieth, whom we think and judge could have lived, according to the Appearance of his Conſtitution or natural Complexion,
Sap. iv. 11. many Years longer; then we muſt conclude, that *he is taken away, leſt*
2 King. xxii. *that Wickedneſs ſhould alter his Underſtanding, or Deceit beguile his Soul*;
20. or, *That his Eyes ſhall not ſee the Evil which the Lord will bring upon the Place*.

When we ſee the Wicked live long, and come to a great Age, then we muſt conclude, that God, who will not the Death of a Sinner, giveth them Time to repent and turn from their Wickedneſs, that they may live, and be eternally happy. But if they reſiſt the Grace of God, and continue in their Wickedneſs, he is able to keep them to the great Day of

Judgment,

Judgment, and then ſhall their Puniſhment be greater in the Torments of Hell.

God regulates likewiſe the Days of Man's Life, according to outward Accidents; it often happens, that a Man dies ſuddenly, is ſhot, drowned, killed by Thunder, or any other Accident. This is the Bounds which God hath appointed, tho' not through an abſolute Decree, but for certain Reaſons which are unknown to us. When ſuch Accidents happen, then we ſhould firſt aſcribe the ſame to the unſearchable Will of God, who has his ſecret though juſt Cauſes why he permits ſuch Accidents; and we ſhould not make any Imaginations or Search after ſuch Cauſes, but we ſhould rather ſay, *Righteous art Thou, O Lord, and upright are thy Judgments.* Then ſhould we conſider, if the Perſon who periſhed had been pious, and periſhed in his lawful Calling or not; yea, was he pious, and died in his lawful Calling; then his appointed Time was come, if not according to the Appearance of his natural Complexion, yet, according to the ſacred Will of God, and he is happy; for *all Things worketh good unto them that fear God.* A Miniſter and Phyſician may viſit ſick People in a Plague, and a Soldier may fight againſt the Enemies of his King and Country; and if any Thing ſhould befall them in ſuch their laudable Calling, they may be aſſured, that God hath appointed their Time, ſince they died in their lawful Calling. If he was wicked and profligate, and went without Reaſon in the Peril, then receiveth he his juſt Reward, and found the Bounds which he looked for himſelf. In the mean Time, we muſt not judge them, ſince *every Servant ſtandeth or falleth to his own Maſter.* Beſides, it may be, that ſuch a one may repent with the Thief in his laſt Moments, and be received in Grace; *For God is able to make him ſtand.*

Pſ. cxix 137.

Rom. viii. 28.

Rom. xiv. 4.

Rom. xiv. 4.

But one might object here, and ſay, ſince God knoweth it before, is it not then in his Power? Why hindereth he not ſuch Accidents, which he could if he would? And why permiteth he the one to be hanged, the other to be burned, drowned, killed, executed, and ſo forth? We can anſwer hereto;

1. That we ſhould give Glory to the Lord God in all Things, ſince he is juſt. He ſayeth by the Prophet *Iſaiah*, *Say ye to the Righteous, that it ſhall be well with him: Woe unto the Wicked, it ſhall be ill with him*; though the Lord can judge better hereof than Man.

Iſa. iii. 10, 11.

2. We muſt conſider, that a Thing happeneth not, becauſe God hath foreſeen the ſame, but becauſe it happens through its own Cauſes, ſo hath God foreſeen the ſame. God knoweth and hath foreſeen the Bounds of Men's Lives, and the Ways of their Death, therefore he is not the Cauſe or Author of the periſhing of any one; *He hath rewarded Evil unto himſelf.* Every one is Cauſe of his own Fortune; if not always as an aſſenting, yet as an aſſiſting Cauſe; if not always as a beginning, yet as a finiſhing Cauſe. Fortune and Misfortune proceedeth from the Lord,

Iſa. viii. 9.

as

as the first Cause, though with this Difference, that he wills the one and permits the other; *I form the Light and create Darkness; I make Peace, and create Evil; I the Lord do all these Things. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the Mouth of the most High, proceedeth Evil not Good.* Good and Evil, Life and Death, Prosperity and Adversity, cometh from the Lord; but it has pleased the Lord to put this Condition by: If we do and observe his Commandments, or not. Therefore, he who observeth the Commandments of God, and fulfileth the prescribed Condition, he receiveth the Blessings, and prospers; but he who acts on the contrary, he is not blessed, neither prospereth. And in regard to this, Man is said to be the Cause of his Fortune or Misfortune.

Isa. xlv. 7.

Lam. iii. 37, 38.

3. Lastly, We should know that God hath given unto every Man a Free-Will, to chuse either Life or Death, which we will. Man can shorten his Life, but cannot prolong the same, but God alone can prolong the same; as we may see by the Example of Self-murderers, such as never come from God's absolute Will, but their own wicked Desires hath entertained such Thoughts, by the Instigation of the Devil: And God hath permitted this their Wickedness as a just Punishment, since they, through their Disobedience, departed from the Word of God.

This Bounds appointed by God, is nothing else but Death; for, *it is appointed to Men once to die.* Hereof speaketh *Solomon* in our Text, wherein Death is pictured off;

Heb. ix. 27.

FIRST, *After its Origine.*

SECOND, *After its Might and Power.*

EXPLANATION of the TEXT.

I. Death is pictured off in our Text, after its Origine.

Death is always painted off as a Skeleton, with a Scythe in his Hand, as a Mower; whereby is shewed, that *the Days of Man are as Grass, and as the Flower of the Field,* which shall be mowed off once by the Scythe of Death. St. *John* the Divine, describeth Death, as a Rider *upon a pale Horse,* not because he is so of himself, but because he maketh Man so; and may therefore be called *Magor Misabib*; that is, Terror round about. He is called in the Scripture, *a Destroyer*; *the Firstborn of Death*; *the Messenger of Death*; *King of Terrors*; and many more Names, which would be too tedious to sum up here. Death is no Essence nor Spirit, much less any corporal Thing, having Flesh and Bones. St. *Paul* speaketh of his *Sting*, and St. *John* speaketh of his *Sword*; but thereby they will shew the Fierceness and Power of Death.

Ps. ciii. 15.

Rev. vi. 8.

Jer. xx. 3.

Exod. xii. 23

Job. xviii. 13 14.

Prov. xvi. 14

1 Cor. xv. 55.

Rev. vi. 8.

The Scripture speaketh of three Sorts of Death, namely, 1*st*, The spiritual; 2*d*, The corporal, and, 3*d*, The eternal Death. The first concerns the Soul alone; the second the Body, and the third, both Soul and Body.

First,

First, The ſpiritual Death concerns both the Faithful and the Unbelievers, though in a different Way.

The Faithful are ſpiritually dead from Sin, the Law and the World.

From Sin they are dead in two Ways, namely, *First*, By Regeneration they are juſtified and freed from Sin by Baptiſm, and are made Partakers of the Merits of Chriſt through Faith, and *have put on Chriſt*. Gal. iii. 27. Sin cannot accuſe nor condemn them longer before the Tribunal of God, but hath loſt its Power by the Death of Chriſt, who lived in them, and for whoſe Sake they *are dead to Sin, and live unto Righteouſneſs*. 1 Pet. ii. 24. The Apoſtle St. *Paul* ſpeaketh thereof thus, *How ſhall we that are dead to Sin, live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death: That like as Chriſt was raiſed up from the Dead, by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life.* Rom. vi. 2, 3, 4. *Second*, By renewing with the Communion of the Death and Merits of Chriſt, and the Aſſiſtance of the Holy Ghoſt, they crucify and mortify the old *Adam*, with all his Deſires, that the ſame ſhall not break forth in Actions. And ſince the Mortification of the old *Adam* cannot be done at once, therefore commandeth the Spirit of God us, *to mortify the Deeds of the Body through the Spirit*, as long as we live; and *to crucify the Fleſh with the Affections and Luſts*: That is, not alone reſiſt and ſubdue the old *Adam*, and the evil Deſires of the corrupt Nature, but alſo acknowledge the ſame, and repent; which can be done with the practiſing of all Chriſtian Virtues; and this is called the new ſpiritual Life. Rom. viii. 13; Gal. v. 24.

From the Law the Faithful are dead, not alone the ceremonial Law, called by the Apoſtle St. *Paul*, *The Rudiments of the World*, but alſo the moral Law, becauſe it *condemneth not them that are in Chriſt Jeſus*; therefore, ſays St. *Paul*, *Ye are become dead to the Law by the Body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the Dead, that we ſhould bring forth Fruit unto God. For when we were in the Fleſh, the Motions of Sin which were by the Law, did work in our Members to bring forth Fruit unto Death. But now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in Newneſs of Spirit, and not in the Oldneſs of the Letter.* Col. ii. 20. Rom. viii. 1. Rom. vii. 4, 5, 6.

From the World the Faithful are dead, becauſe the World is dead to them; therefore are they dead from the World: and becauſe they deſpiſe the World, therefore are they deſpiſed again by the World.

The Ungodly are likewiſe ſpiritually dead, but in a quite different Way, becauſe they live in Sin, which is the Death of the Soul, and have neither Chriſt, his Spirit, nor a living Faith; they are living dead like the profligate Son.

Second, The corporal Death is the Separation of Soul and Body, brought into the World by the two firſt Perſons *Adam* and *Eve*, through Diſobedience,

Disobedience; and God afterwards, as a just Revenger of Sin, hath appointed, that all shall die. The Body rotteneth and returneth to Earth; but the Soul being immortal, goeth to Heaven or to Hell, and shall be united again at the Day of Judgment, with the Body, either to Reward or to Punishment. *Solomon* describeth Death in our Text also, *The Dust shall return to Earth, as it was, and the Spirit shall return unto God, who gave it:* wherewith he hath Regard to the Creation, and the Loss of *Adam*. His Creation was from Earth; his Loss for the Sake of Sin was to Earth: The first was his Honour, the second his Dishonour. It was indeed, a great Honour for Man, that God made him immortal, and an Image of his own Eternity: On the contrary, it was a great, yea, even the greatest Dishonour, that Man departed, by the Instigation of Satan, from the Command of his gracious Creator, and fell thereby into Death, according to the pronounced Sentence of God, *Thou shalt surely die*: We may see hereby, that there are four Causes of this corporal Death.

The first is Satan, who deludeth Man to the transgressing of God's
John viii. 44. Command: Wherefore our Lord calleth him a *Murderer*.

The second is Sin, which is as a wide Gate, wherethrough Death en-
Rom. 6. 23. ters to all Men; wherefore St. *Paul* calleth Death, *the Wages of Sin*. That as a Warrior selleth himself and his Life, to be exposed in the War for small Wages, so did our first Parents sell themselves, and all their Posterity to Death, for the eating of the forbidden Fruit.

The third is Man, who, through his Disobedience, transgressed the Command of God, and became also guilty of the Punishment pronoun-
Rom. v, 12. ced against them. Wherefore St. *Paul* says, *By one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.*

The fourth is God, though not as an effecting Cause, but as a just Judge, and Revenger of Sin. For, since Man transgressed the Command, therefore did God let his pronounced Sentence, that they should
Zac. i. 13. die, have its full Force. Well, says the wise Man, *God made not Death*; Which is certain; for, *He hath no Pleasure in the Destruction of the Living*; but according to his Justice, he executed the Sentence, and punisheth Men with Death: Therefore, says *Syroch*, *Life and Death cometh from the Lord*; not to be understood as a Creator, but as a just Revenger.

When Soul and Body are separated by Death, then every Part goeth to its own Place. The Body, which is called in our Text *Dust*, returneth to the Earth; and the Soul, called here *the Spirit*, returneth to God.

Solomon calleth here the Body, *Dust*, in regard to the Matter whereof God created Man's Body; whereby we may form many Meditations. Dust is little valued by Man. What is Man to be compared to God?
Isa. xl. 15. *The Nations are as a Drop of a Bucket, and are counted as the small Dust*

Duſt of the Ballance. Behold, he taketh up the Iſles as a very little Thing. Duſt is light, and a little Wind can ſoon blow it away: A little Sickneſs or Ailment may ſoon carry Men away; wherefore the Pſalmiſt ſays, *Our Days are ſoon cut off, and we fly away.* Duſt and Aſhes are always placed together in the Scripture. A burnt Tree is Aſhes and becometh Duſt; what is meaner than Duſt? *I am become like Duſt and Aſhes*, complaineth *Job*. Man is caſt and tried in the Furnace of Miſery and Adverſity, and muſt ſuffer greatly. Duſt and Aſhes are alike: All Men have one Entrance into Life, and the like going out, as far as concerneth the Separation of Soul and Body; there is no Difference between the greateſt Monarch and the meaneſt Beggar. As long as a Tree ſtandeth and groweth, the ſame is called by its proper or reſpective Name; but when they are burned none can diſcern the Aſhes of one Tree from another. Go to the Bone-Houſe or the Church-yard, and ſee if thou canſt diſcern the Bones and Duſt of the Kings from the Subjects, the Maſter's from the Servant's, or the Rich from the Poor's. Duſt is an unclean Thing; what is Man? Worm Food, a Bag with Maggots, an Image of Miſery, and an Example of Infirmities. Duſt and Earth is ſubject to many Hardſhips; it muſt endure Rain, Snow, Hail, Froſt, and Drought from Heaven; it is plowed and ſowed by Man, and is trodden by Man and Creatures. *Man is ſubject to many Miſeries.* Wherefore *Syroch* ſays, *Great Travel is created for every Man, and an heavy Yoke is upon the Sons of* Adam, *from the Day that they go out of their Mother's Womb, till the Day that they return to the Mother of all Things, namely, the Earth.* Of Duſt and Aſhes Man can burn Glaſs, which is an Image of Eternity, ſince it never rottens. When Man dieth his Body turneth to Earth, but *the Soul*, being immortal, *returned to God, who gave it.* We can prove the Immortality of the Soul by the following.

Pſal. xc. 10.

Job xxx. 19.

Syr. xl. 1.

1*ſt*, Of the Scripture, both the Old and New Teſtament. The Lord ſaid unto *Moſes*, *I am the God of thy Father, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob. Was God their God even after their Death? Then followeth abſolutely, that they did live in a certain Way, namely, according to their immortal Soul; for God is not a God of the Dead but of the Living. This Argument was ſo great, that the *Sadducees*, who denied the Reſurrection of the Body, and the Immortality of the Soul, could not refute it. The Example of *Enoch* and *Elias*, are plain Proofs of the Soul's Immortality. *Elias* and *David* requeſted, that the Lord would take their Souls into his Hands. Our Saviour ſays, that *none can kill the Soul.* The Souls of *Dives* and *Lazarus* liveth after their Death. The Promiſe made to the Thief on the Croſs, was in Regard to his Soul; and the Apoſtle St. *Paul* deſired to *depart, and be with Chriſt.*

Exod. iii. 6.

Mat. x. 28.

Phil. i. 23.

2*d*, Of the Image of God. The Image of God conſiſts chiefly in the Soul; therefore, as God is immortal, alſo the Soul is immortal. The

Soul loſt through the Sin-Fall of *Adam*, its Wiſdom, Holineſs and Righteouſneſs, but retaineth its Immortality, and is like the Angels created of God from the Beginning, with an immortal Nature. If the Soul was mortal and died with the Body, why ſhould we be concerned for the renewing of God's Image, if there was no Difference between Man and Beaſt? And it would be needleſs to hear the Word of God, uſe the Sacraments, and to practiſe any Chriſtian Virtues.

3*d*, Of the Juſtice of God. The Juſtice of God will, that *it ſhall be well with the Righteous, and ill with the Wicked.* We ſee this not always fulfilled in the World; for it oftentimes goeth well with the Wicked, and ill with the Righteous; therefore there muſt certainly be another Life, where this ſhall be fulfilled; as we may ſee of the Example of *Dives* and *Lazarus*.

4*th*, Of the Conſcience. The Wicked are not concerned in Proſperity and Health about their Souls, whether the ſame are immortal or not; but when it cometh to Adverſity or Death, that Soul and Body ſhall be ſeparated, then they are concerned and would ſhrine away, and are terrified: The Reaſon is, that their Conſcience telleth them, that their Souls are immortal; and ſhall return to a Place, where they ſhall receive Reward for their Doings.

But ſince the Soul is immortal, what becomes of the Soul after Death? *Solomon* ſays in our Text, it *returneth to God, who gave it.*

The Faithful return to God, as a gracious and merciful Father, and
1 Sam. xxv. 29. are received into the everlaſting Habitations, and *are bound up in the Bundle of the Lord.*

The Ungodly return to God as a juſt Judge and Revenger, who ſhall judge them according to the Deeds which they have done in the Body,
Mat. viii. 12 and *caſt them out into utter Darkneſs, there ſhall be Weeping and gnaſhing of Teeth.* And this is the third Death, namely, the eternal.

I come now to the ſecond Part, namely, to ſhew

II. The Picture of Death, after its Might and Power.

Although the Faithful are freed through Chriſt from the eternal Death, yet they are ſubject, for the Sake of Sin which dwelleth in their Fleſh, to the temporal. And it often happens, that they have a harder Death and Departure from the World than the Ungodly: For Death is ſuch a Tyrant, and hath no Regard to Perſons either good or bad; the one is as welcome to him as the other. He exerciſes his Tyranny in every Place and Perſon.

In every Place. Death was to be found in no Place before the Fall of *Adam*; but now he is to be found every where. We have therefore no Need to Recourſe to Halter or Sword, for he will come of himſelf. Death is over all; *Though thou exalt thyſelf as the Eagle, and though*
Obad. 4. *thou ſet thy Neſt among the Stars, thence will I bring thee down ſaith the Lord.* Death is round about us. The Bear ſtandeth To-day before

our

our Neighbour's Door, and may be brought To-morrow before our own. Death is in us, and we may ſay of our Bodies with the Children of the Prophets, Death is in the Pot: As many Holes and Pores in our Bodies, as many Gates wherethrough Death may enter. The Pleaſantneſs of a Place hindereth nor freeth any one from Death; neither can Walls or Fortifications exclude him; but he breaks through them all, and without Regard to Perſons, attacks the King as well as the Subject, the Maſter as the Servant, the Rich as the Poor, the Young as the Old, and the Wife as the Fooliſh.

Death may therefore be rightly compared to the Ram of the Prophet *Daniel*, who *puſhed Weſtward, and Northward, and Southward, ſo that no Beaſt could ſtand before him, neither was there any that could deliver out of his Hand, but he did according to his Will, and became great.* Dan. viii. 4. And by a *deaf Viper*, whoſe Teeth lay ſo deep concealed in his Mouth, that none can ſee the ſame; but he who is bit by him feeleth him. Death hath too ſharp Teeth, namely, the Law and Sin. Man in Health and Proſperity feel not the ſame; but when Death approaches, then do we feel the Sharpneſs thereof in our Conſcience. The Bite of a Viper is incurable. None can take away Sin, except Jeſus Chriſt, who hath taken away the Sting of Death; therefore, *He that believeth in Chriſt, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in Chriſt, ſhall never die.* John xi. 25, 26. The Viper hath no Regard to Perſons, neither hath Death. Pſal. lviii. 5.

Yet there is great Difference between the Death of the Godly and Ungodly. The Death of the Faithful is not a Puniſhment for Sin; for *they are reconciled to God by the Death of his Son*, and all their Sins are pardoned in Chriſt. Rom. v. 10. But ſince they bear the Remnants of Sin in their Fleſh, ſo ſhall they be brought by this Corruption into the incorruptible State; therefore their Death is called an Unbinding from the World, and a Departure to the Father: For they die in a true Faith in Chriſt, without whom none cometh to the Father. John xvi. 16. It is called a Free-giving from Priſon, and a Gain; for they receive Righteouſneſs inſtead of Sin: The Heavenly for the Earthly, Joy for Sorrow, and the eternal Life for the corporal Death: Hereby the Faithful are not afraid of Death, but are rejoiced at the Approach of the ſame; ſaying with the Apoſtle *Paul, We are confident and willing, rather to be abſent from the Body, and to be preſent with the Lord.* 2 Cor. v. 8. And with *Simeon, Lord, now letteſt thou thy Servant depart in Peace.* Luk. ii. 29. They behold Death as a good Meſſenger, bringing glad Tidings, that they ſhall ſoon be in the everlaſting Habitations by God in Heaven, who ſhall wipe off their Tears, and make them eternally happy.

The Death of the Ungodly is a juſt Puniſhment from the righteous God, who will bare no longer with their Wickedneſs, but calleth them to an Account, and pronounceth the ſevere Judgment upon them, that

Pſal. lxxv. 9. Gal. vi. 7. *they ſhall drink the Dregs*, and *reap according as they have ſowed*. Therefore they do behold Death as a King of Terrors, and are ſore afraid: For their Conſciences telleth them, that they ſhall go from one Death unto another, from the corporal to the eternal, which ſhall have no End. This is the eternal Damnation and Torments in Hell, which is called the eternal Death: Altho' the Damned ſhall ſeek after Death and never find it. Their End ſhall be Deſtruction, and their Honour Diſhonour.

The Lord mercifully aſſiſt us, and grant us a happy and ſafe Departure of this World, with a good Conſcience, and full Senſe of a living Faith in Jeſus Chriſt, our bleſſed Lord and Saviour, AMEN.

3 AU59

XXXVI SER-

XXXVI. SERMON.

OF

RESURRECTION.

The Text, 1 CORINTHIANS, XV. 51,----57, inclusive.

Behold, I shew you a Mistery: We shall not all sleep, but we shall all be changed, in a Moment, in the Twinkling of an Eye, at the last Trump: For the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on Incorruption, and this Mortal must put on Immortality. So when this corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory. O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Death is the Law. But Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.

INTRODUCTION.

THE Lord killeth and maketh alive; he bringeth down to the Grave, and bringeth up. But *though he causes Grief, yet will he have Compassion, according to the Multitude of his Mercies.* The Lord was willing to tell his mournful People in the Babylonish Captivity, understand this: When he carried the Prophet *Ezekiel* out, and set him in the Midst of the Valley, which was full of dry Bones, and asked him, *Can these Bones live?* And when the Prophet, according to the Command of God, prophesied upon them, behold a Shaking; and the Bones came together, Bone to his Bone; and the Sinews and the Flesh came up upon them, and the Skin covered them above. Again, the Propehet prophesied according to the Command of God unto the Wind, and the Breath came into them, and they lived, and stood up upon their Feet, an exceeding great Army: As we may read in the 37th Chapter of the Prophecy of *Ezekiel*, from the 1st, to the 11th Verse. 1 Sam. ii. 6. Lam. iii. 32.

This

This Viſion of the Prophet may be explained, *Firſt*, according to the Letter; and, *Second*, according the Spirit.

1*ſt*, According to the Letter. The Lord explaineth this Viſion by the Houſe of *Iſrael*, ſaying, *Theſe Bones are the whole Houſe of Iſrael; behold they ſay, our Bones are dried, and our Hope is loſt; we are cut off for our Parts. Behold, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the Land of Iſrael.* The Children of Iſrael were afflicted and caſt down on Account of their long Captivity in *Babylon*, where they were oppreſſed and contemned by the *Babylonians*; all their Joy was vaniſhed, and they thought that they ſhould never come again into their own Land. They were ſitting by the Rivers of *Babylon*, weeping; and the Babylonians did mock them, ſaying, Pſ. cxxxvii. 3 *Sing us one of the Songs of Zion:* This made them as dead Men, and their Condition was worſe than if dead. For, when one is oppreſſed by his Superior, and none will comfort him, then is his Condition worſe than the Condition of the Dead. It was with them, as the Pſalmiſt com- Pſ. lxxxviii. 5 plaineth of his own miſerable Condition; *I am as a Man free among the Dead, like the Slain that lie in the Grave, whom thou remembreſt no more.* But the Lord, who is pitiful and of tender Mercy, and will not be angry for ever, would comfort them with this Viſion, and would thereby ſay as much; can I quicken the Dead and dried Bones, and gather one Bone to another, and bind them together with Sinews and Veins, and cover them with Skin and Fleſh: Alſo, I can bring the Children of *Iſrael* again into their own Land, and place them in their former Proſperity.

It is alſo the gracious Will of God, that we ſhould never deſpair, nor Eph. iii. 20. loſe our Hope; for God *is able to do exceeding abundantly above all that we aſk or think. His Hand is not ſhortned.* And the Spirit of the Lord Iſa. lix. 1. ſaith by the Prophet *Jeremiah*, *At what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up and to pull down, and to* Jer. xviii. 7, 8, 9, 10. *deſtroy it. If that Nation againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to build and to plant it: If it do Evil in my Sight, that it obey not my Voice, then I will repent of their Good, wherewith I ſaid I would benefit them.*

2*d*, According to the Spirit, the Reſurrection of the Body is concealed in this Viſion, which can be proved thereby.

Firſt, That the Argument which the Lord uſes here, to ſtrengthen the Hope of the captive and oppreſſed Iſraelites, about their coming back to their own Country, ſhould have little Effect of Comfort; if the Lord ſhould prove one Uncertainty by another Uncertainty: Since they doubted of their Freedom and returning back, which they thought could not happen, and the Lord ſhould comfort and aſſure them thereof with this Viſion: What Comfort would that be, if the one was as certain as the other!

Secondly,

Secondly, There is Mention made in the Viſion, that as ſoon as the Prophet propheſied, and ſpoke by the Command of God, to the dried Bones; *There was a Noiſe and a Shaking, and the Bones came together, Bone to his Bone.* And when he propheſied unto the Wind, there came a Breath from the four Winds, and breathed upon the Slain and they lived. This cannot be underſtood of the Iſraelites alone, for many of them were dead in their Captivity, the reſt were not gathered from the four Corners of the Earth, but alone from *Babylon*.

Third, All the old Church Fathers, have explained this Viſion by the Reſurrection of the Body, and have always confirmed the Certainty of the Reſurrection with this Viſion: For as the Prophet,

1. Saw a Heep of dried Bones in the Midſt of the Valley, there are alſo innumerable dead from the Beginning of the World. The Bones of ſome are upon the Earth, ſome in the Earth, ſome in the Sea, and others are burned to Aſhes, or rotten to Duſt; all theſe ſhall riſe, and every Bone ſhall come to his Bone, and the Earth and the Sea ſhall give up the Dead which are in them. Rev. xx. 13.

2. When the Prophet ſpoke the Words of the Lord to the Bones, they were joined together with Sinews and Fleſh, and covered over with Skins. When the Dead at the Day of Judgment ſhall hear the Voice of the Son of Man, then ſhall they riſe up again out of their Graves, and receive their Fleſh and Skin, which were eaten by the Worms, tho' in a corruptible Way. John v. 28.

3. The Prophet ſaw a Breath from the four Winds, who breathed upon the dead Bodies. Chriſt ſhall ſend on the Day of Judgment, his Angels with a great Sound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one End of Heaven to the other. Mat. xxiv. 31

4. The Lord promiſed to bring the Iſraelites to their own Land again. God hath promiſed us a better Land, the Land of the Living, where we ſhall remain for ever with the Lord.

The Apoſtle St. *Paul* ſpeaketh of the myſterious Article in the Words of our Text, whereby we will ſtrive to explain theſe two Heads, namely,

First, *The Certainty of the Reſurrection.*

Second, *The Condition of our quickened Bodies.*

Explanation of the Text.

I. We will explain the Certainty of the Reſurrection.

The Apoſtle *Paul* calls the Article of the Reſurrection in our Text, a Miſtery, ſaying, *Behold, I ſhew you a Miſtery.* The Apoſtle ſheweth hereby,

1. The Difficulty of the Reſurrection. What we can't comprehend with our Reaſon, and cannot find Cauſe for in the Nature, but is known alone to God, is a Miſtery. St. *Paul* calls the Incarnation of Chriſt a *Miſtery*. This Article of the Reſurrection is alſo a Miſtery. No Man, 1 Tim. iii. 16

let

let him be ever ſo wiſe and penetrating, can find out the ſame with his Reaſon, but muſt ſay thereof, the Well is deep, and there is nothing to draw with. Who can comprehend with his human Reaſon, that Men's Bodies drowned in the Sea, afterwards conſumed by Fiſhes, and them Fiſhes again conſumed by Men, or burnt to Aſhes, or deſtroyed by wild Beaſts, or rottened, or turn'd to Earth, ſhall riſe up again, and be quickened, every one with his own reſpective Body, with Fleſh, Bones, Sinews, Skin, ſo as they were here before on Earth? Many have therefore doubted of the Reſurrection, and others have abſolutely denied the ſame; as the *Sadducees* in the Time of Chriſt, and the Stoic Philoſophers in the Time of the Apoſtle *Paul*.

2. But the undeniable Certainty of the Reſurrection may be proved,

Firſt, By the Scripture. St. *Paul* ſays, *Behold, I ſhew you a Miſtery.* He had not learned this in the School of the *Phariſees*, but by his Apparition in the third Heaven; neither did he *receive it of Man, but by the*
Gal. i. 12. *Revelation of Jeſus Chriſt.* He that will be aſſured of this Article, muſt be acquainted with the holy Record, or he will err as the *Sadducees*, whom Chriſt upbraided with their Ignorance in the Scriptures; ſaying, *Ye do*
Mat. xxii. 29 *err, not knowing the Scriptures.* I will paſs by the many Scripture Texts concerning this myſterious Article; for he who believeth one will believe the others.

Second, Of the Power of God. The *Sadducees* did deny the Reſurrection of the Body, becauſe they knew not the Power of God; which was a great Ignorance. God hath created all Things of nothing, and Man's Body of the Duſt of the Earth, much eaſier can he raiſe the Dead, and give to every one their own Bodies again. This Power God hath ſhewn by the Reſurrection of ſeveral both in the Old and New Teſtament; of which Examples we may be convinced, by the almighty Power of God.

Third, Of the Juſtice of God. The Juſtice of God requires, that every one ſhall receive according to that he hath done, whether it be
2 Cor. v. 10. good or bad: Which, ſince it is not always fulfilled in this World, will certainly be compleated hereafter. We are alſo more ſure of the Reſurrection of our Bodies out of our Graves than even out of our Beds. The Bodies of the Ungodly have been in this World, *Inſtruments of Unright-*
Rom. vi. 13. *ouſneſs unto Sin*; and their Souls have been yoked together with their Bodies in Sin; therefore requireth the Juſtice of God, their Bodies and Souls ſhould receive due Reward and be puniſhed. The Bodies of the Faithful have been Inſtruments of Righteouſneſs; their Eyes have wept ſorely over their Tranſgreſſions; their Hands have aſſiſted the Wants; their Hearts have ſighed to God for his gracious Help and Aſſiſtance; and their Tongues have been the Trumpets of God's Glory; therefore it is juſt, that their Bodies ſhould be crowned and rejoice. And *though*
Pſ. lxviii. 13 *they have lain among the Pots, yet ſhall they be as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold.*

Fourth

Fourth, Of the Reſurrection of Chriſt. Chriſt is the Head, and we are his Members. Since the Head is riſen, then the Members muſt alſo riſe again. He hath taken on our Fleſh and Blood, and is therewith placed on the Right Hand of God. Our Bodies are the Temples of the Holy Ghoſt; we are baptized in the Death of Chriſt, and are fed with his Body and Blood. How ſhould our Bodies be loſt in the Earth, *If*, as St. *Paul* ſays, *the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* The Ungodly who have no ſuch ſpiritual Union and Fellowſhip with Chriſt, ſhall alſo riſe up to the juſt Judgment of God, as St. *Paul* ſays, *God hath appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained.*

Eph. i. 20, 22

Rom. viii. 11.

Acts xvii. 31.

Fifth, Of Images and Types in Nature. The Grain lies in the Earth as if it was dead and ſhould never appear again; but when the Time cometh, it ſprouts up and grows. The Birds lie as in a Swoon in the Winter, but appears again in the Summer. The Trees withers away in the Fall, ſeems to be dead in the Winter, but ſprouts and buds out again in the Spring. Such viſible Arguments hath God laid in the Nature, that Unbelievers, who will not believe the Word of God, ſhould be convinced of them in this Article of the Reſurrection.

3dly, The Generality of this Reſurrection. All ſhall be changed: *We ſhall not all ſleep, but we ſhall all be changed in a Moment, in the twinkling of an Eye, at the laſt Trump; for the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed.* When Chriſt ſhall appear in his laſt Advent, he will find many alive who ſhall be changed, and appear to Judgment. Some Change ſhall be as Death and Reſurrection at once, in the twinkling of an Eye: Their corrupt and mortal Bodies ſhall put on Incorruption and Immortality. *The Dead in Chriſt ſhall riſe firſt, then they which are alive ſhall be caught up together with them in the Clouds*, ſays St. *Paul*. Beſides, the Words of the Lord, through the Mouth of his Apoſtle *Paul*, are general; *Since by Man came Death, by Man came alſo the Reſurrection of the Dead. For as in* Adam *all die, ſo in Chriſt ſhall all be made alive.*

1 Theſ. iv. 16.

1 Cor. xv. 21, 22.

The Righteous ſhall riſe up by the Power of Chriſt's Reſurrection, ſince he is their Head, Saviour, and Propitiator, as he ſays himſelf by St. *John*, *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe them up at the laſt Day.*

John vi. 54.

The Wicked, who would not acknowledge Chriſt to be their Head and Lord, ſhall riſe up by the Power of the unchangeable Decree of God; which is, that God hath decreed from Eternity, *to take Vengeance on them with flaming Fire, that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* And *they that have done Evil, ſhall come forth to the Reſurrection of Damnation.*

2 Theſ. i. 8.

John v. 29.

Every one ſhall riſe up again with his own Body that he had in this World; Man with Man's Body, and Woman with Woman's Body; which we can prove,

Firſt, By the Anſwer which our Saviour gave to the *Saducees*, who deſired to know whoſe Wife the Woman who had ſeven Huſbands,
Mat. xxii. 30 ſhould be in the Reſurrection: *In the Reſurrection*, ſays he, *they neither marry, nor are given in Marriage.* He don't ſay there is no Woman in the Reſurrection: No, he hereby ſhews us, that every one ſhall riſe again in their own reſpective Sex. If otherwiſe, Chriſt had certainly taken this erroneous Opinion away.

Second, Chriſt roſe again with the ſame Body that was crucified; whereof the Diſciples were convinced after his Reſurrection; for he ſhewed unto them the Holes in his Hands and Feet: Likewiſe ſhall his Members riſe up again with their own Bodies. Therefore, ſays *Job*,
Job xix. 26. *Though after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God, whom I ſhall ſee for myſelf, and mine Eyes ſhall behold, and not another.* Therefore, ſince the ſame Bodies ſhall riſe again, then it is certain, that there will be a Difference between the two Sexes.

Third, When our Saviour deſcribes by *Matthew*, the Condition or
Mat. xxv. State of the eternal Life, then he ſpeaketh of Virgins. And St. *John* the
Rev. xx. 12. Divine *ſaw the Dead, ſmall and great, ſtand before God.*

4thly, The Manner how it ſhall go in the Reſurrection, is comprehended in theſe Words of our Text; *In a Moment, in the twinkling of an Eye, at the laſt Trump: For the Trumpet ſhall ſound.* It ſhall not be
Mat. xxiv. 27 long, but in *a Moment: For as the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the coming of the Son of Man be. The Trumpet ſhall ſound*, which the Apoſtle explains in another Place,
1 Theſ. iv. 16. with *the Voice of an Arch-Angel.* An Arch-Angel ſhall, as an Herald, pronounce the coming of the Lord. For, as an Arch-Angel pronounced the firſt Advent of Chriſt, alſo ſhall an Arch-Angel pronounce his ſecond Advent. And as the Trumpets were ſounded by the giving of the Law on Mount *Sinai*, alſo ſhall the Trumpet ſound by the executing of the Law on the laſt Day. When the Arch-Angel hath alſo pronounced the
Mat. xxv. 31. coming of Chriſt, *then the Son of Man ſhall come in his Glory, and*
Mat. xxiv. 31 *all the holy Angels with him:* And *he ſhall ſend his Angels, with a great Sound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one End of Heaven to the other.* Thereupon ſhall, in a Moment, in the twinkling of an Eye, the Reſurrection of the Body follow, though not in a Confuſion; for God is a God of Order and
1 Cor. xiv. 33 Decency, and *not an Author of Confuſion.* The dead in Chriſt ſhall riſe firſt; that is, all the Faithful, who are dead from the Beginning until the End of the World, ſhall come forth out of their Graves: Afterwards ſhall the Faithful, who are alive and remain, be changed in a Moment; at laſt the Ungodly ſhall riſe and be changed. All which ſhall be done

done in a Moment, in the twinkling of an Eye. In a Moment every Soul ſhall come to its reſpective Body. In a Moment ſhall the Living be changed, and become immortal. In a Moment they ſhall be caught up together in the Clouds, to meet the Lord in the Air, and appear to Judgment. So that Men may aſk with Aſtoniſhment about the Souls, *Who are theſe that fly as a Cloud, and as the Doves to their Windows?* Iſa. lx. viii.

II. We will now explain the State and Condition of the quickened Bodies.

But how ſhall the Bodies be in the Reſurrection? The Apoſtle ſays in our Text, *This corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality.* Hereby we may conclude how this Change ſhall be. Before we die we have natural Bodies, requiring Victuals, Drink, Reſt, *&c.* But in the Reſurrection, our Bodies ſhall become changed, and become ſpiritual and immortal, not wanting Victuals, Drink, Reſt, or ſuch like; and yet they ſhall be true Bodies in their Eſſence. This Change ſhall in particular conſiſt in the following, *to wit*,

1. In Incorruption. We bear in this World Earthen Veſſels, ſubject to corruption, and therefore with *Job*, call the Grave our *Father*, and the Worms our *Mother* and *Siſters*. Sin is a venomous Worm in our Bodies; and as Ruſt on the Iron, conſuming the ſame: But all ſuch Corruption ſhall be loſt in the Reſurrection, and our Bodies ſhall put on Incorruption. *Job* ſhall not have a Body full of Sores and Boils; *Leo* ſhall not have weak Eyes, neither ſhall *Barſillai* complain of the Weakneſs of his Age; as we may be convinced of by the State of *Lazarus*, when he was in the Boſom of *Abraham*. Job xvii. 14.

2. In Immortality. We die daily as long as we are in this World; and there is no Need of aſking when we ſhall die. But, when ſhall we leave off dying? Death is a Worm gnawing conſtantly on the Root of the Tree of our Life; but in the Reſurrection, this Mortal ſhall put on Immortality, and our Bodies ſhall become immortal, and remain to Eternity.

The Godly and Ungodly ſhall both have theſe two Qualities of Incorruption and Immortality in common, though with great Difference. The Incorruption and Immortality of the Faithful, ſhall be their greateſt Salvation, Glory and Joy: But on the Contrary, that of the Ungodly ſhall be their greateſt Shame, Miſery, and Sorrow. And ſince the Prophet *Daniel* ſays, *That they ſhall awake to Shame and everlaſting Contempt*; then it is to be ſuppoſed, that they ſhall awake with the ſame defected Bodies as they had here on Earth: *They ſhall ſeek Death and ſhall not find it, and ſhall deſire to die, and Death ſhall flee from them.* Dan. xii. 2. Rev. ix. 6.

The Bodies of the Faithful ſhall have according to the Words of the Apoſtle *Paul*, in the ſame Chapter of our Text Words, the following Qualifications:

1 Cor. xv. 43. *First*, Clearneſs and Glory. *It is ſown in Diſhonour, it is raiſed in Glory.* When we ſee a dead Perſon laid in the Coffin, then the Body is black, and often ſtinking, ſo that we cannot forbear the ſame; but in the Reſurrection, the Children of God ſhall receive glorious Bodies, full of Glance and Clearneſs, as the transfigured Body of Chriſt did ſhine on Mount *Thabor*; And *like Apples of Gold in Pictures of Silver*, ſhall the Soul ſhine in the Body after the Reſurrection.

Mat. xvii. 2.

Prov. xxv. 11

1 Cor. xv. 43. *Second*, Power and Strength. *It is ſown in Weakneſs, it is raiſed in Power.* The Faithful, who may have had any Defect in their Bodies in this World, ſhall receive at the Reſurrection, compleat Bodies without any Defect: For, as the Body of Chriſt was fully perfect after the Reſurrection, ſo ſhall alſo the Bodies of the Faithful be. Therefore ſays St. *Paul* of the Day of Judgment and Reſurrection; *Our Converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body.*

Phil. iii. 20, 21.

1 Cor. xv. 44. *Third*, Spiritually. *It is ſown a natural Body, it is raiſed a ſpiritual Body.* Our Saviour explains this alſo; *In the Reſurrection they are as the Angels of God in Heaven*; not to be underſtood in Eſſence, as if they ſhould receive the Nature of Angels, but in Gifts and Excellency. Angels are wiſe and penetrating Spirits; alſo the Faithful ſhall be in the Reſurrection. Angels are glorious Creatures; *The Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father.* Angels are ſtrong Giants. The Faithful ſhall receive in the Reſurrection ſtrong Bodies. Angels are clean Spirits, and are therefore ſaid to be *clothed in pure and white Linnen.* The Faithful ſhall be in the Reſurrection, holy and clean without Sin; therefore they are ſaid *to have waſhed their Robes, and made them white in the Blood of the Lamb.* Angels are quick, and are therefore ſeen with Wings. The Faithful ſhall receive in the Reſurrection quick Bodies: *They ſhall ſhine, and run to and fro like Sparks among the Stubble.* Our Bodies are heavy in this World; for when the Soul flies up to Heaven, it is kept back through and by the Heavineſs of the Body; but in the Reſurrection, our Bodies ſhall become as light as the Souls, and be like Birds.

Mat. xxii. 30

Mat. xiii. 43.

Rev. xv. 6.

Rev. vii. 14.

Eccle. iii. 7.

Upon ſuch a Change ſhall follow Freedom from Death, Sin, the Law, the Devil, and Hell.

The Righteous and Faithful ſhall become in the Reſurrection, free

Iſa. xxv. 8. 1*ſt*, From Death. *Death is ſwallowed up in Victory.* The Apoſtle *Paul* hath borrowed theſe Words of the Prophets *Iſaiah* and *Hoſea*, and will thereby ſhew and prove the Truth of the Scriptures. Death did rule as a mighty Tyrant over all Men, until the coming of Chriſt; who by his Death, ſwallowed up Death in Victory, and *delivered them who through Fear of Death, were all their Life-time ſubject to Bondage.* Not to beunderſtood, as if they who died before the coming of Chriſt, were all

Hoſ. xiii. 14.

Heb. ii. 15.

all condemned to the eternal Death: For the Fathers believed in Christ, and were saved. But because it was then plainly demonstrated, that Christ took away Death, and swallowed the same in Victory, when he rose from the Dead; Death swallowed up Christ like the Whale the Prophet *Jonah*; but Christ swallowed Death up in Victory, like *Aaron*'s Rod swallowed up the Rods of the *Egyptian* Sorcerer's Serpent, so that they were seen no more: Death thereby lost the Battle, and his Claim to the Faithful; who, although they are swallowed up by the temporal Death, yet will come forth again to the eternal Life. If Death then be swallowed up in Victory, the Fore-runners of Death, namely Sin and the Law; nor the Followers, namely, the Devil and Hell, cannot prevail.

Acts xv. 11. Jonah i. 17. Exod. vii. 12.

2*d*, From Sin. *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin.* Death consumes and destroys us, even in our Life-time, on Account of Sin; for when we feel the Remorse and Check of Conscience, then we feel the Sting of Death, and perceive that we must die: But Christ hath taken away the Sting from Death, by giving full Satisfaction for Sin through his Death and bloody Ransom; *There is therefore now no Condemnation to them which are in Christ Jesus.* Sin shall be taken away entirely in the Resurrection, and the Faithful shall not Sin any more. But as the holy Angels are confirmed in Goodness, by the continual beholding of God's Countenance, so also shall the Righteous be; they shall not alone be free from sinful Actions, but also from sinful Desires.

Rom. viii. 1.

3*d*, From the Law. The Law is fulfilled with the holy Life of Christ. The Children of God must place the Law before their Eyes in this World; for to learn thereby their own Deficiency, and cleave nearer to Jesus Christ, like a Child to its Mother when the School-master intends to correct it. For the Law is our Tutor to Christ, and the Knowledge of Sin cometh from the Law: But the Tables of *Moses* shall be entirely destroyed and broke in the Resurrection, and there shall be no Occasion for the Law, since God himself will be a living and visible Law to the Faithful.

4*th*, From Satan and Hell. Satan is conquered, and Hell is destroyed. Satan cried out before, Victory, Victory; but now the Scale is altered, and Jesus Christ calleth Victory, Victory; of which Victory all the Faithful are Partakers. We sing of this Victory as long as we are here on Earth, *In the Tabernacles of the Righteous:* But in the Resurrection we shall rightly learn this Victory, when *the God of Peace shall bruise Satan under our Feet*; then we shall sing and rejoice with all the Saints and Elect, *Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.*

Ps. cxviii. 15. Rom. xvi. 20. 1 Cor. xv. 57.

We shall then praise and glorify,

First, The Truth of God; who hath revealed to us in his Word, the Mistery of the Resurrection, and has confirmed the same with so many Examples, that we by them should be convinced of the Truth of the general Resurrection.

Second,

Second, The Wiſdom and Power of God. Hath human Reaſon looked upon the Article of the Reſurrection to be incredible? Yet, the Power and Wiſdom of God is able to bring it to paſs; for nothing is impoſſible for God. The Lord therefore ſays of the dried Bones by the Prophet
Eze. xxxvii. 6 *Ezekiel*, *Ye ſhall know that I am the Lord.*

Third, The Juſtice of God, who rewardeth every one according to his Works. Every one ſhall receive in the Reſurrection, as they have deſerved. *They that have done Good ſhall come forth unto the Reſurrection of Life*; *and they that have done Evil, unto the Reſurrection of Damna-*
Rev. xx. 6. *tion.* The Righteous ſhall be rejoiced thereof, that God is juſt, *Who judgeth the World in Righteouſneſs, and miniſter Judgment to the People in Uprightneſs.*

Since we know, and are certainly aſſured, that there ſhall be a general Reſurrection, let us then conſider, *What Manner of Perſons we ought to be, namely, in all holy Converſation and Godlineſs*, as long as we are here on Earth. Is there a Reſurrection? Then muſt a happy Death go before, that we die from Sin, which is called the firſt Reſurrection: For he that bewaileth his Sins, prays to God for Forgivneſs, and is reſolved no more to conſent to Sin, is riſen from the Death of Sin. This is the firſt Reſur-
2 Cor. v. 10. rection. The Spirit of the Lord ſays therefore, *Bleſſed and holy is he that hath Part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power.* If there is a Reſurrection, why do ſo many live ſo careleſs in the World, as if there was no God, who will reward the Good and puniſh the Wicked? Many profeſs, that they believe a Reſurrection to come, but in Works they deny it. If they did believe a Reſurrection, then would they alſo believe what is to follow thereon; *to wit*, a ſharp and ſevere *Judgment, where every one ſhall receive the Thing done in the Body, either good or bad.* He who hopes to riſe happy, muſt endeavour to die happy: For in the ſame Condition Man dieth, in the ſame he ſhall riſe up. If he dies in a true Faith in the Grace of God in Jeſus Chriſt, he ſhall alſo riſe up in Faith in the Grace of God in Chriſt Jeſus. But he that would die happy, muſt live a Chriſtian Life; for upon a Chriſtian Life a happy Death follows. After the Apoſtle *Paul* had ſpoken largely of the Reſurrection of the Body in our Text Chapter, then he concludes in the 34th Verſe with theſe Words, *Awake to Righteouſneſs, and ſin not*; *for ſome have not the Knowledge of God.* The Apoſtle learns us therewith, that the Article of the Reſurrection of the Dead ſhould ſerve to encourage us to riſe from Sin, which is the firſt Reſurrection, if we will be Partakers of the ſecond. Our Saviour joins both Reſurrections together, the firſt as a Fore-runner to the ſecond: The firſt in Repen-
John v. 25. tance, the ſecond in Salvation; *Verily, verily I ſay unto you, the Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live.* Our Saviour ſhews hereby, that they alone, who have heard in this Life the Voice of the Son of God in the Goſpel,

Goſpel, and by Faith are made Partakers of the ſpiritual Life, ſhall riſe to the eternal Life in the general Reſurrection. He who will ſprout up in the Reſurrection to the eternal Life, muſt be grafted here by Faith in the Tree of Life, Jeſus Chriſt. He who will riſe with Chriſt as his Head and Lord, muſt in this Life be his true Members, and live in him. He who hath fought many in this World againſt the ſpiritual Enemies, and hath conquered by the Power of the Holy Ghoſt, can ſay comfortably in the Hour of Death, *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs: Thanks be to God, which giveth us Victory through our Lord Jeſus Chriſt.* 2 Tim. iv. 7, 8. 1 Cor. xv. 57.

The Lord be gracious unto us, and by the Aſſiſtance of the Holy Ghoſt, ſtrengthen our Faith and Hope of the Reſurrection, that we may patiently go through the Troubles of this World, live a Chriſtian Life, and die happy, for the Sake of our bleſſed Lord and Saviour, Jeſus Chriſt, AMEN.

XXXVII SER-

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XXXVII. SERMON.

OF

The DAY *of* JUDGMENT.

The Text, 2 CORINTHIANS, V. 10.

We must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

INTRODUCTION.

SECURITY has cast many more into Hell than Sin itself; and we may therefore say of Sin, and Security in Sin, the same as the Women of *Israel* sung of *Saul* and *David*. Sin hath slain Thousands, but Security Ten Thousands. Security brought the first World into Destruction, and will also cause the Destruction of the last World: Our blessed Saviour therefore always admonishes, that we should be watchful towards his second coming, and the more, since the Hour and Day of this his coming is unknown to us; wherefore our Saviour himself says by St. *Mark*, Chap. xiii. 32, 33. *Of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father. Take ye Heed, watch and pray, for ye know not when the Time is.* These Words contain two Parts; 1*st*, The unexpected coming of Christ to Judgment; and, 2*d*, An Admonition to a worthy Preparation for that Day.

First, The unexpected coming of Christ to Judgment, is laid before us in these Words, *Of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.* There has been some who audaciously have dared to peep into this great Mistery, and have tried to tell the Year and Day of the great Judgment to come; but they were deceived, and *in professing themselves to be wise, they became Fools; they became vain in their Imaginations, and their foolish Hearts were darkened.* Rom. i. 22. We may conclude that the Day of Judgment is not far off; but *of that Day and that Hour, knoweth no Man.* For as we may conclude by the Symptoms, when a Man is deadly sick, his Strength decays, and his Spirits seem spent, that he shall die; but the Hour or

Moment thereof is unknown and uncertain. We may alſo conclude of the foregoing Marks according to the Revelations in the Word of God, that the Day of Judgment is not far off; but *of that Day and that Hour knoweth no Man, neither the Angels which are in Heaven, neither the Son, but the Father*. The Angels are high enlightened Spirits, and behold always the Countenance of God in Heaven, knowing many Myſteries, but this Miſtery of the great Day of Judgment is hid from them; and they know not the ſame, neither from natural Cauſes, Experience, nor Revelations.

But it ſeems wonderful, that the Son knoweth not the Day of Judgment. Should the Son, who is not alone, according to his godly Nature, the Wiſdom of the Father, but hath alſo, according to the human Nature by the Power of the perſonal Union, all the Treaſures of the godly Wiſdom and Knowledge, know the Day and Hour of the great Day of Judgment? Yea, certainly he knoweth the ſame, for *he and the Father are one*, in Eſſence, Power and Knowledge: All what the Father hath is his; he is in the Boſom of the Father and knoweth all Things: Should he then not know the Day of Judgment? He knoweth the Tokens which ſhall go before this Day: Should he not know the Day itſelf? And ſince the Father hath committed all Judgment unto him, then he muſt certainly know the Day and Hour when this Judgment ſhall be: But we ſhould know that our bleſſed Saviour ſpeaks here in theſe Words of himſelf as of another Man, being now in the State of his Humiliation, wherein he knew not all Things, not uſing always the godly Attributes. His human Nature was well made in the firſt Moment of his Conception, by the Power of the perſonal Union, a Partaker of all the godly Attributes, though ſince he had taken upon him the Infirmities of human Nature, whereby *He*, like another Man, *grew ſtrong in Spirit filled with Wiſdom*; like another Man *marvelled*; and like another Man *learned Obedience*. There were ſeveral Things which he knew not in this State, whereof the Day of Judgment was one. Beſides, our Saviour would inſtruct his Diſciples, that they ſhould not be concerned about the Knowledge of this Day: For, ſince the Son knew not the ſame, then ſhould they nor none elſe, have any Hinderance thereby in the Cauſe of their Salvation; but they ſhould endeavour to prepare themſelves for that Day, according to,

John x. 30. John xvi. 15. John i. 18. John xxi. 17. John v. 22. Luke ii. 40. Mat. viii. 10. Heb. v. 1.

Second, His Admonition to a worthy Preparation, ſaying, *Take ye Heed, watch and pray, for ye know not when the Time is*. Our Saviour admoniſhed us in theſe Words to three Things; *Firſt*, To Carefulneſs; *Second*, To Watchfulneſs; and, *Third*, To Prayers.

1ſt, To Carefulneſs. When we do admoniſh any one to Carefulneſs, we always ſay, *take Heed*. We obſerve this very carefully in all worldly Things, much more ought we to obſerve it in the Things which concerns our eternal Welfare. We muſt therefore

Look

Look upwards to God, whose *Eyes are upon the Ways of Man, and seeth all his going*, and live therefore in daily Repentance, *working out your own Salvation, in Fear and Trembling*. The Door of God's Grace stands open in this Life, but the same will be shut up at the last Day; and Woe then to the Ungodly. We must, Job xxxiv. 21 Phil. ii. 12.

Look downwards: There considering the many Souls who lay damned in the eternal Torments of Hell, on Account of Sin and Wickedness committed in their Life Time; and therefore take Heed that we become not Partakers of their Crime, and also of the same Punishment. We must

Look before us. The Way to eternal Life is narrow, therefore we must walk circumspectedly in the same, like one walking over the Sea upon a small Plank is always careful of every Step he takes. We must,

Look about us, considering the corrupt and deceitful World we live in, and how soon we may be deceived, and brought astray, like they who travel in dangerous Places among Robbers, and are always on their Guard that nothing shall befal them. We must,

Look behind us, not as *Lott*'s Wife, nor as they who have laid the Hands upon the Plough, and look behind; but as the Wise, who consider rightly what may befal them hereafter. He also who takes Heed will strive after,

2*d*, Watchfulness. *Watch.* This Watchfulness comprehends as follows.

First, The continual Remembrance and Expectation of the Judgment to come. Our Saviour useth in regard to this, a Comparison, saying, *Let your Loyns be girded about, and your Lights burning, and ye yourselves like unto Men that wait for their Lord, when he will return from the Wedding; that, when he cometh and knocketh, they may open unto him immediately.* Luke xii. 35, 36.

Second, A worthy Preparation. He who sleepeth seeth no Danger, and is therefore not afraid; but he who waketh seeth all Dangers, and is sore afraid, lest he should perish in the Peril: Wherefore, says *Solomon*, *A prudent Man foreseeth the Evil, and hideth himself, but the Simple pass on and are punished.* Prov. xvii. 12

Third, Sobriety and Temperance, Gluttony and Drunkenness will be in great Vogue towards the latter End of the World, like as it was in the Days before the Flood. The Apostle St. *Paul* admonisheth therefore, *Let us not sleep as do others, but let us watch and be sober: For they that sleep, sleep in the Night, and they that be drunken, are drunken in the Night.* Our Saviour compareth the last Day to a Snare; should we then not live in Sobriety and Temperance? As a Fowler setteth his Snares out to catch Birds, also Satan setteth out his Snares to catch Souls; and they who light and delight in his Snares are eternally lost. 1 Thes. v. 6, 7

Four, Deligence in the lawful Calling. He who sleepeth doth nothing. The Apostle therefore admonishes, *Watch thou in all Things, endure Afflictions, do the Work, and make full Proof of thy Ministry.* But since 2 Tim. iv. 5.

it is not in our own Power to take Heed, and watch as carefully as we ought to do, therefore we ſhould implore the Mercy and Grace of God, with

Thirdly, Prayers. *Pray.* Prayers make us watchful, and Watchfulneſs
Mat.xxvi.41 encourages our Prayers: They are therefore placed together, *watch and pray.* And that none ſhould think that this Admonition concerns him
Mark xiii. 37 not, therefore our Saviour ſays in the laſt Part of the Chapter, *What I ſay unto you, I ſay unto all, watch.* Our Saviour hereby ſhews, that, altho' they ſhould not all live at his coming to Judgment, they ſhould not be excluded therefrom, but they ſhould all be judged according as they were found.

The Apoſtle St. *Paul* learns and convinces us in the Words of our Text, how highly needful it is to be careful and watch for the coming of our Lord Jeſus Chriſt to Judgment, either by Death, or by the laſt Day, ſaying, *We muſt all appear before the Judgment Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* We will, according to theſe Words, treat here of the following Parts.

FIRST, *Of the Judgment and the Judge.*

SECOND, *Of the Cauſes and Objects.*

THIRD, *Of the Proceſs.*

EXPLANATION of the TEXT.

I. Part of the Judgment and Judge.

This Article of the Day of Judgment, is as incredible and intelligible for human Reaſon, as the Article of the general Reſurrection; wherefore
2 Pet. ii. 4. *many Scoffers walking after their own Luſts, ſay, Where is the Promiſe of his coming? For ſince the Fathers fell aſleep, all Things continue as they were from the Beginning of the Creation.* But that the Day of Judgment will certainly come, we may prove by the following.

1ſt, Of the Holy Scripture, both Old and New Teſtament.

In the Old Teſtament. *Enoch*, the ſeventh Man from *Adam*, did pro-
Jude 14. pheſy of this Day, ſaying, *Behold the Lord cometh with Ten Thouſands of his Saints, to execute Judgment upon all.* *Abraham* willing to move
Gen.xviii.25 God to Compaſſion over *Sodom*, ſaid, *Shall not the Judge of all the Earth do right?* The royal Pſalmiſt ſpeaketh alſo of the Day of Judg-
Pſal. ix. 7, 8. ment, *The Lord hath prepared his Throne for Judgment, and he ſhall judge the World in Righteouſneſs.* And in another Place, *Our God ſhall*
Pſal. l. 3, 4. *come, and ſhall not keep Silence. A Fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. He ſhall call to the Heavens from above, and to the Earth, that he may judge his People.*

In the New Teſtament we have many Texts whereby this Article may be proved. It is the Promiſe of our bleſſed Lord and Saviour, in the Concluſion

Concluſion of the evangelical Writings; *He which teſtifieth theſe Things, ſaith, ſurely I come quickly, Amen.* Rev. xxii. 20.

2*d*, Of particular Judgments. *The Angels who ſinned, were caſt down to Hell, and delivered unto Chains of Darkneſs.* 2 Pet. ii. 4. The firſt World was deſtroyed by Water; *Sodom* with Fire and Brimſtone from Heaven. *Cain* with a Curſe; *Er* and *Onan* with ſudden Death; *Core* and his Company, with ſinking in the Earth; The *Egyptians* with Ten horrible Plagues; and the *Cananites* with Deſtruction. These and many more Examples convince us, that there ſhall be a Day wherein God ſhall keep Judgment.

3*d*, Of worldly Judgment. God hath ordained Right and Judgment upon Earth; and commanded, that they who are to judge, ſhould be careful and judge rightly. Therefore, we may conclude, that there will come a Day when every one ſhall be called to an Account, and receive according as he has done, whether it be good or bad; *Horribly and ſpeedily ſhall he come upon the Miniſters of his Kingdom who have not judged aright; for a ſharp Judgment ſhall be to them that be in high Places.* Sap. vi. 4.

4*th*, Of the Sight of the Prophet *Daniel*, which is alſo deſcribed: *The Thrones were caſt down, and the Ancient of Days did ſet, whoſe Garment was white as Snow, and the Hair of his Head like pure Wool. His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came forth from before him: Thouſands Thouſands miniſtred unto him, and Ten Thouſand Times Ten Thouſand ſtood before him. The Judgment was ſet, and the Books were opened. I ſaw in the Night Viſions, and behold the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him: And there was given him Dominion and Glory, and a Kingdom, that People, Nations and Languages ſhould ſerve him. His Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* Dan. vii. 9. Dan. vii. 10. Dan. vii. 13. Dan. vii. 14. This Viſion is a Type to Chriſt's Aſcenſion and coming to Judgment.

Fifth, Of the Juſtice of God. They who will not believe the laſt Day, make God a blind, wicked, unjuſt, unmerciful, and falſe God. Blind, as if he did not ſee nor care how it goes in the World; neither took Notice nor was concerned about Men's Actions. Wicked, as if he was pleaſed with the Wickedneſs of the World, ſince he puniſhes them not in this World. Unjuſt, ſince he rewardeth not always his faithful Servants here in Time; for we ſee many of the Wicked often proſper; and on the contrary, many of the Pious ſuffer. Unmerciful, as if he delighted in the Evil that befalls the Godly, and the Good that befalls the Ungodly. Falſe, as if he had revealed to us a Day of Judgment, which would not come. Away with ſuch blaſphemous Thoughts, being alone the Inſtigations of Satan, in order to bring us to Security in Sin. On the contrary, we believe and confide in with our Hearts, what we confeſs, with

with our Mouths in our Apoſtelical Creed, That our Lord Jeſus Chriſt ſhall come to judge the Quick and the Dead.

Let us now place our Eyes and Thoughts upon the Judge, who is Jeſus Chriſt. *We muſt all appear before the Judgment Seat of Chriſt.* Jeſus Chriſt, the Son of God and Man, ſhall be our Judge in his human Na-
John v. 27. ture, that he may be ſeen by all; for *the Father hath given him Authority to Judgment, becauſe he is the Son of Man.* He ſhall be our Judge according to both Natures, for to keep Judgment belongeth to his royal
Mat.xxv.34. Office; wherefore he is called a *King* by the Evangeliſt *Matthew*, in the
Mat.xxv.40. Deſcription of the Judgment, when he ſhall appear in his godly and mageſtick Glory, and his Face ſhall ſhine brighter than the Sun. If his Face ſhin'd on Mount *Thabor* as the Sun, and his Raiment as white as the Light, in the State of his Humiliation, much brighter will the ſame ſhine in the State of Exaltation when he will come to Judgment. His
2 Theſ. ii. 8. coming to Judgment is therefore called, *The Righteouſneſs of his coming.*
Tit. ii. 13. *The glorious appearing of the great God. A Revelation from Heaven with*
2 Theſ. i. 7. *his mighty Angels.* He ſhall come forth *in his Glory*, which no Angel
Mat.xxv.31. nor Creature has had in common with him. *He ſhall come in the Glory of*
Mat.xvi.27. *his Father, the Glory as of the only begotten of the Father, which he had*
John i. 14. *with the Father before the World was.* This mageſtick Glory ſhall appear
John xvii. 5. at the Day of Judgment, both inward and outward.

The Majeſty and Glory of the Judge ſhall appear inward in Wiſdom, Omniſcience, Juſtice, Power, and Omnipreſence. In Wiſdom: *Solomon* is mightly recommended in the holy Records on Account of his Wiſdom;
Col. ii. 3. but this Judge is all Wiſdom himſelf, *in whom are held all the Treaſures*
1 Cor. iv. 5. *of Wiſdom and Knowledge*, and *will* therefore *bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Heart.* In Omniſcience: If he knew in the State of his Mumiliation even the Thoughts of Men, much more will he know every Thing at the laſt
Heb. iv. 13. Day: For *all Things are naked and opened unto the Eyes of him with*
Rev.xxii.12. *whom we have to do.* In Juſtice: He ſhall judge the whole World without Exception of Perſons, and ſhall *give every Man according as his Work ſhall be.* In Power: Kings, Princes, and all the Mighty, ſhall humble themſelves before this glorious Monarch, and acknowledge his Superiority in the Power of his Glory: Yea all Nations ſhall appear be-
Mat.xxv.32. fore the Judgment Seat of Chriſt, who *ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats. And he ſhall ſet the*
Mat.xxv.33. *Sheep on his Right Hand, but the Goats on the Left. Then ſhall the King*
ſay unto them on his Right Hand, come ye bleſſed of my Father, inherit the
Mat.xxv.34. *Kingdom prepared for you from the Foundation of the World. Then ſhall*
he ſay alſo unto them on his Left Hand, depart from me ye curſed, into
Mat.xxv.40. *everlaſting Fire, prepared for the Devil and his Angels.* In Omnipreſence: The Brightneſs of his glorious coming ſhall be viſible to all, ſo
Rev. i. 7. that every Eye, on what Place ſoever, ſhall ſee him; though with this

difference,

difference, the Faithful shall be rejoiced, but the Ungodly shall be sore afraid, and none shall be able to hide themselves, or escape his Judgment. For *though they dig into Hell, thence shall mine Hand take them; though they climb up to Heaven, thence will I bring them down: And though they hide themselves from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them*, saith the Lord by the Prophet *Amos*. Amos ix. 2.

The Majesty and Glory of the Judge should appear outwards in the following.

First, In the Multitude of Angels and heavenly Hosts. All the holy Angels shall follow him, Thousand Thousands shall minister unto him, and Ten Thousand Times Ten Thousand shall stand before him, and minister as Servants unto him, sitting as Judge upon his glorious Throne in the Clouds, and their Office shall consist in blowing in the Trumpets: For *he shall send his Angels with a great Sound of a Trumpet*. Trumpets were used in old Time in War to call the Assembly and the Warriors together: We shall all be called together at the last Day by the Sound of the Trumpet, to *appear before the Judgment Seat of Christ*, who *shall put all his Enemies under his Feet*. The Walls of *Jericho* fell down by the Sounding of the Trumpet, in the Time of *Joshua*, also shall the Frame of the whole Universe fall down by the Sounding of the Trumpet at the coming of Christ to Judgment: The Sounding of the Trumpet by the *Jews* in the Jubile, was not alone a Type to the Propagation of Christ's Gospel over the whole World, but also to the Day of Judgment, *when God shall judge the Secrets of Men by Jesus Christ according to the Gospel*. The Office of the Angels shall consist also in *gathering together the Elect from the four Winds, from one end of Heaven to the other*, and in *gathering together all Things that offend, and them which do Iniquity, and cast them into a Furnace of Fire*. The Majesty and Glory of the Judge shall appear, Mat. xxiv. 31 Numb. x. 2. 1 Cor. xv. 25. Rom. ii. 16. Mat. xxiv. 31 Mat. xiii. 40, 41.

Secondly, In the Magnificence and Excellency of his Judgment Seat: Worldly Kings and Magistrates have their Thrones and Tribunals. *King* Solomon *made a great Throne of Ivory, and overlaid it with the best Gold*. Christ shall also have his Throne, which shall be partly visible, and partly invisible. The invisible Throne of Christ shall be the *Right Hand of God's Majesty* and Glory: The visible Throne of Christ shall be *the Clouds*; these Clouds shall shine clear for the godly, but dark for the ungodly, like the Pillar of Clouds in the Time of *Moses*, between the Camp of the *Egyptians*, and the Camp of *Israel*, it was dark to the *Egyptians*, but light to the Children of *Israel*. Christ shall also blot out on the last Day the Transgressions of the Faithful as a Cloud, but the Transgressions of the Ungodly shall be as a thick Cloud unto them, for that Day shall be unto them *a Day of Wrath; a Day of Trouble and Distress, a Day of Wastness and* 1 Kings x. 18. Heb. i. 3. Luke xxi. 27. Exod. xiv. 20 Isa. xliv. 22. Zeph. i. 15.

and Deſolation, a Day of Darkneſs and Gloomineſs, a Day of Clouds and thick Darkneſs. The Majeſty and Glory ſhall appear,

Thirdly, Of the Magnificence of his fellow Judges. Worldly Magiſtrates have their fellow Judges, who conſent with them in the Judgment; Chriſt ſhall alſo have his fellow Judges, who ſhall be the Apoſtles and
Mat. xix. 28. the Saints: Chriſt ſaith himſelf to the Apoſtles, *Ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael:* That is, that they by their Examples and Teſtimony ſhould confirm the Judgment of Chriſt, to be conformable to the Goſpel preached by them. The Apoſtle St. *Paul*
1 Cor. vi. 2. ſaith of the Saints, *Do ye not know that the Saints ſhall judge the World?* How? They ſhall be Evidences againſt them, and hear the pronouncing
Sap. v. 1. of the Sentence, *Then ſhall the righteous Man ſtand in great Boldneſs, before the Face of ſuch as have afflicted him.* They ſhall conſent in the Judg-
Rev. xix. 1, 2. ment, and ſay, *Allelujah, Salvation, and Glory and Honour and Power, unto the Lord our God: For true and right are his Judgments.* They ſhall ſhew unto the Ungodly their Faith and Repentance, which they ought to
Mat. xii. 41. have followed: Wherefore Chriſt ſaith, That the Men of *Nineveh* ſhall riſe in Judgment with the *Jews*, and condemn them, becauſe they repented at the preaching of *Jonah*, but the *Jews* would not repent by the preaching of Chriſt himſelf; they ſhall alſo teſtify of the good Actions of the Faithful. We muſt therefore apprehend the Words of our Saviour in this meaning, when he ſaith by St. *Luke*, *Make to yourſelves Friends of the Mammon of Unrighteouſneſs; that, when ye fail, they may receive you into everlaſting Habitations.*

This coming of Chriſt to Judgment ſhall be quick and unexpected; therefore is the ſame compared, by *Lightning that lighteneth out of one*
Luke xvii. 24 *Part under Heaven, and ſhineth unto the other Part under Heaven*; Lightning maketh ſuch Light that we can ſee thereby. When Chriſt cometh to
1 Cor. iv 5. Judgment, *he will make manifeſt the Counſels of the Heart.* Lightning terrifies Men and Beaſts: The unexpected coming of Chriſt ſhall be
Mat. xxiv. 30 dreadful; for, *then ſhall all the Tribes of the Earth mourn.* Lightning breaketh forth out of the Clouds; Chriſt ſhall appear in the Clouds at the Day of Judgment: Lightning is of a ſhort Duration; the coming of Chriſt to Judgment, the Judgment, and the Execution thereof ſhall ſoon be executed and finiſhed, and the World come to an End. The coming of Chriſt to Judgment is alſo compared by *a Thief:* We muſt
Mat. xxiv. 43 not look in this Compariſon the Perſon or Action of the Thief, in Regard to the Perſon or Action of Chriſt; No, for there is great Difference between a Thief, and coming as a Thief; but we muſt behold the Time of the coming of a Thief, which is always unexpected. The Thief cometh when he is leaſt expected; The coming of Chriſt to Judgment ſhall be when he is leaſt expected: The Thief ſtealeth all he can get, and always the beſt; the unexpected coming of the laſt Day will deprive many from a Part in the Kingdom of Heaven. If the good Man knew in what Watch

the

the Thief would come, he would watch, and not ſuffer his Houſe to be broke open: If we knew the Hour of Chriſt's coming to Judgment, we would certainly watch, and be prepared; but, ſince it is uncertain, therefore is it beſt that we take heed, watch, and pray. We are careful about worldly Things, and can always be watchful about them, how much more ought we to be on our Guard, and be careful for the heavenly Things, ſince the eternal Welfare of our immortal Souls depends thereon. The coming of Chriſt is likewiſe compared by a Snare; the Bird fleeth about from one Limb to another, in the mean while the Fowler ſetteth his Snares and ſpreadeth Grains about and under the Snare, but the Bird coming to feed thereon, is catch'd in the Snare and captivated: They who are overtaken by the laſt Day ſhall not eſcape; but they who are written among the Living ſhall be ſaved to eternal Happineſs. We will now treat of,

II. The Cauſes and Objects.

The Cauſes which ſhall be brought forth before this dreadful Tribunal, are either concerning the Perſons, or the Cauſe in themſelves. The Perſons are,

Firſt, The wicked Angels. St. *Paul* ſaith therefore, *know ye not, that we ſhall judge Angels.* 1 Cor. vi. 3. The Devils were condemned as ſoon as they fell, and *were reſerved in everlaſting Chains under Darkneſs unto the Judgment of the great Day*; Jude 6. though they are not ſo cloſe kept in Hell, but they can go about in the World: but at this Day of Judgment they ſhall be caſt out into everlaſting Fire, prepared for them and their Angels. Then *ſhall the Devil be caſt into the Lake of Fire and Brimſtone, and ſhall be tormented Day and Night for ever and ever.* Mat. xxv. 41. Rev. xx. 10. And then ſhall the Children of God rejoice over the juſt Judgment of God, that their Accuſer and Tempter is condemned and rewarded for his Wickedneſs.

Secondly, The Antichriſt, otherways called in the holy Records, the Beaſt with the falſe Prophet: Of whom St. *John* the Divine ſaith, *And the Beaſt was taken, and with him the falſe Prophet, that wrought Miracles before him, with which he deceived them that had received the Mark of the Beaſt, and them that worſhipped his Image. Theſe both were caſt alive into a Lake of Fire burning with Brimſtone.* Rev. xix. 20.

Thirdly, All Men. *We muſt all appear.* The word All comprehends both the Quick and the Dead: By the Quick muſt be underſtood, them who ſhall be alive at the coming of Chriſt, and ſhall be changed in a twinkling of an Eye: By the Dead muſt be underſtood all them who are dead from the Beginning of the World unto this great Day. This Word All comprehends both Juſt and Unjuſt, though with this Difference, that the Sins and Trangreſſions of the Faithful ſhall not be made manifeſt; ſince God hath promiſed, That *he hath blotted out their Tranſgreſſions, and will not remember their Sins*; but *will caſt them into the Depth of the Sea*; and becauſe Chriſt is become their Propitiations. Beſides, we ſee in the Diſcrip- Iſa. xliii. 25. Mich. vii. 19.

tion of the Day of Judgment by St. *Matthew*, that there will be mention made of the good Works done by the Faithful alone, and not of their Tranſgreſſions. The Faithful will thereby *have Boldneſs in the Day of Judgment*, and not be afraid.

The Cauſes in themſelves, which ſhall be brought forth, ſhall be Men's Belief or Unbelief, Actions, Words, and Thoughts.

1ſt, Their Belief or Unbelief. Chriſt judgeth in his Word, every ones Faith or Unbelief, ſaying, *He that believeth on the Son, hath everlaſting*
John iii. 36. *Life; and he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.* But on the laſt Day he will make manifeſt, who hath believed or not. And ſince none can ſee Faith in this World, except as far as we can ſuppoſe or conclude of Men's Actions, therefore ſhall the Judgment be pronounced,

2dly. Over their Actions. *Every one ſhall receive the Things done in his Body, according to what he hath done, whether it be good or bad.* Then ſhall the good Works which the Faithful have done in ſecret be made manifeſt, and they will be rewarded according; and the Evil which the Ungodly have committed in this World ſhall be made manifeſt, and they will be puniſhed accordingly, *in outer Darkneſs, where ſhall be*
Mat. xxv. 30. *weeping and gnaſhing of Teeth.*

Jude 15. *3dly*, Their Words. *Behold the Lord cometh to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, and of all their hard Speeches, which ungodly Sinners have ſpoken*
Mat. xii. 36. *againſt him.* Our Saviour ſaith, *I ſay unto you, that every idle Word, that Men ſhall ſpeak, they ſhall give Account thereof in the Day of Judgment.*

4thly, Their Thoughts. *Inquiſition ſhall be made into the Counſels of the*
Sap. i. 9. *Ungodly, and the Sound of his Words ſhall come unto the Lord, for the Manifeſtation of his Wickedneſs.* The Lord cometh, and *will bring to*
1 Cor. iv. 5. *light the hidden Things of Darkneſs, and will make manifeſt the Counſels*
Eccl. xii. 14. *of the Hearts. God ſhall bring every Work into Judgment, with every ſecret Thing, whether it be Good, or whether it be Evil.* We are now to treat of,

III. The Proceſs.

It is dreadful to behold a Criminal brought to his Trial; how the Court is opened, the Judge and his fellow Judges take their Seats; the Criminal is brought before the Bar and is accuſed, whereon he becometh aſhamed and terrified, and confeſſeth his Crime, whereon Judgment is pronounced on him, and he is delivered over to the common Executioner, who will deprive him of his Life: much more horrible will the laſt Day be, when the ſharpeſt Judgment ſhall be kept, and Juſtice will be exerciſed without Mercy. The Severity of this Judgment will conſiſt in the following.

Firſt,

First, In the Citation of every one to appear in their own Perſon. We may ſend in this World another for us, when we are ſummoned to appear in Court; but at the laſt Day every one ſhall appear in their Perſon, and hear theſe Words, *Give an Account of thy Stewardſhip.* Luke xvi. 2. God ſummons us often in his Long-Suffering in this World; firſt with the threatening of the Law; then with Croſſes and Affliction, and dreadful Examples of others: But at the laſt Day we ſhall be ſummoned but once, by the Sound of the laſt Trumpet, in a Moment, in the twinkling of an Eye, the Dead ſhall come forth, and they which are alive and remain, ſhall be caught up together in the Clouds, to meet the Lord in the Air.

Secondly, In the gathering of all before his Throne of Judgment: Good God! what a Multitude will there be; and *Adam* and *Eve* will wonder mightily over the Increaſe of their Poſterity.

Thirdly, In the Separation of this Multitude into two Heaps. For the Angels ſhall ſeparate the Sheep from the Goats, the Tares from the Wheat, and the bad Fiſh from the good Fiſh.

Fourthly, In the trying of the Cauſes by worldly Judges, before they paſs their Judgments, they hear the Parties and Evidences: The Trial at the laſt Day ſhall be before the Judgment alſo, that although the Judge is the all-knowing God, who need no Inſtruction nor Evidences, yet ſince he hath declared to keep this Judgment publick, *He will make manifeſt the Counſels of the Hearts, and bring to light the hidden Things of Darkneſs*; and every one ſhall, through a particular Effect of the godly Power, remember their own Work, and accordingly be accuſed or excuſed by their Conſcience: Then ſhall the Books be opened, namely, Dan. vii. 10.

1. The Book of Life, wherein the Names of the Faithful are written: For in the Day of Judgment it ſhall be made manifeſt unto Men and Rev. xx. 12. Angels, whom God hath elected from Eternity, *to wit*, them whoſe Names are written in the Book of Life, through a living Faith in Chriſt Jeſus; and on the contrary, who were rejected, *to wit*, them whoſe Names are not written in the Book of Life through their Unbelief.

2. The Book of God's Omniſcience: From whoſe all-knowing and all- Mat. iii. 16. ſeeing Eyes nothing is hid: This Book ſhall be opened, and the Lord ſhall make manifeſt all what has been hid and ſecret in this World.

3. The Book of the Holy Scripture, wherein is to be found *the Words of eternal Life.* This Book ſhall be opened at the laſt Day, *when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to the Goſpel.* 2 Theſ. i. 2. Deut. xxvii. 26. The Faithful ſhall be judged according to the Goſpel, which is a Preaching of Chriſt, in whom, and through whom, they have received Remiſſion of their Sins, and are declared righteous in the Sight of God: The Ungodly ſhall be judged according to the Goſpel by the Law, *becauſe they have not obeyed the Goſpel of our Lord Jeſus Chriſt.* The Law according to which they ſhall be judged is this, *curſed be he that performeth*

formeth not all the Words of this Law to do them. The Gentiles who never knew the Law of God, ſhall be judged after the natural Law written in their Hearts, as St. *Paul* ſaith, *as many as have ſinned without the Law, ſhall alſo periſh without the Law: And as many as have ſinned in the Law, ſhall be judged by the Law.*

4. The Book of Conſcience. Conſcience is a Book wherein our daily Actions, Words and Thoughts are written; this ſhall alſo be laid open, and all our Secrets ſhall be brought to light.

5. The Book of Men's own Teſtimony. The Faithful commit their charitable Deeds in ſecret, thereby ſhunning vain Glory; but at the laſt Day the Lord will praiſe them, and they who have received Charity and Good from them, ſhall evidence for them.

6. The Book of Satan's Accuſation: It is hid from us here in this World, how Satan accuſes us before God Day and Night, wherefore the Ungodly are not afraid of him; but at the laſt Day he will publickly accuſe us before God, and evidence againſt us.

7. The Book of God's Juſtice: The Juſtice of God is in this World as a cloſed Book, wherein we cannot read, for we ſee the wicked proſper, and the good ones ſuffer often times: But at the laſt this Book ſhall
Iſa. iii. 10, 11 be opened, and *the Righteous ſhall eat the Fruit of their Doings, and the Wicked ſhall receive the Reward of their Hands.*

Fifthly, In the pronouncing of the Judgment, firſt to the Godly, and then to the Ungodly.

John iii. 36. 1. The Judgment of the Faithful is grounded upon the Goſpel. *He that believeth on the Son, hath everlaſting Life:* To whom the Judge
Mat. xxv. 34. ſhall ſay, *Come ye bleſſed of my Father inherit the Kingdom prepared for you from the Foundation of the World.*

John iii. 36. 2. The Judgment of the Ungodly is grounded upon the Law. *He that believeth not the Son, ſhall not ſee Life, but the Wrath of God*
Mat. xxv. 41. *abideth on him*; To them the Judge ſhall ſay, *Depart from me ye curſed into everlaſting Fire prepared for the Devil and his Angels.*

Hereupon ſhall follow,

Sixthly, The Execution of the Judgment. The Ungodly ſhall go into everlaſting Fire and Torment, and the Godly into everlaſting Life
Gal. vi. 8. and Joy: Then ſhall *every one receive the Things done in his Body, according to what he hath done, whether it be good or bad.* Then ſhall every one reap according to what he hath ſowed; the Ungodly ſhall then receive the Reward of Unrighteouſneſs, and the Faithful ſhall receive the Reward of everlaſting Salvation for ever and ever.

Though we muſt not imagine, that ſince every one ſhall receive *according to that he hath done*, therefore our Actions muſt be a meritorious Cauſe: No, for the Apoſtle ſaith not, that every one ſhall receive for that he hath done, but *according to that he hath done*; that is, his Belief or Unbelief, whereby he hath done the Things: for there is great

Difference

Difference between, to be judged *according* to our Actions, and to receive Reward for our Actions: The Lord Jesus Christ will judge us at the last Day according to our Actions, but will not reward us for our Actions. Well, saith Christ by St. *John* the Divine, *Behold I come quickly, and my Reward is with me, to give to every Man according as his Work shall be.* Though we must not understand this of the Reward for the Actions, but of their Circumstances, how they are committed either through Faith or not; for we cannot deserve any Thing with our Actions, as Christ instructs us in the Parable of the Labourers in the Vineyard. Rev. xxii. 12

Since we know, and believe, that *God hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained*; and the coming of this Day is uncertain and unknown to us; Let us then live in daily Repentance, take heed, be watchful and pray, that we may be prepared, and this Day may be a Day of our eternal Salvation. Acts xvii. 31.

The Lord be merciful unto us, and grant us this, for the Sake of our blessed Saviour Jesus Christ. AMEN.

XXXVIII. SERMON.

XXXVIII. SERMON.

OF

The END *of the* WORLD.

The Text 2 PETER, III. 10, 11, 12, 13, 14 ver.

The Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great Noiſe; and the Elements ſhall melt with fervent Heat. The Earth alſo, and the Works that are therein, ſhall be burnt up. Seeing then that all theſe Things ſhall be diſſolved, what Manner of Perſons ought we to be in all holy Converſation and Godlineſs: Looking for, and haſting unto the coming of the Day of God, wherein the Heavens being on Fire, ſhall be diſſolved, and the Elements ſhall melt with fervent Heat? Nevertheleſs we, according to his Promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs: Wherefore, beloved, ſeeing that ye look for ſuch Things, be diligent, that ye may be found of him in Peace, without Spot, and blameleſs.

INTRODUCTION.

A Perſon in Sufferings, longeth and waiteth for a Deliverance: The Children of *Iſrael* did wait for Deliverance from the Houſe of Bondage in *Egypt*; the Prodigal, ſuffering Famine, did long for his Father's Houſe: The whole Univerſe expects and longs for the End, when it ſhall be delivered from the Bondage of Corruption, as the Apoſtle *Paul* ſaith, in his Epiſtle to the *Romans*, viii. Chap. 19, 20, 21, 22. Verſes. *For the earneſt Expectation of the Creature waiteth for the Manifeſtation of the Sons of God: For the Creature was made Subject to vanity, not willingly, but by Reaſon of him who hath ſubjected the ſame in hope; becauſe the Creature itſelf alſo ſhall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God: For we know that the whole Creation groaneth, and travaileth in vain together until now.* We have three Things to conſider in theſe Words; 1*ſt*, The Expectation of the Creature; 2*d*, The Reaſon of their Expectation; and, 3*d*, What they expect and wait for.

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1*ſt*, The Expectation of the Creature. The Name Creature, comprehends the whole Creation; though there are ſome excluded. *Firſt*, The holy Angels and Elect in Heaven, who are not ſubject to Vanity, for they are in a higher and more happier State, than that they ſhould groan and wait for a Deliverance. *Secondly*, The Devils and the Damned in Hell, who ſooner tremble for the laſt Day, when they ſhall come to the eternal Shame and Torments. *Thirdly*, The Ungodly who are not unwillingly, but willingly ſubject to Vanity. So that by this Word *Creature* muſt be underſtood, the dumb and irrational Creation, namely, the Earth, Sea, Air and Heaven, and all what in them is; which the Apoſtle calleth here *Creature*, and attributes unto them, human Qualities, as to *expect*, *wait for*, *hope*, *groan*, *and travel in Pain*. And the Apoſtle would ſay as much; O ye Faithful, who are now in the State of your Sufferings in this preſent Time, be comforted; for not alone ye, but even the whole Creation expecteth, groaneth, and waiteth for a Deliverance; and ſince the whole Creation waiteth for a Deliverance from the Bondage of Corruption, then muſt ye, who are the Children of God, hope more for the Deliverance, when it ſhall be made manifeſt, that ye are the Sons of God.

The Apoſtle *Paul* uſeth here Words, to expreſs the Expectation of the Creature, which ſignifies, to lift up our Head, and wiſhfully to look about; as we read of *Tobia*'s Mother, who went out every Day into the Way, expecting the Return of her Son: And of *Siſera*'s Mother, *who looked out at a Window, and cried through the Lattice, why is his Chariot ſo long in coming, why tarry the Wheels of his Chariots?* Beſides, the Apoſtle uſeth a Compariſon of a travailing Woman, who groaneth for Deliverance: For ſince the laſt Day is called by our Saviour, a Day of *Regeneration*, whereon the Earth ſhall give forth the Dead, and the Children of the Reſurrection ſhall come forth out of their Graves, to the Reſurrection of Life; therefore the Apoſtle uſeth this Compariſon of the Creature's Expectation after this Day: And if it was not for the Hope, which the Creature is ſubject to, to be delivered from the Bondage of Corruption, the whole Nature would make an Invaſion upon Mankind; but by Reaſon of him who hath ſubjected the ſame, it is patient, in hopes to be delivered from the Bondage of Corruption at the glorious Liberty of the Children of God. We can thereof conclude,

Tob. x. 7.

Mat. xix. 28.

2. The Reaſon of their Expectation, which is the Vanity whereto they are ſubject. We muſt not underſtand here, the common Vanity, that it ſhall vaniſh at the laſt Day; but here is to be underſtood, the Vanity of Sin, and the Variety of Puniſhment for Sin.

Firſt, The Vanity of Sin, whereto the Creature created by God to his godly Glory, and for the Service of Men, is employed and abuſed by Sinners, and cannot therefore obtain to the End of their Creation; for we cannot find any Thing created in the whole Nature, but the ſame

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are employed by Mankind to Luxury, Debauchery, Gluttony, Covetouſneſs, and many other Abominations, which they are not of themſelves able to reſiſt.

Secondly, The Variety of Puniſhment for Sin: The Creatures muſt ſuffer for the Wickedneſs of Mankind, as we can ſee of the Curſe laid upon them for the Tranſgreſſion of *Adam*; the golden Calf, wherewith the Children of *Iſrael* committed Adultery in the Wilderneſs, was burned in the Fire, and ground to Powder; the Beaſt wherewith a Man laid, was to be ſlain; the Water and other Creatures did groan over the firſt World; the Heaven and Fire did groan over *Sodom* and *Gomorrah*; and the Rocks did groan over the Cruelty of the *Jews* at the Criſtifixion of Chriſt. Such groaning are Evidences that,

Exod. xxxii. Lev. xxii. 15.

1 John iii. 2. 3. *The Creature waits for the Manifeſtation, and the glorious Liberty of the Sons of God:* The Apoſtle St. *John* explaineth this Manifeſtation, ſaying, *Behold, now are we the Sons of God, and it doth not appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is:* None in this World can certainly know whether another is a Child of God or not; for *it often happeneth unto the juſt Men according to the Work of the Wicked.* But it ſhall be made manifeſt, when the Creature ſhall be delivered from the Bondage of Corruption, and obtain its Freedom; then ſhall the Air not be longer an Habitation for the evil Spirit, who are now Princes in the Air; the Sea ſhall no longer be travelled by unjuſt; the Earth ſhall no longer be plowed and trodden; and all the Creatures ſhall no longer be uſed nor abuſed, but they ſhall be deſtroyed, and vaniſh, and be delivered from the Bondage of Corruption. As a condemned Criminal, although deſirous to live, muſt be executed to the Honour of God's Juſtice, and for the Puniſhment of his Crime; ſo likewiſe the Creature, who although deſirous according to Nature, to live, yet for the Sake of the ſinful Vanity of Service, whereto it is made ſubject, the ſame ſhall chuſe rather to vaniſh, than to continue in that State.

Eccl. viii. 14.

If the dumb and irrational Creatures wait, with earneſt Expectation for the Manifeſtation of the Sons of God, whereof they themſelves have no Part; much more ought then the Children of God to wait for this their glorious Manifeſtation and Liberty, which ſhall be on the laſt Day, *when the Heavens being on Fire ſhall be diſſolved, and the Elements ſhall melt with fervent Heat?* The Apoſtle St. *Peter* ſpeaketh hereof in the Words of our Text; according to which we will obſerve here, the following three Parts.

First, *Some Arguments to prove, that the World ſhall vaniſh.*

Second, *How the World ſhall vaniſh.*

Third, *A worthy Preparation towards that Day.*

Explanation of the Text.

I. Some Arguments to prove, that the World ſhall vaniſh. As

As the World was framed by the Word of God, and had a Beginning, ſo alſo ſhall the ſame be diſſolved and have an End, although *many Scoffers walking after their own Luſt, ſay, where is the Promiſe of his Coming? For ſince the Fathers fell a-ſleep, all Things continue as they were from the Beginning of the Creation*: But O ye Fools, who told you that the World is created? Therefore ſince ye confeſs that there is a Creation and a Beginning, muſt ye not alſo acknowledge a Deſtruction and End; for your own Reaſon convinceth you, as alſo daily Experience, that every Thing you ſee with your own Eyes has a Beginning and End. We can prove this, 2 Pet. ii. 4.

Firſt, By the Name of the laſt Day, which is called, *the Day of God*; as a particular Day, whereon the Lord will keep Judgment. This Day ſhall be an End of Days and Time, and a Beginning to Eternity. There are three Days called ſo, with this Name, namely; 1. The Day of God's Almightineſs, when he created Heaven, Earth, the Sea, and all what in them is, of Nothing. 2. The Day of God's Mercy, when our bleſſed Lord and Saviour ſuffered, and did thereby ſatisfy the Juſtice of God, and manifeſted his Mercy to the World. And, 3. The Day of God's Juſtice, namely, the laſt Day, when Chriſt ſhall come to judge the Quick and the Dead. It is not called ſo, becauſe it ſhall come on a Sabbath Day, commonly called the Lord's Day: No, for none knoweth the Day of his coming to Judgment; but it is called ſo on Account of the Things which ſhall be tranſacted on that Day, namely, the Coming of Chriſt to Judgment; the Reſurrection of the Dead; the Judgment, and the End of the World.

Secondly, By the Word of God. The Apoſtle ſays in our Text, *the Day of the Lord will come*. Theſe Words are, 1. Apoſtolical Words, which are true and undeceivable, for the Apoſtles ſpoke all by the Inſpiration: as *Peter* ſaith, *we have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were Eye-witneſſeſs of his Majeſty. We have alſo a more ſure Word of Prophecy, whereunto ye do well, that ye take heed.* Beſides, he refers himſelf to *Paul*, who hath wrote alſo of the Coming of Chriſt, wereupon the End of the World ſhall follow. 2. Prophetical Words: The Prophets have alſo propheſied of the End of the World; ſo ſaith the Royal Pſalmiſt, *O my God, thou haſt laid the Foundation of the World, and the Heavens are the Work of thy Hands. They ſhall periſh, but thou ſhalt endure. Iſaiah, Jonas*, and *Haggai*, have all propheſied of the End of the World. And, 3. The Lord's own Words, Our Saviour did often preach in the Time of his Incarnation of this, as we may ſee in the Holy Evangeliſts, a great many Texts proving this Article of our Faith. 2 Pet. i. 16. 2 Pet. i. 19. 2 Pet. iii. 15. Rom. xxv. 16 Pſal. cii. 25, 26.

Thirdly, By Examples. The Apoſtle *Peter* hath in the 6th Verſe of our Text, ſpeaking of the Deſtruction of the firſt World by the Flood,

2 Pet. ii. 6, he ſaith alſo, *that the Cities of* Sodom *and* Gomorrah *were turned into Aſhes, and condemned with an overthrow, for an Example unto thoſe that after ſhould live Ungodly.*

Fourthly, By the final Cauſe whereto Man is created, namely, the eternal Life. Since then, Man is created to an Image of God's Eternity, and God knoweth them, and the Number of them that ſhall be ſaved, for their Names are written in Heaven, and he knoweth his own; then is it certain, that then, when this Number is compleated, the World ſhall periſh and have an End.

Fifthly, By the Tokens, and Forewarnings, which ſhall go before the End of the World; whereof our bleſſed Saviour and his Apoſtles have

Luke xxi. 25. ſpoken in ſeveral Places. Our Saviour ſaith, *there ſhall be Signs in the*

Mat. xxiv. 29 *Sun, and in the Moon, and in the Stars:* That is, as he ſaith in another Place, *the Sun ſhall be darkned, and the Moon ſhall not give her Light, and the Stars ſhall fall from Heaven, and the Powers of the Heavens ſhall be ſhaken.* The Eclipſes in the Sun and Moon have all their natural Cauſes, yet they are Tokens of the laſt Day, as Sickneſs is a Preſage of Death, although Death follows not always upon it. *There ſhall be Signs*

Mat. xxiv. 6 7. *upon the Earth, Diſtreſs of Nations*; that is, *ye ſhall hear of Wars and Rumours of War. For Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom, and there ſhall be Famines and Peſtilences, and Earthquakes in divers Places*, and *the Sea and the Waves ſhall be roaring.* Some of theſe Tokens are fulfilled, and others are not: And, ſince our Saviour ſaith, *as it was in the Days of* Noah, *ſo ſhall it be alſo in the*

Luke xvii. 26 Luke xvii. 27 Luke xvii. 30 *Days of the Son of Man. They did eat, they drank, they married Wives, and were given in Marriage. Even thus ſhall it be in the Day, when the Son of Man is revealed.* Alſo, there ſhall be great Security towards the

1 Theſ. v. 3. latter End of the World, *when the Ungodly ſhall ſay, Peace and Quietneſs, and Safety, then ſudden Deſtruction cometh upon them, as Travail upon a Woman with Child.* The Apoſtle *Paul* giveth us a Picture or Draught

2 Tim. iii. 1, 2, 3, 4, 5. of this Day, in his Epiſtle to *Timothy*, ſaying, *In the laſt Days perilous Times will come. For Men ſhall be Lovers of their own ſelves, covetous, boaſters, proud, blaſphemous, diſobedient to Parents, unthankful, unholy, without natural Affections, Truce-breakers, falſe accuſers, unconſtant, fierce, Deſpiſers of thoſe that are Good; Traitors, heady, high-minded, Lovers of Pleaſure more then Lovers of God, having a Form of Godlineſs, but denying the Power thereof.* He who will obſerve the World, and the Tranſactions therein, will find, that all the Foregoing are fulfilled. Where do we find now, even among Chriſtians, true Piety without Hypocriſy, Willingneſs to ſerve others without ſelf Love? Contentment without Covetouſneſs? Truth without Blaſphemy? Obedience of Children and Servants without Murmuring? Friendſhip without Falſhood? Love without Envy? Chaſtity without Laſciviouſneſs, and ſo forth: And although ſuch Crimes have been in Vogue in the World, ever ſince the

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Beginning, as we can be convinced of by the Words of the Lord, saying, *all Flesh hath corrupted his Way upon the Earth*; yet they shall be more in Vogue towards the End of the World, for *the Devil will have then great Wrath, because he knoweth, that he hath but a short Time.* All such Tokens admonish us, that the last Day and the End of the World is, Gen. vi. 13. Rev. xii. 12.

1. Nigh-by. For all the Tokens and Forewarnings in Heaven, Earth, and the Sea, call to us as with one Voice, the End of the World is nigh-by. Beloved, behold, if the World was even so much corrupted, as it is now in our Days. The whole World is involved in Sin and Abomination, and buried entirely in Security; we hear of Wars and Rumours of Wars, Bloodshed, Unrighteousness, Falshood, Fraud, Deceit, Blasphemy, and all other Vices and Abominations. Although God is long-suffering, and looketh on, as if he did not observe the Wickedness of Men, neither punisheth at once their Transgressions, wherefore Men's Heart becometh more and more evil, yet he will come at last, and the World becometh by this worse; so that our Saviour saith, *when the Son of Man cometh, shall he find Faith on Earth?* This last Day is, Luke xviii. 8.

2. Put off. But not made to nought nor annihilated. The Apostle saith, *the Lord's Day will come.* The Lord prolongeth well his Promise, but he taketh it not away, *he is long-suffering to-us-ward, not willing that any should perish, but that all should come to Repentance.* This prolonging on Account of, *First*, God's Eternity, for *one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day.* We Men who live in this Time, where every Thing goeth so gradually and slow according to the Course of the Sun, Time, and Season after another, Day after Day, and Year after Year, thinks that God hath forgot his Promise, because he tarrieth so long: but the High and lofty One, that inhabiteth the Eternity, whose Years and Days cannot be measured according to Time, and by whom there is no Mutation nor Alteration, thinketh not the Time too long. *Secondly*, God's long-suffering is so great, that he forbeareth with Men, and *will have all Men to be saved, and to come unto the Knowledge, of the Truth.* If we do not repent, and are converted, he will, *Thirdly*, With Severity punish and condemn the unconverted Sinners; so that the Ungodly shall have no Excuse, that they are suddenly overtaken with the Judgment. Which shall come, 2 Pet. iii. 9. 2 Pet. iii. 8. 1 Tim. ii. 4.

3. Sudden *as a Thief in the Night.* As little as the Good-man knoweth the Time, when the Thief cometh, as little do we know when the End of the World will be. We can see hereby the Greatness of God's Grace, that we should be always prepared to meet the Lord with Joy. If Men knew the Time of the End of the World, they would become more Wicked, and too secure in their Wickedness, thinking it is Time enough to repent and be converted, when the End is drawing nigh. Many, yea the greatest Part, are secure now as it is, that we know not the End of

Time: But if this Time was known, yea a leſs Part would live in the Fear of God, and others would thereby become yet worſe than they are already. And if any one ſhould think, the Day of Judgment will not fall in my Time; he muſt know, that there is a laſt Day of Life, which none can eſcape, but this Day of our Death is certain, and will come *as a Thief in the Night*, and we ſhall be judged according as we are found at the Moment of our Death; for as the Tree falleth, it ſhall remain. We will now obſerve,

II. How the World ſhall vaniſh.

The Apoſtle St. *Peter* ſheweth us in the Words of our Text, how the World ſhall vaniſh, ſaying, *the Heavens ſhall paſs away with a great Noiſe, and the Element ſhall melt with fervent Heat. The Earth alſo, and the Works that are therein, ſhall be burnt up.* The Apoſtle deſcribeth in theſe Words,

Firſt, What ſhall periſh, namely, the Heavens, the Element, the Earth and the Works therein.

The Heavens ſhall paſs away with a great Noiſe, both the Firmament,
Iſa. xl. 22. which *God ſtretched out as a Curtain, and ſpreadeth out as a Tent*, and wherein, the Sun, Moon Stars, and the Planets were placed, as alſo the Sky, wherein the Birds do fly. The Heavens ſuffered not in the Deſtruction of the firſt World by the Flood, but in the Deſtruction at the
Iſa. xxxiv. 4. laſt Day, *the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scrol, and all their Hoſt ſhall fall down as the Leaf falleth off.*

The Elements ſhall melt with fervent Heat. That is, Fire, Air, Water and Earth, which are the firſt created original Things, whereof all other natural Things are compoſed.

The Earth and the Works that are therein ſhall be burnt up. That is, all Things created under Heaven, the Earth and the Sea, with all what in and on them is.

The Apoſtle deſcribeth in theſe Words,

Secondly, The Manner thereof, namely with a great Noiſe, and with Fire.

With a great Noiſe. When a great Building falleth, there is always a great Noiſe. When this great Frame of the Univerſe ſhall fall and paſs away, there ſhall be a great Noiſe, every Thing ſhall then vaniſh away, not alone according to its Form, ſo that they ſhall be burnt and ſcattered and receive a better Form; No, but they ſhall vaniſh as a Smoke,
Iſa. li. 6. according to their Eſſence and Being, and ſhall be no more; the Earth
Rev. xx. 11. and the Heaven ſhall flee away, and there ſhall be found no Place for them any more.

With Fire. The firſt World was deſtroyed with Water, and this ſhall be deſtroyed with Fire: what Fire this ſhall be, is alone known to God:
Luke xvii. 29 Our Saviour ſpeaking of the End of the World, ſheweth to us the Example

Example of *Sodom*, when it rained Fire and Brimſtone from Heaven. The Old ones have obſerved, that there are two Colours red and blue in the Rainbow, and have explained thereby the two Deſtructions of the World, the firſt with Water, and the Second with Fire; Water and Fire are two contrary Elements, Water againſt heat, and Fire againſt cold. The firſt World was overheated in Laſciviouſneſs, and was deſtroyed in Water; the ſecond World ſhall *be cold in Love*, and ſhall periſh with Fire. The Element of Fire ſhall then take the upper Hand over all the other Elements, not in a natural, but in a ſupernatural Way; for the laſt Day ſhall be full of Miracle, namely, the ſudden Coming of Chriſt with the Angels and Arch-Angels, who ſhall ſound in the Trumpet, the Reſurrection of the Dead, the changing of the Quick, the appearing of all before the Judgment Seat, and the Deſtruction of the whole Univerſe with Fire and fervent Heat, with a great Noiſe. Mat. xxiv. 12

The Lord ſhall ſhew in this great Work, his Power, Juſtice, and Honour.

His Power. That he will in a Moment deſtroy Heaven and Earth, and the Works that are therein: So that although the Heavens are ſeemingly *as ſtrong as a molten Looking-Glaſs*, yet they are for God as a Smoke. Wherefore the Prophet *Iſaiah* ſaith, *the Heavens ſhall vaniſh away like Smoke.* Jobxxxvii. 18. Iſa. li. 6.

His Juſtice: That he will puniſh Heaven and Earth with utter Deſtruſtion for the Sins, which they themſelves have not committed, but are employed and uſed to by others; the Heavens ſhall paſs away, becauſe it has been a Cover for the ungodly Angels and Men; and the Earth ſhall be burnt up, becauſe it has been the Habitation of the Wicked; and the Elements ſhall melt with fervent Heat, becauſe they have been abuſed by evil Doers; like unto one who has committed a Crime againſt the Majeſty, is not alone puniſhed in his own Perſon, but alſo in his whole Family, and even in his Habitation, which is demoliſhed, and an infamous Monument is erected inſtead thereof to his Shame. And truly the whole World, and all what was in it, would have been deſtroyed through the Juſtice and Vengeance of God, over the Fall and Diſobedience of *Adam*, if the Son of God, the Lord Jeſus Chriſt, had not interceded, that the ſame might ſtand and remain for Man's Sake, that the Chriſtian Church might have a Place on Earth, until the Number of the Elect were compleated. Therefore are *all Things that are in Heaven, and that are in Earth, viſible and inviſible, ſaid to be created by him*, and *that he upholdeth all Things by the Power of his Word.* Col. i. 16. Heb. i. 3.

His Honour. He ſhall not act then with the Elect and Faithful any more by Means, as in this World, where they are called to the Communion of Saints by the Word and the holy Sacraments; but without Means, for *he ſhall be all in all.* 1 Cor. xv. 28.

Thirdly,

Thirdly, The Apoſtle ſheweth us, what there ſhall remain in the End of the World, namely, the good and bad Angels: The Godly and Ungodly ſhall all remain; the good Angels with the Elect ſhall enter into the Kingdom of Heaven, and praiſe God there eternally; but the bad Angels with the Ungodly ſhall be caſt out into eternal Torment, to *be*
2 Theſ. i. 9. *puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power.*

Fourthly, The Apoſtle ſheweth us, what there ſhall be again, ſaying, *we look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.*

New Heavens. The old Heaven ſhall then be paſſed away according to its Eſſence, and not altered according to its Form or Shape, as ſome wrongfully conceive. For, as the Heavens was created of nothing, alſo ſhall the ſame paſs away and come to nothing. As the new *Jeruſalem* will differ much in Eſſence from the Old, alſo will the Heavens, namely, the New, differ much from the Old. We muſt not underſtand by that new Heaven and Earth, a created or bodily Heaven and Earth, nor any worldly Kingdom; but we ſhould know, that it is a Compariſon, in order to make it more intelligible for our weak Apprehenſions; and ſhould therefore underſtand thereby, Heaven and the eternal Life.

A New Earth. The Word New, in both Places, ſignifies, that it ſhall be glorious and excellent, exceeding the Old in all Manner of Ways: Our Saviour called the Wine which he was to drink in his Father's
Mat. xxvi. 29 Kingdom, *a new Wine.* This new Earth will have a quite different Shape from the Earth which we inhabit, and is corporal; the ſame ſhall be ſpiritual; for the Paradiſe which our Saviour aſſured the Malefactor of on the Croſs, could not be any temporal or earthly Place. St.
Rev. xxi. 1, 2. *John* the Divine gives us a Deſcription thereof, ſaying, *I ſaw a new Heaven, and a new Earth, for the firſt Heaven and the firſt Earth, were paſſed away, and there was no more Sea. And I John ſaw the holy City, new Jeruſalem, coming down from God out of Heaven, prepared as a Bride adorn'd for her Huſband.*

The Apoſtle ſays, that we look for the new Heavens and new Earth, *according to his Promiſe.* Faith is looked for, and grounded upon the Promiſes of God; and we may depend upon it, that all what the Lord hath promiſed in his Word, ſhall certainly come to paſs, altho' it may ſeem wonderful and incredible for our human Reaſon. God has promiſed, that he will make a new Heaven and a new Earth, ſaying, by the Prophet *Iſaiah*, *Behold, I create new Heavens, and a new Earth,*
Iſa. lxv. 17. *and the former ſhall not be remembred, nor come into Mind,* which we ſhould underſtand aforeſaid: This we muſt believe, although we cannot apprehend it with our Reaſon.

The Apoſtle further ſays, That *Righteouſneſs dwelleth* in this new Heaven and new Earth: Over the Gate ſtandeth theſe Words; *This*
Pſal. cxviii. 20 *Gate of the Lord, into which the Righteous ſhall enter.* All in the new Heavens

Heavens are holy and righteous Spirits: There were many Crimes and Tranſgreſſions committed in the old World, but *there ſhall in no wiſe enter into the new Jeruſalem any Thing that defileth, neither whatſoever worketh Abomination or maketh a Lie, but they which are written in the Lamb's Book of Life.* All the Inhabitants ſhall be righteous and holy, having received here the Remiſſion of their Sins, and being made Partakers of the Righteouſneſs of Chriſt, through a living Faith; and having practiſed holy and charitable Actions, they ſhall become there perfectly righteous, and the Root of Sin and Evil ſhall be taken away from them; ſo that they ſhall not want *to waſh their Hearts from Wickedneſs*, for, *they have waſhed* before *their Robes, and made them white in the Blood of the Lamb. The Church of Chriſt ſhall then be glorious, not having Spot, or Wrinkle, or any ſuch Thing; but it ſhall be holy and without Blemiſh, being arrayed in fine Linnen, clean and white, which is the Righteouſneſs of Saints.*

Rev. xxi. 27.

Jer. iv. 14.
Rev. vii. 14.

Rev. xix. 8.

III. A worthy Preparation towards that Day.

We ſhould worthily prepare ourſelves againſt that Day; and if we ſhould not live to that Day, we ſhould then prepare for the Day of our Death, which ſhall be our laſt Day: We ſhould prepare ourſelves with holy Converſation and Godlineſs, with a hearty looking for, and with Purity of Heart.

With holy Converſation and Godlineſs: The Apoſtle St. *Paul* explains this alſo, *That denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.* Soberly towards ourſelves, righteous towards our Neighbours, and godly towards God: Soberly in Words and Geſtures, righteous in Actions, and godly in Heart. Our Lives in this World ſhall be a daily Repentance. Now, while it is the Day of Salvation, it is Time; but it will be too late hereafter, when Time and the World ſhall have an End, and Eternity ſhall begin; and we ſhould always conſider, that all the Days which God grants unto our Lives in this World, is alone for that one Day, that we ſhould be worthily prepared.

Tit. ii. 11.

With a heartily looking for. The Apoſtle ſaith, *we look for new Heavens and a new Earth*; and if ſo, then do we certainly believe the Coming of that Day: For Expectation is an effect of Faith, therefore the Faithful are ſaid to *look for the Saviour the Lord Jeſus Chriſt*, and to *look for the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Did we certainly believe the Coming of that Day, we would endeavour to prepare ourſelves for the ſame with Holineſs and Godlineſs, that it might become a Day of our Salvation, and not a Day of Deſtruction and Damnation. A Bride looketh with great deſire for the Coming of the Bridegroom: A Soul that is a true Bride of Chriſt looketh with great longing the Coming of the Bridegroom, the Lord Jeſus Chriſt; for *the Spirit and the Bride ſay, Come*; that is, a Soul wherein

Pſal. iii. 20.
Tit. ii. 13.

Rev. xxii. 17.

wherein a true Spirit dwelleth, being a Bride of Chriſt, ſaith, with a hearty
Rev. xxii. 22. Looking for, *Amen, even ſo come Lord Jeſus.* Conſider the Courſe of the World, and you ſhall find, how carefully the Children thereof are concerned for their temporal Gain and Profit. If one hath, Aſſurance of an Heirſhip, how wiſhfully looketh he for the ſame? The Wicked intend-
Job xxiv. 15. ing Miſchief, wait always an Opportunity. *The Eye of the Adulterer waiteth*
Prov. i. 18. *for Twilight.* The Wicked *lay wait for their own Blood, they lurk privily for their own Life.* Should we not much more look for our Salvation, and that the more, as we are *haſtning unto the Coming of the Day of God.* We conſider not that the End of the World is drawing on nigher and nigher, and that Time ſlippeth away towards Eternity, it goeth therewith as with a Ship, they who are on board perceive not the Courſe of the Ship, which ſaileth and cometh daily nigher unto the deſired Port.

Acts xv. 9. With Purity of Heart. *Be diligent, that ye may be found of him in Peace without Spot, and blameleſs.* The *Heart is purified by Faith*, by attributing unto us, and embracing by a living Faith his Holineſs and Righteouſneſs; although the Remnants of Sin and Imperfection dwelleth in us, yet we ſhould withſtand Sin and the evil Luſts, which war againſt the Soul, being cloathed in the Garment of the Holineſs and Righteouſneſs of Chriſt, and ſerve him faithfully all the Days of our Life; then
1 Pet. v. 10. *he who is the God of all Grace, and hath called us to his eternal Glory in Chriſt Jeſus, will make us perfect, eſtabliſh, and ſettle us* in all what is Good, for the obtaining of this eternal Glory of Grace for Chriſt's Sake.

1 Theſ. v. 13. *The very God of Peace ſanctify us wholly, and grant that our whole Spirit, and Soul and Body may be preſerved blameleſs, unto the Coming of our Lord Jeſus Chriſt.* AMEN.

XXXIX. SERMON.

XXXIX. SERMON.

OF

HELL.

The Text, ISAIAH, XXX, 33 ver.

For Tophet *is ordained of old: Yea, for the King it is prepared, he hath made it deep and large: The Pile thereof is Fire and much Wood; the Breath of the Lord, like a Stream of Brimstone, doth kindle it.*

INTRODUCTION.

IT is a common Saying, *As you have made your Bed, so you must lie on it:* Would we lie easy, and rest well, we should make our Beds accordingly. Would we rest hereafter in the Bosom of *Abraham*, then should we make our Beds in this World, of the Under-Bed of Repentance, the Bolster of Faith, and the Cover of good Works, and a Christian Life, which should be our daily Work. *Dives* did not consider this: he was concerned in this World alone, for the satisfying and and gratifying his carnal Lusts and Appetites; not regarding what would become of his Soul hereafter; as we may read in St. *Luke* xvi, 23. that after he was dead and buried, *He lift up his Eyes in Hell, being in Torments.* We should understand this of his Soul, since there is Mention made a little before, of his Body, that *he died and was buried*; whereby this Conclusion followeth, that his Soul did live after Death, and was in a certain Place. This Place is described here, 1*st*, by its Name; 2*d*, by its Condition.

First, By its Name: The same is called here, Hell. It is a horrible Name, wherein is contained all the Pains and Torments that can be.--A miserable Change! *Dives* never thought of this, while he was here on Earth, therefore says the Evangelist, *He lift up his Eyes, being in Hell, in Torments:* He was cloathed here in Purple and fine Linnen, there he was cloathed with the purple Flame: He fared here, sumptuously every Day; there he had not a Drop of Water to cool his Tongue: He lay here at Nights upon an easy Bed, there he was in Torments; where *the Worm was spread under him, and the Worms did cover him.* He depended in Isa. xiv. 11.

his Life-time on his Riches, fared ſumptuouſly every Day, was uncharitable towards the Poor, and was an Atheiſt, not believing *Moſes* and the Prophets.

We may prove by the following Arguments, that there is a Hell.

1*ſt*, By the holy Scripture. Both the Old and New Teſtament are full of Texts wherewith this may be proved, which would be too tedious to ſum up here.

2*d*, By the Examples of the Damned in Hell; as the wicked Angels, and Ungodly Men; as *Corah*, *Dathan*, *Abiram*, and his Company; *Saul*, the King of *Babylon*, *Capernaum*, *Dives*, *Judas*, and many others.

3*d*, By the Juſtice of God; it is juſt by God, that every one ſhould receive according to what he hath done; which, although it happeneth not always in this World, ſhall be fulfilled on the laſt Day.

4*th*, By the Curſe of the Law. We ſhould not imagine, that the Curſe wherewith the Lord threatens the Tranſgreſſors of his Law, is in vain, and will be of no Effect: No, for the Power of theſe Words ſhall be made manifeſt on the laſt Day, when the great Judge ſhall ſay to the Ungodly, *Depart from me ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

Mat. xxv. 41.

5*th*, By the Teſtimony of our own Conſcience. A bad Conſcience is a Spark of Hell Fire, which we may ſee both by the Godly and Ungodly: Of the Godly, the royal Pſalmiſt complains, in a Compariſon, of his *broken Bones*: Of the Ungodly, *Judas* the Traitor is an Example above all, and ſaid therefore, *I have ſinned, in that I have betrayed the innocent Blood.*

Pſal. li. 8.
Mat. xxvii. 3.

6*th*, By the Example of the poſſeſſed of evil Spirits. We read in the Writings of the Goſpel, of many poſſeſſed of the evil Spirits, who were miſerably tormented. We may conclude hereby, that there are Devils, and as there are Devils, there muſt alſo be an Abode for them, which is Hell.

7*th*, By the Deſcenſion of Chriſt into Hell. If we believe that Chriſt deſcended into Hell, then there muſt certainly be a Hell. He firſt taſted the Terrors of Hell in his Soul, when he ſweated Drops of Blood; but deſcended afterwards into Hell, not for to be pained, but to convince the evil Spirits of his Victory.

Second, Hell is deſcribed here by its Condition: This is comprehended by this Word, *Torment*. There is nothing elſe but Torments, and even eternal Torments, in Hell: Hell therefore bears ſuch terrible Names, namely, a Pit, a bottomleſs Pit, the Smoke of a Pit, a Stream of Pitch, the ſecond Death, the eternal Death, the eternal Damnation, the eternal Deſtruction, Priſon, Pit wherein there is no Water; eternal Fire, Fiery Furnace, the lowermoſt Parts of the Earth, a Worm, immortal Worm, eternal Pain, a Pit burning with Brimſtone and Fire, eternal Shame and Miſery, the Wrath to come, and utter Darkneſs.

The

The Words of our Text give us further Occaſion to ſpeak of this Place; and we ſhall accordingly ſpeak thereof under theſe two Heads.

First, *What Hell is.*

Second, *How it is in Hell.*

Explanation of the Text.

I. We will ſpeak of what Hell is.

Should Men often go into Hell with their Thoughts, they would not go ſo eaſy therein with Soul and Body, to their eternal Damnation. It hurteth none to be afraid of Hell; but to live all in Security, without Dread or Fear of this Place of eternal Torments. The Prophet ſpeaketh alſo of this Place in the Text; *Tophet is ordained of old.* In which Words two Things are ordained for our Meditation; namely, *Firſt*, That Hell is a Place; And, *Second*, An ordained Place.

1*ſt*, That Hell is a Place, and in a certain Place, we may conclude by the Words of the Prophet, who deſcribed the ſame by its Depth, Breadth, and Largeneſs, which agrees with the Place where *Dives* was tormented, that was ſeparated by a great Gulf from the Abode of the Elect. We can alſo deſcribe Hell, that it is a horrible Place of Torments; that God of his Juſtice, hath prepared from Eternity for the Devils and the Ungodly, where they ſhall be caſt out from the Preſence of God, and be eternally tormented. The Prophet calls this Place *Tophet*, which was a certain Place without the City of *Jeruſalem*, otherwiſe called the Valley of *Ben Henriom*, after a Man named *Henriom*, in whoſe Lot this Valley was. The Children of *Iſrael* did ſacrifice their Children alive in this Valley, according to the Cuſtom of the Heathens unto *Moloch*, the Idol of the *Amonites*. This *Moloch* was a great Image made of Copper, as a King, with extended Arms, wherein the Children were laid; the Image was hollow within, wherein a Fire was made until the Image was quite hot, and the Children miſerably burnt to Death. The Prieſts in the mean Time, deceiving the People, gave forth, that the Children were not apprehenſive of any Pain; and the better to conceal their Fraud, they beat upon Drums, and made a great Noiſe, for to prevent the Parents from hearing the Laments of their ſacrificed Children. This Place or Valley was therefore called *Tophet*, which ſignifies a Drum. Our Saviour applieth this in the New Teſtament to Hell, which is the Place where the Damned ſhall be tormented eternally with Fire and Brimſtone: And ſince the Prophet ſpeaketh of this Place, as of an Abode, having its Breadth, Depth and Largeneſs; we may thereby conclude, that Hell is a certain Place: For, if the Faithful are in a certain Place, then muſt the Damned alſo be in a certain Place; they cannot be all over, neither can they be in no Place; they muſt be therefore in ſome certain Place. The Scripture mentions not where Hell is, neither is it manifeſted to any: Therefore ſaid the Lord to *Job*, *Have the Gates of Death been opened unto thee? Or haſt thou ſeen the Doors of* Job xxxviii. 17.

the Shaddow of Death? It cannot be in the lower Parts of the Earth, as
Eph. iv. 9. ſome imagine, becauſe the ſame is deſcribed by a deſcending into the lower
Num. xvi. 32. Parts of the Earth; and becauſe *Corah*, *Dathan* and *Abiram*, and their Company, were ſwallowed up in the Earth, and went down alive into the Pit: No, ſhould Hell be in the Earth, what would become of the ſame, when the Heavens, the Earth, and all the Works that are therein, ſhall vaniſh? The Earth that ſwallowed up that murmuring Company, was not the Place whereto, but wherethrough they all went: Thus their being ſwallowed up by the Earth, and going down alive into the Pit, ſhews the horrible Pains wherewith their Souls and Bodies were tormented on Account of their Murmurings, and the Earth was here uſed as a Means to bring them therein. Hell is a Place beſide the World, in utter Darkneſs. We ſhould not be ſo much concerned about where Hell is, but endeavour to eſcape this curſed Place of eternal Torments.

2*d*, That Hell is an ordained Place: The Prophet ſays, *Tophet is ordained of old.* Who has then ordained Hell? We may well think, that the Devil has not made the ſame, But there are three Cauſes why Hell is ordained; 1*ſt*, The Wickedneſs of Satan; 2*d*, The Ungodlineſs of Mankind; And, 3*d*, The Juſtice of God. The Devils laid the firſt Wood to the eternal helliſh Fire: The Unbelief of Men laid the Second, but the Juſtice of God did kindle it.

Firſt, The Wickedneſs of Satan. Satan did not ordain Hell, but was the Cauſe of the ſame being ordained; for, ſince he and his Company
Jude 6. *kept not their firſt Eſtate*, and remained ſtedfaſt in their original Truth, *but left their own Habitation*, and gave themſelves up to lie and murder,
2 Pet. ii. 4. therefore *they were caſt down to Hell, and reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the Great Day.* And ſince the Devil goeth round in the World, and inſtigates Men to Evil, ſo is Hell alſo ordained.

Second, For the Ungodlineſs of Men: According to the eternal De-
Mark xvi. 16. cree of God; *He that believeth not, ſhall be damned. Every Tree which*
Mat. iii. 10. *bringeth not forth good Fruit, is hewn down, and caſt into the Fire.*

Third, The Juſtice of God, who, as a juſt Revenger of Sin, hath ordained Hell for the Devils and Unbelievers; not through an abſolute Decree, as if they were created alone for to be damned, and eternally tormented; no, God created none bad among the Angels, neither wills he the Death and Damnation of a Sinner: But, becauſe he, the All-knowing God, ſaw before from Eternity, that ſome of the Angels would fall; and that Man, being deceived by Satan, ſhould alſo tranſgreſs, therefore he ordained Hell, wherein the Devils and the Ungodly ſhould be tormented.

God had ordained Hell before the Devils fell; wherefore the Prophet ſays here, *Tophet is ordained of old*; that is, from Eternity; yet he was not the Cauſe that they fell, and that the Prophet ſays, *Yea, for the*

King

King it is prepared; whereby *Senacherib*, the King of *Aſſyria*, is underſtood, who was a great Tyrant, and plagued the People of God ſorely: Under this Name ſhould be underſtood, all ungodly and wicked Men, great and ſmall, high and low, Kings and Subjects. We ſhould think well otherwiſe, that the common and mean People alone came in Hell. It is certain, that Satan has no Regard to Perſons or their Stations; and we may ſuppoſe, that he, being a proud and haughty Spirit, is overjoyed when he can gain the Souls of High and Mighty, yet he refuſeth none. Hell is prepared for all the Tranſgreſſors of the Law of God, as Idolators, Blaſphemers, Contemners of God's Word; Heretics, Hypocrites, falſe Teachers, Unrighteous, Rebellers, Murderers, Fornicators, Adulterers, effeminate Abuſers of themſelves with Mankind; Thieves, Covetous, Drunkards, Revilers, Extortioners, and all other evil Doers and Unbelievers. Above all, Hell is prepared for them, who remain impenitent and without Faith, until their Lives end. For, as all Sickneſs is mortal in itſelf, and he that contemns the Remedy die effectually; So alſo the eternal Death is in commom the Wages of Sin; yet alone they who condemn the heavenly Means offered in the Goſpel, are effectually condemned.

II. We will now behold how it is in Hell.

Let us open the Door of Hell, with the Key of God's Word, and behold how it is therein, that it may terrify the Ungodly, who often wrongfully imagine that Hell is not ſo hot and terrible, as it is deſcribed: By the Word *Hell*, muſt be underſtood all the Torments, wherefore Hell and Torments are placed together. Take all the Torments and Tortures, that can be invented in this World, yet the Torments of Hell exceeds them all; for the ſame is, Luke xvi. 23.

Firſt, A miſerable Torment. The Prophet called the ſame in our Text, *Tophet*, that is *deep*, *large*, and *broad*. It is called in other Places, a deep dark Priſon, a deep Pit, wherein is no Water, a dark Pit, outer Darkneſs, a great Gulph burning with Fire and Brimſtone. The Condition of the damned ſhall be in eternal Darkneſs, where they ſhall never ſee Light. Their greateſt Pain ſhall be, that they ſhall be eternally Caſt out from the glorious Preſence of God and his beloved Son Jeſus Chriſt. God hath turned his gracious Countenance from them, ſo that they ſhall never behold him more, and that to their eternal Shame and Miſery; and ſince they are caſt out from the Preſence of God, then they are alſo excluded from the Company of the holy Angels, from the heavenly Paradice and *Jeruſalem*, and from the Company of Saints and Elect, who praiſe God always. They are excluded from all Comfort, Hope, and Commiſeration. The Torment of Hell is miſerable,

1*ſt*, On Account of its Dreadfulneſs. *The Breath of the Lord like a Stream of Brimſtone, doth kindle it.* The Royal Pſalmiſt ſaith, *upon the Wicked the Lord ſhall rain Snares, Fire, Brimſtone, and an horrible Tempeſt: This ſhall be their Portion of the Cup.* As none can number the Pſal. xi. 6. Iſa. lxvi. 24.

Days

Days of Eternity; ſo neither can the Torments of Hell be numbered.

Mat. xxii. 13. *They ſhall be bound Hand and Foot, and caſt into outer Darkneſs, there ſhall be Weeping and Gnaſhing of Teeth.* The Torments of Hell are miſerable,

2*d*, On Account of its Multiplicity. *They ſhall be tormented Night and*

Rev. xx. 10. Pſal. xlix 10. *Day for ever and ever.* Their Conſcience ſhall accuſe them continually, and Death ſhall feed on them; they ſhall be tormented in their Soul through the Remembrance of their Sins and Trangreſſions, and in their

Iſa. lxvi. 24. Bodies by Fire and the Worm, for *their Worm ſhall not die, neither ſhall their Fire be quenched.* They ſhall be tormented always from above, by the *burning Anger of God, which burneth unto the loweſt Hell,* from

Deut. xxxii. 22. beneath of the eternal Hell's Fire, which ſhall burn, and not be conſumed:

Pſal. cxl. 10. *Burning Coals ſhall fall upon them, and they ſhall be caſt into the Fire, into deep Pits, that they riſe not up again,* from round about of the evil Spirits and Tormentors; yea, they ſhall be tormented in all their Senſes; their Sight with dreadful Spectres of the Damned; their Hearing of their own Weeping and Gnaſhing of Teeth; their Smell of the ſtinking Stream of Brimſtone; their Taſte with Hunger and Thirſt; and their Feeling with this horrible eternal Fire. This Torment is miſerable,

3*d*, On Account of its Continuation. St. *John* the Divine ſaith, *They*

Rev. xx. 10. *ſhall be tormented Night and Day for ever and ever.* When one is ſick, he hath often times Intermiſſion; but the Torments of Hell ſhall continue, and be always alike; their Tormenters ſhall not be tired, neither their

Rev. ix. 6. Tormenters ceaſe; *They ſhall ſeek Death, and ſhall not find it, and ſhall deſire to die, and Death ſhall flee from them.* This Torment is miſerable,

4*th*, On Account of Eternity. *The Smoke of Hell ſhall go up for ever,*

Iſa. xxxiv. 10. and the Fire ſhall burn for ever and ever. The Shame and Contempt of the Damned ſhall be everlaſting; their Torment eternal; their Death an eternal Death; their Condemnation an eternal Condemnation; and their Priſon an everlaſting Priſon, wherefrom they ſhall never and never eſcape, nor be releaſed. This Torment is miſerable,

5*th*, On Account of its being Diſſatisfactory. After the Damned have ſuffered Thouſand and Thouſand of Years, it is not Satisfaction at all; ſo that if they could weep as many Tears as there are drops in the Sea, yet it will not procure the Remiſſion of one Sin unto them; for the Door of God's Grace is then ſhut, and will never be opened again.

Secondly, It is a Command, though unequal Torment. Princes here on Earth have their Dominion and Kingdom, but in Hell the Princes ſhall be nothing. The Prophet *Ezekiel* numbers up a great many Princes and Kings that are condemned, as the Kings of *Tyre*, *Aſſyrian*, *Egypt*, *Elam*, *Meſech*, *Tubal*, *Edom*, and the Princes from the North: Whereof we can ſee, that Satan hath no regard to Perſons of what State, Condition or Age ſoever, but he goeth round as a roaring Lion, ſeeking whom he may devour. We muſt conclude that they who have committed the

greateſt

greateſt Sins here in this World, ſhall receive the greater Torments hereafter. That there ſhall be a Difference in the Torments we can prove,

1*ſt*, By Chriſt's Words. *It ſhall be more tolerable for the Land of* Sodom *and* Gomorrah *in the Day of Judgment, than for that City* that contemns and rejects the Word of God, and the Doctrine of the Goſpel. *Woe unto thee* Chorazin, *woe unto thee* Bethſaida; *for if the mighty Works which were done in you, had been done in* Tyre *and* Sidon, *they would have repented long ago in Sackcloth and Aſhes. But I ſay unto you, it ſhall be more tolerable for* Tyre *and* Sidon *at the Day of Judgment, than for you. And thou* Capernaum, *which art exalted unto Heaven, ſhall be brought down unto Hell: for if the mighty Works, which have been done in thee, had been done in* Sodom, *it would have remained until this Day. But I ſay unto you, that it ſhall be more tolerable for the Land of* Sodom *in the Day of Judgment, than for thee.* The Jews of the Old Teſtament, ſhall be tormented more than the Gentiles; the Chriſtians more than the Heathens and Mahometans. For, *that Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes, but he that knew not, and did commit Things worthy of Stripes, ſhall be beaten with few Stripes: For unto whomſoever much is given, of him ſhall much be required.* Though the leaſt Torment in Hell ſhall be greater than all the Tortures on Earth.

Mat. x. 15.

Mat. xi. 20, 21.

Rom. ii. 9. Luke xii. 47. 48.

2*d*, We can prove it of the Inequality of Sin and Tranſgreſſions, which are not all alike great and henious; therefore ſhall the Torments in Hell not be alike neither. The Sin of *Judas* the Traitor was greater than of *Caiphas*, and that of *Caiphas* than of *Pilate*, which we can conclude of Chriſt's ſaying to *Pilate*, *he that delivered me unto thee hath the greater Sin.* The Sin of *Judas* and *Caiphas* was greater than that of *Pilate* in ſeveral Degrees and Reſpects. *Firſt*, Becauſe they delivered Chriſt unto *Pilate*. *Secondly*, *Judas* and *Caiphas* knew of the Prophets, that Jeſus was the Chriſt, but *Pilate* was a Heathen. *Thirdly*, *Judas* and *Caiphas* delivered Chriſt out of Covetouſneſs and Spite, but *Pilate* condemned him through Fear of a Tumult and the Emperor. We can conclude thereby, that *Judas* ſhall receive greater Puniſhment than *Pilate*. This is the Meaning of the Apoſtle, when he ſaith, *that* Judas *went to his own Place.* That is, the Place of Torment in Hell, which he had prepared for himſelf by his Tranſgreſſion. This we can conclude by the following. *Firſt*, Of the Perſon whom he betrayed. *Secondly*, Of the Remorſe in his Conſcience, which drove him to the Halter. The Torment in Hell is all alike for the Damned, yet they ſhall not all be tormented alike, but one ſhall be tormented more than another.

John xix. 11.

Acts i. 25.

3*d*, We can prove it of the Condition of the eternal Life. If there be a Difference in the Honour and Glory of the Elect in Heaven, to be underſtood in regard to the Degree, but not in the Glory itſelf, then ſhall there alſo be a Difference in the Torment of the Damned in Hell; for

for as are there is many Rooms in Heaven for the Elect, ſo alſo are there many Rooms in Hell for the Damned.

Thirdly, It is eternal and without End. No Torture in this World is ſo great and tormenting, but the ſame will have an End; but the Tor-
Iſa. lxvi. 24. ments of Hell is without End, *the Worm ſhall not die, neither ſhall the Fire be quenched*, for the ſame is eternal; and that in regard to the following.

1*ſt*, In regard to *the Breath of the Lord, which is like a Stream of Brimſtone, and doth kindle it*. There is no Satisfaction, no Ranſom, no Remiſſion of Sins, nor Redemption from Hell: For this Inſcription ſtandeth
Mat. v. 26. over the Gate of Hell, *Verily, thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing*.

2*d*, In regard to the Bodies of the Condemned. An Iron remaineth Iron even in the Midſt of a great Furnace, ſo alſo ſhall the Bodies of the Damned, after the general Reſurrection, remain burning eternally in Hell; for the Lord Almighty will take Vengeance of them in the Day of Judgment, in putting Fire and Worms in their Fleſh, and they ſhall feel them, and weep for ever and ever.

3*d*, In regard to the Fire and Wood. The Prophet ſaith in our Text, *The Pile thereof is Fire and much Wood*. The Fire we have here on Earth, is not to be compared to the Fire in Hell. Our earthly Fire is kindled of the Breath of Man, but the Fire of Hell is kindled by the Breath of the Lord, *which is as a Stream of Brimſtone*. Our earthly Fire can be quenched, but Hell's Fire is never quenched; our earthly Fire muſt be ſupplied, but the Hell Fire has much Wood from the Anger and Wrath of God; our earthly Fire conſumeth every Thing, but the Hell Fire burneth for ever, and the Bodies and Souls of the Damned are not conſumed; our earthly Fire giveth glances, and is ſhining, but the Hell Fire is
Iſa. lxvi. 24. dark and black. The Prophet ſaith in another Place, that *their Worm ſhall not die:* we can conclude thereby, that there ſhall be Worms in this Fire: Theſe Worms ſhall be gnawing, biting, and burning, for each of them hath four Stings, namely; *Firſt*, The Deprivation of paſt Good. *Secondly*, The Remembrance of paſt Tranſgreſſions. *Thirdly*, The Suffering of the preſent Torment. And, *Fourthly*, The long Tail of Eternity. *Dives* was very much gnawed of this Worm, when *Abraham*
Lukexvi.25. ſaid unto him, *Remember that thou in thy Life Time received thy good Things, and likewiſe* Lazarus *evil Things, but now is he comforted, and thou art tormented*. If we conſider thoſe Words rightly, we ſhall find all thoſe four before mentioned Stings in them.

Since then the Torments of Hell is eternal, and ſo horrible that the ſame cannot be deſcribed, are then the Condemned not dealt unjuſtly by, that they are puniſhed with eternal Torments for temporal Crimes and Tranſgreſſions? No certainly, God rewardeth them not unjuſtly. A Criminal is not puniſhed alone according to the Greatneſs of his Crime,

but

alſo according to the Greatneſs of the Perſon, againſt whom the Crime is committed: He who ſinneth againſt a King, committeth a greater Crime then he, who ſinned againſt a private Perſon. Now God is infinite Lord of Lords, and King of Kings; therefore muſt they, who ſin againſt him, be puniſhed with infinite Torments. God is the eternal Good; Then it is juſt, that they, who depart from him, ſhould be rewarded with eternal Evil. The ungodly Sin in the Eternity of their Life here on Earth, and if they were to live for ever, they would alſo Sin for ever; therefore are they puniſhed in God's Eternity: In the ſame Condition a Man dieth, in the ſame he remaineth in Eternity. The Ungodly dying in their Sins, remaineth ſo, and ſhall never be redeemed therefrom.

Let us think often upon Hell with our Thoughts in this World, that we ſhall not come there hereafter with Soul and Body: When we ſee a Criminal executed, we enquire always the Cauſe of his Suffering, thinking the Lord may preſerve us from ſuch ſhameful Death; we ſhould much more be careful and ſhun Sin, whereby ſo many are become eternal Criminals in Hell. Was there but two or three to be damned, we ſhould then be afraid that we might be even one of them; much more muſt we now, while we know, that the Road that leadeth to Deſtruction is broad, and many Thouſands walk on the ſame: For as in the Deſtruction of the firſt World, there were but Eight ſaved, in the deſtroying of *Sodom* and *Gomorrah* but Four; and of Six Hundred Thouſand but Two came in the Land *Canaan*; ſo ſhall but few be ſaved in Compariſon to the great Multitude that ſhall be damned. Our Saviour Jeſus Chriſt admoniſheth us, *Strive to enter in at the ſtrait Gate, for many will ſeek to enter in, and ſhall not be able.* Luke xii. 24.

The Lord be gracious unto us, and open our Eyes, that we may ſee and find the Way, that leadeth to the eternal Life, and thereby eſcape the broad Road that leadeth to the eternal Deſtruction. Hear us good Lord for Chriſt our Saviour's Sake. AMEN.

XL. SERMON.

OF

HEAVEN.

The Text, MATHEW, XIII. 43, ver.

Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father.

INTRODUCTION.

Eſther vi. 6. *WHAT ſhall be done unto the Man, whom the King delighteth to Honour?* We may alſo aſk, What ſhall be done unto the Man, whom the heavenly King delighteth to Honour? We ſhould call them *Sons of God.* This is the greateſt Honour, that can bef al them in this World; whereupon ſhall follow the everlaſting Honour in Heaven: But that we ſhould not think, that the Honour of God's Children in this World conſiſts only in a bare Title, whereupon nothing ſhall follow; therefore ſaith the Apoſtle St. *John*, 1*ſt* Epiſtle III. 2. *Behold now are we the Sons of God, and it doth not yet appear, what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* The Apoſtle deſcribeth in theſe Words, 1. The Honour of the Sons of God in this World. And, 2. Their Honour after this Life.

1. The Honour of the Sons of God in this World, that they are *Sons of God. Adam* and *Eve* were the two firſt Children of God, but they became through their Diſobedience ſoon fatherleſs; ſince them, no Sons of God are more born, for they are all Children of Wrath by Nature; God needeth no more Children, for he has his firſt born Son, whom he hath generated of his own Eſſence from Eternity, ſitting upon the Throne by him; but we needeth a Father. We were therefore, having by Nature no Child's Right, choſen and adopted of meer Grace; and this Adoption is made in the holy Child Jeſus, whom God ſent in Time unto the World, that we through and by him might receive the Adoption of Sons. We can beſt perceive this Honour by the following.

Firſt,

First, Of the precious Worth, where this Adoption is purchaſed. For, if a Thing muſt be prized of its Coſt, then certainly this Purchaſe is of the greateſt Value: It is not obtained with a great Sum, as the *Roman* Freedom in old Days; neither with the Foreſkins of *Philiſtins*, as *David* gave for *Saul*'s Daughter; neither with any corruptible Things as Silver and Gold, *but with the precious Blood of Chriſt*, the only Begotten of the Father from Eternity. Acts xxii. 28. 1 Sam. xviii. 27. 1 Pet. i. 19.

Secondly, Of the Majeſty of him, after whom we are called, namely God. David *ſaid unto* Saul's *Servants*, who offered unto him *Micah* the King's Daughter: *Seemeth it unto you a light to be a King's Son in Law.* We read of *Moſes*, that *when he was come to Years, he refuſed to be called the Son of* Pharaoh's *Daughter*. What Compariſon is there between God and *Saul*, between the King of Heaven, and *Pharaoh*'s Daughter? Was it not a light Thing to be a King's Son in Law? neither a light Honour to be called *Pharaoh*'s Daughter's Son? Much more Honour is it, to be called *Sons of God*. It is a great Honour to be God's Servants, a greater Honour to be God's Friends, but the greateſt Honour is to be *Sons of God*. Thereof follows, that being *Children of God, we are Heirs of God, and joint Heirs with Chriſt*. 1 Sam. xviii. 23. Heb. xi. 24. Rom. viii. 17.

Thirdly, Of the Privileges and Freedom, which God's Children have before and above others. The Lord giveth unto his Children many Freedoms, becauſe they are become through Grace well-pleaſing in his Sight. Of all theſe Freedoms we will mention here but theſe three following.

1*ſt*, A Child of God is made free from Sin and Damnation. The Apoſtle St. *Paul* ſaith thereof, *There is no Condemnation to them which are in Chriſt Jeſus*. Rom. viii. 1.

2*dly*, A Child of God received a new Name; he was before a Slave, now a Son; a Sinner, now a Saint. The Spirit of the Lord ſaith thereof by St. *John* the Divine, *to him that overcometh, will I give a white Stone, and in the Stone a new Name written*. The white Stone ſignifieth the Remiſſions of Sins; for a white Stone was given in old Days to a Perſon that was pardoned, and a black Stone to the Condemned. Rev. ii. 17.

3*dly*, A Child of God is Heir to all the Promiſes of God. The Apoſtle *Paul* calleth them therefore, *The Children of Promiſe*. Gal. iv. 28.

This is hid from the World. *It doth not yet appear, what we ſhall be*. Many of the Children of God live here in this World in the greateſt Poverty, Sickneſs, and Adverſity, ſo that Men would not think that they were Children of God. *Lazarus* laid before *Dives*'s Gate full of Sores and Boils, and *Dives* did not imagine, that he was a Child of God, but when he was in *Aaraham*'s Boſom, it did appear he was a Child of God. *Then we ſhall be like him, for we ſhall ſee him as he is*.

2, The Honour of God's Children after this Life, conſiſting in the following.

Firſt,

First, *They ſhall be like him.* Not in eternal Godhead, neither in the Majeſty of the perſonal Union, neither in the Excellency of the Redemption, neither in the Exaltation to God's right Hand, nor in the Honour of Adoration, for all theſe becometh unto Chriſt alone, who is God for ever and ever; but like him in Glory, every one according to his Meaſure; for as one Star differeth from another Star in Glory, alſo the Elect ſhall exceed one another in Glory.

Secondly, *See him like as he is.* We ſee God here through a Glaſs darkly, but we ſhall ſee him hereafter Face to Face: None in this Life can imagine, nor comprehend, much leſs ſpeak out, what Glory this ſhall be; in the mean while we muſt wait therefore with Deſire, and prepare ourſelves thereto with Holineſs, and live here in the gracious Kingdom as Children of God, that it may appear hereafter in the glorious Kingdom, what we ſhould be; where *the Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father.* We will of thoſe Words conſider the eternal Life, or Heaven, as,

FIRST, *A Kingdom.*

SECOND, *A Kingdom of Light.*

THIRD, *A Kingdom of Righteouſneſs and Holineſs.*

EXPLANATION of the TEXT.

I. We will conſider Heaven as a Kingdom.

As every Man can be divided in the internal and external; ſo alſo there are two Lives, the natural and the ſpiritual in every one: The natural Life is ſupported by natural Things, and the ſpiritual by ſpiritual. The natural Life beginneth at our Birth, and endeth at our Death, but the ſpiritual Life beginneth here in the gracious Kingdom, and continueth eternally in the glorious Kingdom, where the Souls of the Righteous united with their reſpective Bodies at the laſt Day, ſhall be eternally rejoiced with unſpeakable Glory and Honour. When the Spirit of God would deſcribe the eternal Life in the holy Record, he in regard to our weak Underſtanding uſeth Expreſſions full of Joy and Glory, that we may conclude thereof, what Glory and Honour we have to expect, and calleth the ſame, *The third Heaven. The Habitation of God's Holineſs. The Place of God's Habitation. The holy City. The City of the living God. A City whoſe Builder and Maker is God: The heavenly* Jeruſalem. *A building of God, and Houſe not made with Hands, eternal in the Heavens. A weeding Paradiſe. Abraham's* Boſom. It is called in our Text, a *Kingdom*; not the Kingdom of God's Power, which extends over the whole Creation; neither the Kingdom of God's Grace, which is adminiſtred in the Chriſtian Church, by the Spirit and the Word of God; but the glorious Kingdom of God in Heaven, called in other Scripture Place,

2 Cor. xii. 2. Pſal. xxxiii. 14. Rev. xxi. 2. Heb. xi. 10. Heb. xii. 22. 2 Cor. v. 1.

Places, *The Kingdom of God. The Kingdom of Chriſt. The Kingdom of Heaven. A glorious Kingdom. An eternal Kingdom. A Kingdom, which cannot be moved.* Mark x. 23. Mat. xviii. 3. 2 Pet. i. 11. Heb. xii. 28.

Heaven is called a Kingdom on Account of the following,

Firſt, On Account of its Greatneſs. The Heavens, which we ſee with our Eyes, is greater than the Earth; for the whole Globe is but a Step in Compariſon to the great Extent of the Firmament, much greater muſt then the inviſible Heaven be. St. *John* the Divine ſaw an Angel, who had a golden Reed to meaſure the new City, meaſured the ſame with Reed *Twelve Thouſand Furlongs*. The Spirit of the Lord uſeth here a certain Number for an uncertain, ſhewing thereby the Greatneſs of his Kingdom: There are many Kingdoms on Earth. Every Kingdom is divided into many Countries, every Country has its Cities, every City has its Burgers, every Burger has his Houſe, and every Houſe its own Family: But the Kingdom of Heaven is one Kingdom, one Heaven, and one Houſe. Well ſaith our Saviour, *in my Father's Houſe are many Manſions*: Not to be underſtood, that it is divided in many Rooms, but for the following. Rev. xxi. 15, 16. John xiv. 2.

1*ſt*, For the great Room that there is. They who are willing to take in Strangers to lodging, ſay always, as *Rebecah* ſaid to *Abraham*'s Servant, There is room enough that thou can lodge in; but they, who are unwilling to lodge a Stranger, maketh always excuſe of having no Room to lodge in: Our Saviour ſaith therefore, *in my Father's Houſe are many Manſions*; ſhewing thereby his Father's Willingneſs to receive the Faithful in the heavenly Kingdom. Gen. xxiv. 25.

2*d*, For the many Inhabitants, that are there. The Angels, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Faithful, and Elect, who, although a ſmall Number, in Compariſon to the Devils and the Damned in Hell, make up a great Multitude, which no Man can Number; as St. *John* the Divine ſaith. Mat. vii. 13. Rev. vii. 9.

3*d*, For the differing Honour and Glory. All Subjects in an earthly Kingdom are not alike in Degree, Honour and Condition; alſo ſhall there be Degrees of Glory in the Kingdom of Heaven. The Apoſtle *Paul* ſaith thereof, *there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars, for one Star differeth from another Star in Glory; ſo alſo is the Reſurrection of the Dead:* Though every one ſhall have an unſpeakable Joy. Cor. xv. 41.

Secondly, Heaven is called a *Kingdom*, on Account of its ruling Power and Highneſs. There is but one King in every earthly Kingdom. All the Elect are made in Heaven, Kings and triumphing Conquerors: They have warred here againſt Sin, the Devils, the World, Death, Hell and their Fleſh; but they ſhall there hang up their Armours in Token of Victory, and reign with Chriſt a Thouſand Years. Rev. i. 6. Rev. xx. 6.

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Thirdly,

Thirdly, It is called a *Kingdom* on Account of the Privileges and Freedoms. Every Kingdom has its own Privileges, and every Condition and Degree in a Kingdom has their particular Privilege: But the Elect ſhall have in Heaven alike Privilege; they ſhall be free from Sin and all Cauſes of Sin.

Fourthly, It is called a *Kingdom* on Account of its Juſtice. There is often little Juſtice exerciſed in earthly Kingdoms. For *in the Land of Uprightneſs, the Wicked will deal unjuſtly*; and *devoureth the Man that is more Righteous than he:* But Heaven is a Kingdom where Righteouſneſs dwelleth.

Iſa. xxvi. 10.
Habb. i. 13.

Fifthly, It is called a *Kingdom* on Account of the Peace that is there. Peace is the moſt precious Pearl in a King's Crown: But where can we find the ſame conſtant here on Earth? Kings and Princes conclude always eternal Peace together, but their Eternity is as inconſtant as themſelves: In Heaven there is eternal Peace, the Prince of Peace dwelleth there, and the Saints ſhall come there to the eternal Peace.

Sixthly, It is called a *Kingdom* on Account of the Superfluity of all Good there. No Kingdom on Earth is ſo rich, but there are ſome defect: But in Heaven the Elect ſhall have Plenty of all Things; they ſhall know all Things; they ſhall drink of the Fountain of Wiſdom; they ſhall behold the eternal Light of Truth and Wiſdom; they ſhall be delighted with the harmonious Melody of the Angels; they ſhall behold God Face to Face; they ſhall dwell in the eternal Habitations made without Hands; and they ſhall be clothed with white Garments and Robes of Righteouſneſs. Oh Lord God, wherefrom ſhall we take Words, or Compariſons to expreſs the Glory of this heavenly Kingdom? Was *Solomon* in all his Glory not arrayed like the Lillies of the Field? How can this mortal Glory be arrayed like the heavenly Lillies of the beautiful Gardens of God's Paradiſe?

Seventhly, It is called a *Kingdom* on Account of its Conſtancy. Earthly Kingdoms can be conquered and deſtroyed by the Enemies; but the Kingdom of Heaven is an everlaſting Kingdom: No Enemies can war againſt the ſame, nor Age and Time conſume the ſame, but it ſhall laſt as long as the King, that is, eternally without End: We are here on Earth, Sojourners; but ſhall be there, Inhabitants to Eternity.

But who has formed or made this heavenly Kingdom? Earthly Kingdoms have their Beginning and Origin from Men. *Nimrod* founded the *Babyloniſh*, *Cyrus* the *Perſian*, *Alexander* the *Grecian*, and *Julius Cæſar* the *Roman* Kingdoms: But the holy bleſſed Trinity, Father, Son, and Holy Ghoſt, hath prepared the Kingdom of Heaven.

The Father, in that he hath made us able to the Inheritance of the Saints in Heaven, and hath Heaven for the Faithful from Eternity; and hath promiſed the eternal Salvation through Grace to the Faithful, and fulfilleth his Promiſes for Chriſt's Sake.

The

The Son, in that he as high Prieſt hath fulfilled the Law of God through his Obedience, and thereby procured our Salvation; as the Prophet hath declared unto us in his heavenly Father's Will; and as the King defends his Church, and aſſures unto us, in his Word and Sacraments, the eternal Life.

The Holy Ghoſt, in making us free from the Law of Sin and Death, wherefore he is called, *the Spirit of Life in Chriſt Jeſus.* Rom. viii. 2.

The Means which God uſeth to help us to the eternal Life, are the following.

1*ſt*, On God's Side, his Word and Sacraments, the Miniſters who preach the Goſpel, and adminiſter the Sacraments; and the holy Angels, who carry the Souls of the Faithful into the Boſom of *Abraham*, and ſhall at the laſt Day gather together the Elect from the four Corners of Heaven.

2*dly*, On our Side, Faith. Wherefore the Apoſtle *Peter* calleth *the Salvation of Souls*, the End of Faith. 1 Pet. i. 1.

III. We will conſider Heaven as a Kingdom of Light.

The Righteous ſhall ſhine forth as the Sun. What is brighter in this World, than the Beams of the Sun, for it ſendeth forth bright Beams, and dimmeth the Eye. Although theſe Words of our Saviour in our Text, are Proof enough of the Glory and Clearneſs which the Elect ſhall enjoy in the Kingdom of Heaven, yet we will prove the ſame by the following.

Firſt, By Scripture Texts. *Barack* and *Deborah*'s Song alſo, *Let them that love the Lord, be as the Sun, when he goeth forth in his Might.* Jud. v. 31. The Prophet *Daniel* ſaith, *they that be wiſe, ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever.* Dan. xii. 3. The Apoſtle *Paul* confirmeth, *that Chriſt ſhall change our vile Bodies, that they may be faſhioned like unto his glorious Body.* Phil. iii. 21.

Secondly, As the Brightneſs of the Angels. *In the Reſurrection the Elect are as the Angels in Heaven.* Mat. xxii. 30. The Angels are called *flaming Fire*, Pſal. civ. 4. and have always made their Appearance here on Earth in ſhining Forms. The Prophet *Daniel* ſaw an Angel *clothed in Linnen, whoſe Loins were girded with fine Gold; his Body was like the Beryl, and his Face as the Appearance of Lightning, and his Eyes as Lamps of Fire, and his Arms and his Feet like in Colour to poliſhed Braſs.* Dan. x. 5, 6. The Angel that deſcended from Heaven, and rolled the Stone from the Door of the Sepulchre; *his Countenance was like Lightning, and his Raiment white as Snow.* Mat. xxviii. 3. Alſo ſhall the Elect be in the Kingdom of Heaven, and are therefore *clothed with white Robes.* Rev. vii. 9.

Thirdly, Of the ſhining Face of *Moſes*. The Face of *Moſes* became clear and ſhining, by being Forty Days and Forty Nights by the Lord on Mount *Sinai*. How much more ſhining ſhall the Elect become, when they ſhall be eternally by God in his glorious Kingdom, and ſee him Face to Face as he is? Exod. xxxiv.

Fourthly,

Fourthly, By the Transfiguration of Chriſt on Mount *Thabor*; when *his Raiment became ſhining, exceeding white as Snow.* We can partly conclude of this, what Glances and Clearneſs the Elect ſhall enjoy hereafter.

Fifthly, By natural Images. We find in Nature many clear ſhining Bodies, as diamond Glaſs, and other precious Stones. Why hath God created them? They are certainly created for the Uſe and Diverſion of Mankind; but the Lord will alſo admoniſh us by them of the Clearneſs which our Bodies ſhall have in Heaven. We might otherwiſe repent that God had given ſuch a clear Body to theſe lifeleſs Creatures, thinking, why hath the Lord created the Sun, Pearls, Diamonds and ſuch like, with ſuch a tranſparant Body; and us, who are created after his own Image, and are his handy Works, with ſuch coarſe and dark Bodies? Is Man the Lord of the World, the Sun the Servant of the World, the Pearl and precious Stones, the Ornaments of Men. Why hath the Lord given clearer Bodies unto the Servants than unto the Lord? In the King-
Rev. xxi. 23. dom of Heaven the Righteous ſhall ſhine forth as the Sun. *This Kingdom hath no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God did lighten it, and the Lamb is the Light thereof.* An heavenly Clearneſs ſhall go forth from the eſſential uncreated Light, which ſhall enlighten all the Elect, wherein they ſhall walk, and be enlightened by the Light of God's Countenance for ever and ever.

This Clearneſs ſhall conſiſt in the perfect Reſtitution of God's Image; in the happy Beholding of God's Countenance, and in eternal Praiſe.

In the perfect Reſtitution of God's Image. *Adam* loſt through his Tranſgreſſion the Image of God, and the Lord did renew the ſame by his gracious Promiſe concerning the Seed of the Woman, which *Adam* was to embrace through Faith. The Lord reneweth his Image daily in us by his Spirit and Word, when we do not reſiſt the ſame through Obſtinacy; which Image never becometh in this World entirely free from the Spots of Sin, but that the Remnents of Sin hangeth in us: But in the eternal Life, the Image of God ſhall be perfectly reſtored both in Soul and Body.

The Souls ſhall ſhine forth of the Knowledge of God's Myſteries,
Iſa. liv. 13. *they ſhall be taught of the Lord*, and ſhall know the Lord as he is. We
1 Cor. xiii. 9. know God here in Part, and the Vail of *Moſes* is over our Eyes, as upon the Heart of the *Jews*: But the Vail ſhall be taken away hereafter, and we ſhall ſee him Face to Face. We ſhall then perfectly underſtand the following Myſteries.

1*ſt*, The Myſtery of the Holy Trinity. How One can be Three, and Three One, is wonderful and uninteligible for human Reaſon, and we can therefore form only ſome dark Thoughts thereof: It is a bottomleſs Pit, which our Underſtanding cannot fathom; but in the eternal Life we ſhall ſee God perfectly as he is.

2*dly*,

2*dly*, The Myſtery of the holy Incarnation of Chriſt, who took on the human Nature in his perſonal Union. This is a Myſtery, that the Angels deſire to ſee into. The Lord ſaid of *Adam*, *Man is become like one of us*; but we may ſay, God is become like one of us: The Incarnation of Chriſt is a golden Chain of Miracles, unintelligible for human Reaſon; for the Creator is become a Creature; the Father of Eternity is become a Birth in Time; he whom the Heaven of Heavens cannot contain, laid concealed in a Womb; he who upholdeth all Things, is held up on human Arms; he who maintained all Things, is maintained by Woman's Breaſt; a Virgin has brought forth a Child; Chriſt is born of a Woman, his own Creature; the Mother was younger than the Child; the Child was greater than the Mother; the Spirit from Eternity is become Fleſh in Time; he has two Natures, and is but one Perſon: Behold, what Multitude of Miracles is concealed in this Myſtery; but in the eternal Life, this ſhall not be longer hid from us, for we ſhall receive perfect Knowledge thereof, and we ſhall ſee him as he is. 1 Pet. i. 12. Gen. iii. 22.

Our Bodies ſhall ſhine forth as the Sun; for they ſhall be,

1. Clear, ſhining and tranſparent. What would not the Learned give, that they might ſee in this World, a tranſparent human Body, in order thereby to ſee and be inſtructed in the wonderful Connexion and Being of this little World: In the eternal Life, the Righteous ſhall receive glorified Bodies, like unto the glorified Body of Chriſt, and ſhall ſhine forth as the Sun in all Eternity.

2. Spiritual. They ſhall be equal unto the Angels, and ſhall not need eating, drinking, ſleep, nor any carnal Exerciſes.

3. Immortal. This Mortality ſhall be ſwallowed up by the eternal Life. The Elect ſhall never die: In Heaven there is neither Sickneſs nor Death; for as the Soul is immortal, alſo the Body ſhall become immortal: When Sin, the Cauſe of Death, is removed, then muſt, alſo Death the Effect of Sin, depart. 2 Cor. v. 4.

4. Beautiful. The Bodies of the Righteous ſhall be like unto the Angels, yea like unto the glorified Body of Chriſt: They who have had any Defect in their Bodies in this World, ſhall receive glorified Bodies without Defect. That our bleſſed Saviour, had after his Reſurrection, the Holes in his Side, Hand and Feet, was not through any natural Infirmities, but alone to confirm the Diſciples in the Belief of his Reſurrection. The Diſciples were wounded in their Belief through his Death, but he healed this Wound, by convincing them of his Reſurrection by theſe Holes in his Side, Hand and Feet.

5. Inviſible. Their Bodies ſhall be glorified Bodies, ſo that carnal Eyes ſhall not be able to ſee them, as Chriſt's Body was inviſible after the Reſurrection to the Diſciples on the Road to *Emmaus*.

6. Free from natural Infirmities, as, Hunger, Thirſt, Cold, Heat, Labour, Croſſes, Sorrow, and ſuch like. *They ſhall hunger no more, neither* Rev. vi. 16, 71.

neither thirſt any more, neither ſhall the Sun light on them, nor any Heat:
Rev. xxi. 4. *For the Lamb, which is in the Midſt of the Throne, ſhall feed them, and ſhall lead them unto living Fountains of Waters: And God ſhall wipe away all Tears from their Eyes. And there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain; for the former Things are paſſed away.* And how ſhall any Pain or Trouble befall the Elect, ſince they ſhall have,

Rev. xxii. 4. The continual happy beholding of God's Countenance. *They ſhall ſee his Face, and his Name ſhall be in their Foreheads.* This beholding of God's Countenance ſhall be,

1*ſt*, Clear. We ſee God's Backparts here in this World; but we ſhall ſee him hereafter Face to Face, as he is. This ſhall be the greateſt Joy of the Elect in Heaven: For ſince God is the higheſt Good; the greateſt Salvation; the greateſt Joy; the eſſential Light, Life and Salvation; alſo ſhall the beholding of God's Countenance be their greateſt Joy, Light, Life, and Salvation.

2*d*, Glorious. If Chriſt was glorious in his Transfiguration on Mount *Tabor*, in the Time and State of his Humiliation; how much more glorious will he be at his Exaltation on God's right Hand.

Acts ii. 28. 3*d*, Joyful. The Apoſtle St. *Peter* ſaith thereof, *thou ſhall make me full of Joy with thy Countenance.* It will be very joyful to ſee, after a ſevere Winter of Croſſes and Afflictions in this World, the Son of
Pſal. xxxvi. 8 Righteouſneſs come forth in his Glory: *The Elect ſhall be abundantly ſatisfied with the Fatneſs of his Houſe, and he ſhall make them drink of*
Iſa. xxxv, 10. *the River of his Pleaſure.* The Prophet *Iſaiah* ſaith, *the Ranſomed of*
Pſal. xv. 15. *the Lord ſhall return, and come to* Sion *with Songs, and everlaſting Joy upon their Heads.*

4*th*, Pleaſing. There is nothing in the Univerſe, that can pleaſe us; but the beholding of the Holy Trinity ſhall pleaſe the Elect. The Royal
Eccl. i. 8. Pſalmiſt ſaith, *I will behold thy Face in Righteouſneſs; I ſhall be ſatisfied, when I awake with thy Likeneſs. Solomon* ſaith, *the Eye is not ſatisfied with ſeeing.* But in Heaven the Eye ſhall be ſatisfied with beholding God, who can alone ſatisfy the Eye and Heart.

5*th* Not tedious. We grow weary and tired with beholding the Things of this World; but the Elect ſhall never be tired with beholding the Countenance of God in the Kingdom of Heaven; the more they behold God, the more they are drawn into a holy Deſire and Joy. And of ſuch ſhall proceed,

Eternal Praiſe. The Elect ſhall have Fullneſs of Joy, and ſhall ſtand before the Throne, and the Lamb, clothed with white Robes, having
Rev. vii. 12. Palms in their Hands, and ſaying, *Amen, Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever and ever, Amen.*

III.

III. We will consider Heaven as a Kingdom of Righteousness and Holiness.

Since then our blessed Lord and Saviour assures us, *That the Righteous shall shine forth in the Kingdom of their Father as the Sun*: Then we ought, being desirous to enter into this heavenly Kingdom, to strive after Righteousness, as long as we are in this World, for none that doth Iniquity, shall enter into the heavenly *Jerusalem*. No Man is Righteous by Nature: Wherefore *Job* saith, *What is Man, that he should be clean,* Job xv. 14. *and he which is born of a Woman, that he should be righteous?* Neither can any one obtain the eternal Life by an imagined Righteousness; as the *Pharisees* did conceit; who *being ignorant of God's Righteousness,* Rom. x. 3. *and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.* We must seek the true Righteousness in the Lord Jesus Christ, *Whom God hath set forth to* Rom. iii. 25. *be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past through the Forbearance of God.*

The Lord hath ordained for the obtaining of this Righteousness, certain Means which are on God's Side, the Word, and the Sacraments; and on our Side, Faith.

By Baptism, the first Sacrament, we are regenerated to a new Life in Christ Jesus. We become of Children of Wrath, Children of God; the old sinful Garment is taken away, and we are clothed again with a new Garment of Salvation, the Righteousness of Christ; and we are assured of the spiritual and eternal Life. We become also new Men in the Baptism, receiving the renewing of God's Image, by the Operation of the Holy Ghost; But, since the Remnants of Sin cleaveth always by the regenerated, as long as they live in this World, therefore God useth the second Means, namely, the Word, whereby we are sanctified unto daily renewing; for the Spirit of God kindles by the Word a new Light in our Understanding, and new Desires in our Heart, to subdue the old *Adam*, with all its Lusts and Appetites, and to walk in Newness of Life, according to the Command of God. And since the old *Adam* is tough like a Viper, and liveth always again, therefore hath God ordained and instituted the second Sacrament, the Lord's Supper, whereby the new Life is strengthened in us, and the Fruits of Righteousness waxed, that as Christ died for our Sins, we should also mortify Sin in us, and as he rose for our Righteousness, we should also live in Righteousness for God and Man. For God, that we live according to his Word and Command, let the Spirit of God govern us, walk as Children of Light, and serve him in Righteousness and Holiness all the Days of our Life: For Man, that we behave our selves justly towards all, hurting none with free Will, considering, *That the Unrighteous shall not inherit the* 1 Cor. vi. 6. *Kingdom of God.* This is,

Faith.

Faith. Which ſhall embrace the Righteouſneſs of Chriſt, and ſhine forth in an unpuniſhable and juſt Converſation towards Men: He who will obtain the Crown of Righteouſneſs, and he who will enter into the Life-everlaſting muſt walk in Uprightneſs. For *in the Way of Righteouſneſs is Life, and in the Path-Way thereof, there is no Death.*

Pro. xii. 28.

O Merciful Lord God, heavenly Father, who hath created us to the eternal Life, in thy beloved Son Jeſus Chriſt, and upholdeth the ſpiritual Life in us by thy Words and Holy Sacraments, aſſiſt us with thy Holy Spirit, and graciouſly ſtrengthen us, that we may live ſo in this World, that we may hereafter obtain the eternal Life in thy heavenly Kingdom, which ſhall continue for ever without E N D.

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THE WHOLE SYSTEM OF THE XXVIII ARTICLES OF THE Evangelical unvaried CONFESSION.

Preſented at AUSBOURGH,

TO THE

Emperor *CHARLES* V.

BY THE

Proteſtant *Princes* and *States*:

AS

The Elector of *Saxony*, the Margrave of *Brandenbourg*, the Duke of *Lunenbourg*, the Landgrave of *Heſſe*; *Wolfgang*, Prince of *Anhault*, the City of *Neurenberg*, the City of *Reutlingen*. And read publickly in the *DIET*, the 30th Day of *June*, 1730.

TO BE COMPARED WITH,

The TRANSLATIONS of the *MORAVIANS*, Printed at *London* in the Year 1749, wherein moſt the Half hath been left out.

Augsburg Confession. K

NEW-YORK:

Printed by J. PARKER and W. WEYMAN, at the New Printing-Office in *Beaver-Street*, MDCCLV.

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ARTICLE I.

Of the Holy Trinity.

FIRST we teach and believe, with one Conſent, according to the *Concilium Nicenum*; That there is one only Divine Being, which is named, and truly is, God. Yet in this one Divine Being there are Three Perſons, equal in Power, and co-eternal, God the Father, God the Son, God the Holy Ghoſt: All Three one Divine Being; which is eternal, without Parts, without End, of immenſe Power, Wiſdom and Goodneſs; Maker and Preſerver, of all Things, both viſible and inviſible. By the Word *Perſon* is not underſtood a Piece, nor one Property exiſting in another, but one who ſubſiſts by himſelf; which Word is uſed of the *Fathers* in the ſame Way and Meaning.

Therefore, we reject all Hereticks teaching the Contrary, as the *Manichæi*, which taught that there are two Gods, the One as the Author of all what is Good, and the other the Offspring of all Evil. *Item.* We reject the *Valentineans*, *Arrians*, *Eunomians*, *Makometiſts*, and all that hold to their Errors, as the *Samoſateni* old and new ones, ſuppoſing that there is but one Perſon, making of the *Word*, and the Ghoſt, ſophiſtical Perverſions, ſaying, that theſe two, are not two Perſons, but that mentioning *Word*, did only ſignify a bodily Word, or Voice, and that the Holy Ghoſt was but a created Motion in the Creatures.

ARTICLE II.

Of the Original Sin.

It is taught amongſt us, that ſince the Fall of *Adam*, all Men naturally ingendered, are conceived and born in Sin, that is, they from the very Womb, are full of evil Luſts and Inclinations; and have by Nature, no true Fear of God, nor true Faith in God; neither can they have: Alſo this innate Diſeaſe or Original Sin, is truly Sin, and condemns under God's eternal Wrath, all ſuch who are not born again through Water and the Holy Ghoſt. Therefore we reject the Error of the *Pelageans*, another Sect holding, that Original Sin is no Sin, making thereby Nature pious by natural Power, to the Reproach of the Sufferings and Merit of Chriſt.

ARTICLE III.

ARTICLE III.

Of Christ's Incarnation, and his Atonement.

We also teach, that God the Son became Man born of the pure Virgin *Mary*: And that the two Natures, the Divine and Human in one Person, being inseparably united, are one Christ, who is true God and Man, who was truly born, suffered, was crucified, dead and buried, to the End that he might be a Sacrifice, not only for Original Sin, but also for all other Sins, and appease God's Wrath.

Item. That the same Christ, descended into Hell, and on the third Day truly arose from the Dead; and ascended into Heaven, sitting at the right Hand of God, that he may reign for ever over all Creatures, and govern them; that he through the Holy Ghost, may sanctify, purify, strengthen and comfort all who believe on him; and gives them Life, and imparts to them manifold Gifts and good Things, protecting and defending them against the Devil and Sin: Also that the same Lord Jesus Christ will at last come openly to judge the Quick and the Dead, according to the Apostles. (*Symb. Apost.*)

ARTICLE IV.

Of Justification by Faith.

We also teach, that we cannot attain Forgivness of Sins and Righteousness before God through our Merit, Work or Satisfaction; but that we obtain Pardon of Sins, and are made righteous before God, out of Grace for Christ's Sake, through Faith, whereby we believe, that Christ hath suffered for us, and that for his Sake, Sin is forgiven us, and Righteousness and eternal Life, bestowed upon us; for it is this Faith, which God will account and impute for Righteousness before him, as *Paul* says, *Rom.* iii. and ver. 4.

ARTICLE V.

Of the Ministers of the Gospel, or of the Preaching of the Gospel.

For the attaining of such Faith, God hath instituted the Office of a Preacher; hath given the Gospel and the Sacraments, whereby as through Means, he gives the holy Spirit: Which Gospel teaches, that we through the Merit of Christ, not through our own Merit, have a propitious God, if so be, that we believe it. Therefore are rejected, the *Anabaptists* and others, who teach, that we obtain the holy Spirit, without the external Word of the Gospel, by our own Preparation, Thoughts and Works.

ARTICLE VI.

Of good Works following Faith.

We further teach, that even ſuch Faith ſhall bring forth good Fruits, and good Works; and that a Man muſt do all Kinds of good Works, which God hath commanded, for God's Sake; but muſt not truſt in ſuch Works, to merit Grace before God thereby; for we receive Forgiveneſs of Sins and Righteouſneſs, through Faith in Chriſt; as Chriſt himſelf ſpeaks, *When ye have done all, ſay we are unprofitable Servants.* Ambroſe *ſays, that the Fathers teach.* God hath determined, that whoſoever believeth in Chriſt, ſhall be ſaved; and not through Works, but only through Faith, without Merit, hath the Forgiveneſs of Sins.

ARTICLE VII.

Of the Chriſtian Church.

We alſo teach, that there is, and at all Times muſt remain, a holy Chriſtian Church, which is the Aſſembly of all Believers: in which the Goſpel is preached purely, and the holy Sacraments adminiſtred agreeably to the Goſpel. For this is enough towards true Unity of the Chriſtian Churches, that they be unanimous in hearing, in preaching the Goſpel according to its pure Senſe, and adminiſtring the Sacraments, according to the Word of God; nor is it neceſſary to true Union, of the Chriſtian Churches, that every where uniform Ceremonies, which are eſtabliſhed by Men, ſhould be held, as *Paul* ſays, *Eph.* iv. *One Body, one Spirit, as ye are called, in one Hope of your calling: One Lord, one Faith, one Baptiſm.*

ARTICLE VIII.

In the Church are good and bad Ones amongſt one another.

Item. Although the Chriſtian Church, is properly nothing elſe, but the Aſſembly of all Believers and Saints, yet ſince in this Life many falſe Chriſtians, and Hypocrites; yea open Sinners, remain amidſt the Godly, the Sacraments are notwithſtanding valid, although the Prieſts by whom they are adminiſtred, be not pious, as Chriſt himſelf has intimated, *The* Phariſees *ſit in* Moſes *Seat*, &c. The *Donatiſts* therefore, and all who hold otherwiſe, are rejected.

ARTICLE IX.

Of the holy Baptiſm.

Concernin gBaptiſm, we teach, that it is neceſſary; and that through it, Grace is offered. That Children alſo ought to be baptized, who through

ſuch Baptiſm, are delivered unto God, and become pleaſing to him: Therefore we reject the *Anabaptiſts*, teaching, that the Baptiſm of Infants is unbecoming.

ARTICLE X.

Of the Lord's Supper.

Concerning the Lord's Supper, we teach thus, that the true Body and Blood of Chriſt are really preſent in the Lord's Supper, with the viſible Bread and Wine; and are there imparted and received: Therefore we alſo reject the contrary Doctrine.

ARTICLE XI.

Of Confeſſion, or Abſolution.

Of Confeſſion and Abſolution, we teach, that private Abſolution ſhould be kept up in the Church, and not let drop. Although in Confeſſion, there is no Neceſſity to recount all Miſdeeds and Sins, ſince this is alſo impoſſible. *Pſal.* xix. *Who can tell how oft he offendeth?*

ARTICLE XII.

Of Repentance.

Concerning Repentance, it is taught, that thoſe who have ſinned after Baptiſm, when they come to Repentance, may obtain Remiſſion of Sin, and Abſolution ſhall not be refuſed them by the Church, when they do repent. Now true and right Repentance is properly Sorrow and Grief, or to be in Terror on Account of Sin; and yet, on the other Hand, to believe in the Goſpel and Abſolution, that Sin is forgiven, and Grace purchaſed, through Jeſus Chriſt; which Faith, does again comfort and pacify the Heart. Afterwards, Amendment ſhould alſo follow, and that a Man leave off from Sin; for this ſhould be the Fruits of Repentance, as *John* ſays, *Mat.* iii. *Bring forth Fruits meet for Repentance.*

Here they are oppoſed and rejected, who teach, that thoſe who have once been pious, cannot any more fall: Alſo are rejected the *Novatiani*, who denied Abſolution to ſuch who had ſinned after Baptiſm.

Item. They are rejected, who do not teach, that one obtains Remiſſion of Sin through Faith, but through our making Compenſation.

ARTICLE XIII.

Of the Uſe of the Sacraments.

We teach of the Uſe of the Sacraments, that they were inſtituted, not only to be Marks, whereby Chriſtians may outwardly be known, but

but that they are Marks and Teſtimonies of the Divine Will towards us, to the awakening and ſtenthening of our Faith thereby. Wherefore they alſo require Faith, and are then rightly uſed, when one receives them in Faith, and by them ſtrengthens his Faith.

ARTICLE XIV.

Of the Church Government, or Regulations.

Concerning Church Government, we teach, that without a lawful Call, no one ſhall publickly teach or preach, or adminiſter the Sacraments.

ARTICLE XV.

Of the Church Ordinances made by Men.

We teach thereof, that thoſe ſhould be kept, which can be kept without Sin, and which ſerve unto Peace and good Order in the Church, as certain Holidays, Feſtivals, and the like; but we inſtruct at the ſame Time, that the Conſcience muſt not be burdened therewith, as if ſuch Things were neceſſary to Salvation. For touching this, it is taught, that all Ordinances and Traditions made by Men to that End, to reconcile God, and merit Grace thereby, are contrary to the Goſpel, and to the Doctrine of Faith in Chriſt; ſuch as the Promiſes in the Cloiſters, and other Inſtitutions of the Difference of Meats, and Days, *&c.* in Hopes of purchaſing Grace thereby, and to ſatisfy for Sin, are unbecoming (unneceſſary) and againſt the Goſpel.

ARTICLE XVI.

Of Civil Government.

Concerning the State and ſecular Government, we teach, that all Magiſtracy in the World, and ſettled Governments, Laws, and good Order, were created and inſtituted by God; and that Chriſtians may, without Sin, bear the Office of Rulers, Princes and Judges; and may, agreeable to imperial Statutes in uſe, decide Caſes, and pronounce Judgment, may puniſh evil Doers with the Sword, carry on juſt Wars and Fights. Alſo, Chriſtians may buy and ſell, take an impoſed Oath, have Poſſeſſions, live in holy Wedlock, *&c.* Here is rejected, the Opinion of the *Anabaptiſts*, teaching, that none of the above mentioned Things are conſiſting with the Characters of a Chriſtian. Alſo we reject, that Notion of Chriſtian Perfection of them which ſay, that bodily leaving of Houſe and Home, Wife and Children, and diveſting ones ſelf of the forementioned Particulars, is the Chriſtian Perfection. To which we Anſwer, this alone is the right Perfection, the true Fear of God, and true Faith in God; for the Goſpel doth not inculcate an outward and temporal, but an inward and

eternal

eternal Situation, (Being) and Righteousness of the Heart; and does not overturn secular Rule and Government, nor Marriage: But requires, that we account all this as the real Ordinance of God, and in such States, each according to his Vocation, shew forth Christian Charity, and right good Works. Therefore it is the Duty of Christians, to be subject to the Magistracy, and obedient to its Commands, in every Thing that can be done without Sin; for if indeed the Magistrate's Command cannot be done without Sin, one must obey God rather than Man. *Acts* iv.

ARTICLE XVII.

Of the last Judgment.

We also teach, that our Lord Jesus Christ will at the last Day come to Judgment, and will raise up all the Dead. To the Elect, and to Believers, he will give eternal Life, and everlasting Joy: But wicked Men, and Devils, he will condemn to Hell, and everlasting Punishment. Therefore are rejected, the *Anabaptists*, holding, that the Devils and damned Men, shall not have eternal Pain and Anguish. Also we reject those *Judaical* Doctrines, (raising also now) that before the Resurrection of the Dead, the Saints and Godly, shall have a worldly Kingdom, and shall extirpate all the Ungodly.

ARTICLE XVIII.

Of free Will.

Concerning free Will, it is taught, that Man has in some Measure, a free Will, to live honest outwardly, and to chuse those Things, which Reason comprehends. But without Grace, Help, and Operation of the holy Spirit, Man is not able to be pleasing to God, heartily to fear God, to love or to believe in him, or to cast away out of the Heart, the innate evil Lusts; but such Things are effected through the holy Spirit, which is given through God's Word: For *Paul* says, 1 *Cor.* ii. *The natural Man receiveth not the Things of the Spirit of God.* And that it may be known, that herein we teach nothing new, these are clear Words of the forementioned Father *Augustin*, *Hypognotiks*, Book III. We acknowledge, that there is in all Men a free Will; for they all have a natural implaned Understanding and Reason: Not that they are able to transact any Thing with God, as from the Heart to love God, and to fear him; but only in external Works of this Life, they have Liberty to chuse Good or Bad. The Good I mean, which Nature is able to do; as to work in the Field, or not, to eat, to drink, to go to a Friend, or not, to put on or put off a Garment, to build, to take a Wife, to follow a Trade, and to do such like Things, which are profitable and Good: All which, however is not, neither subsists without God, but all is from him and through him.

him. On the other Hand, Man can also, out of his own Choice, enterprize something bad; as to kneel down before an Idol, to commit Murder, &c.

ARTICLE XIX.

Of the Cause of Sin.

Concerning the Cause of Sin, it is taught among us, that although God Almighty created and upholds all Nature; yet the perverse Will doth work Sin in all who are wicked, and Contemners of God; such as is the Will of the Devil, and of all the Ungodly, who, as God withdrew his Hand, turned himself from Good unto Evil, as Christ speaks, *John* viii. *The Devil, when he speaks a Lye, speaks of his own.*

ARTICLE XX.

Faith and good Works, further explained.

In the latter of these we are falsly blamed, that we forbid them; for in our Writings of the Ten Commandments, and others, we demonstrate, that we give needful and sufficient Instructions and Exhortations of right good Works, whereof in old Times little has been taught.

But they did rather work and force in a childish Manner, in all their Sermons, upon unnecessary Works, *vide. Rosarys* Service of the Saints to become a Monk, Pilgrimage, &c. Of such Trifles our Antagonists don't boast so much now, as some Time past; yea they have learnt to speak of Faith, whereof they did not preach nothing at all in Time past.

But now they teach, that we are justified before God through Works not alone, but joining Faith in Christ Jesus, to it, saying, Faith and Works justify us before God. Which Saying, can bring more Comfort than when Dependence on Works is taught.

Now, forasmuch as the Doctrine of Faith, which is the chief Point in Christianity, had for so long a Time not been insisted upon, (which cannot be denied, but the Doctrine of good Works hath been preached every where,) our Preachers hath given the following Explanation about it. *First*, That our Works are not able to reconcile us with God, and purchase Grace. But this is effected only through Faith, when one believes, that our Sins are forgiven us for Christ's Sake, who alone is the Mediator to reconcile us to God. Whoever now supposes, that he can, by Works, accomplish this, and merit Grace, he despises Christ, and seeks a Way of his own to God, contrary to the Gospel. This Doctrine of Faith is openly and clearly treated of by *Paul*, in divers Places; particularly in *Eph.* ii. *By Grace we are saved*, &c. And that herein no new Sense is introduced, may be demonstrated out of *Augustine*, who treats of this Point diligently; and teaches, that we, through Faith in Christ, obtain Grace, and are justified before God, and not through Works,

as the ancient Treatise *de Spiritus & Litera*, shews throughout. Now although this Doctrine is much despised by People, who have experienced no inward Trial; yet it is found, that to poor and frighted Consciences, it is very comfortable and wholesome: For the Conscience cannot come to rest and Peace through Works, but only through Faith, when it certainly concludes within itself, that for Christ's Sake it hath a gracious God, as *Paul* says, *Rom.* v. *Being justified by Faith, we have Peace with God.* This comfort has in former Times not been inculcated in Preaching; but the poor Consciences were put upon their own Works: And various Works were undertaken. For some were driven by Conscience into Cloisters, in hopes of purchasing Grace there, by a Monastic Life; others have invented other Works, whereby to merit Grace and satisfy for Sin. Many of these have experienced, that thereby a Man arrives not at Peace: Therefore it became necessary to preach this Doctrine of Faith in Christ, and diligently to pursue it, that Men might know, that only through Faith, without Merit, we lay hold on God's Grace. Here we make Distinction, and don't speak of that Faith or Knowledge which even the Devils and Wicked may have, which also believe the History, that Christ suffered, and raised from the Dead; but we speak of that true Faith which believes, that we through Christ, do obtain Grace and the Forgiveness of Sin; and he, who knows that through Christ he has a gracious God, calls not upon him, and is without God, is like the Heathen: For the Devil and the Wicked do not believe this Article, the Forgiveness of Sin; and therefore they are at Enmity with God, cannot call upon him, nor hope any Good from him: Wherefore, according to this, if the Scripture speaks of Faith, calls not by that Name such a Knowledge as the Devil and Wicked Men have; For concerning Faith it is thus taught, *Heb.* xi. That Faith is, not only to know the Histories, but to have a Confidence towards God of receiving his Promise. And *Augustinus* also puts us in Mind, that we are to understand *Faith* in the Scripture Meaning, so much as Confidence towards God, that he is gracious unto us, and not such Knowledge only of the Histories as the Devils also have. Further it is taught, that good Works shall and must be done; not that one should trust in them to merit Grace thereby, but for God's Sake, and to the Praise of God; yet Faith doth always alone lay hold of Grace and Forgiveness of Sin. And since through Faith the Holy Ghost is given, thus also the Heart is made fit to do good Works; for before that it is so long without the holy Spirit, it is too weak; and besides, it is in the Power of the Devil, who compels poor human Nature to many Sins; as we see of the Philosophers, who undertook to live honestly and unblamably, yet have not accomplished it, but have fallen into many great and open Sins. So it goes with that Man who is without the true Faith, and without the holy Spirit, and governs himself by his own human Powers alone.

Therefore

Therefore the Doctrine of Faith is not to be reproached, as if it did forbid good Works, but rather to be recommended, for that it teaches to do good Works, and offers help whereby one may obtain to good Works: For without Faith, and without Christ, the human Nature and Ability is by far too weak to do good Works; as to call upon God, to have Patience in Sufferings, to love one's Neighbour, diligently to discharge Offices intrusted to us, to be obedient, to avoid evil Lusts. Such high and right Works cannot be done without the Help of Christ, as he himself speaks, *John* vi. *Without me you can do nothing*, &c.

ARTICLE XXI.

Concerning the Worship of Saints.

Our People teach thus, that we ought to think of, or on Saints, in order to strengthen our Faith, when we see how Grace was shewn unto them, and how they were helped through Faith, that so we may take Example from their good Works, each according to his Calling. For Instance, your Imperial Majesty may well take the Example of King *David* to follow him in fighting against the *Turk*; for you stand in the same Office to protect your Subjects; But it cannot be proved by Scripture, that a Man shall call upon the Saints, or seek help from them; for there is but one only Atoner and Mediator appointed between God and Man, Jesus Christ. 1 *Tim.* ii. Who is the Saviour, the only High Priest, the Mercy Seat, and Intercessor with God, *Rom.* viii. And he alone has promised, that he will hear our Prayer. This also is the highest Worship, according to the Scripture, that a Man from the Heart seek to and call upon this same Jesus Christ, in all Needs and Concerns. If any Man sin, 1 *John* ii. *we have an Advocate with the Father, Jesus Christ the Righteous.*

[*Conclusion of the foregoing* XXI ARTICLES.]

This is pretty near the Whole of the Doctrine which we teach and preach in our Churches, to instruct and comfort the Consciences, and to edify the Faithful, since we would not chuse to bring our Souls and Bodies into the highest and greatest Danger before God, by abusing and prophaning the Name or Word of God; or to carry to our Children, a Doctrine not conformable to the pure or sound Word of God, and the Christian Truth, as an Inheritance.

And whereas our Doctrine is grounded clearly on the Word of God; yea, it is not against the Catholick, and even the *Roman* Church, (as it can be evidenced by the Writings of the Fathers.) We presume, that our Antagonists have no Reason at all to quarrel with us about the above-mentioned XXI Articles. Therefore, we think, that those holding us as *Separatists* and *Hereticks*, act, and do entirely, unkindly, impudently, and against all Christian Unity and Love, which also reject and separate

us without any Reaſon of the Word of God. For, the Diſſenſion and Queſtion is principally about ſome Traditions and Abuſes.

Whereas now no Unreaſonableneſs, or Want in our Doctrine, can be found in the fundamental Articles; and theſe our Confeſſions, are godly and Chriſtian. The Biſhops ought to uſe more Mildneſs, altho' there is ſome Want of the *Traditions amongſt us*, tho' we hope to be able to give convincing Reaſons for, why amongſt us, ſome Traditions and Abuſes are abrogated.

Of ARTICLES, *wherein there are Diſſenſions, and of the Abuſes which are abrogated.*

PREFACE.

Whereas now in our Churches, nothing is taught contrary to the Holy Scriptures, or the Catholick Chriſtian Church, but only ſome Abuſes are altered, which ſucceſſively of itſelf did creep in, and are partly eſtabliſhed by Violence: Therefore, it will be neceſſary, to give alſo an Account of them; and to give Reaſons why they have undergone an Alteration, to ſhew your Imperial Majeſty, that there has been nothing done by us impudently, or in an unchriſtian Manner; but that we are, by the Word of God, (which is to be eſteemed higher than all Cuſtoms or Traditions) forced to procure ſuch Alterations.]

ARTICLE XXII.

Of the two Kinds of Sacraments.

Unto Laymen we diſtribute the Sacrament under the two Kinds, by Reaſon of its being an expreſs (clear) Precept, or Command, of Chriſt ſo to do; *Mat.* xxvi. 27, *Drink ye all of it.* Here Chriſt commands that they ſhall drink all of the Cup. And to prevent, that No-Body may tempt to explain theſe Words in a wrong Senſe, as if the Cup did belong to the Prieſt only, the Apoſtle *Paul* ſhews, 1 *Cor.* xi. that the whole Church at *Corinth*, did receive the Sacrament under both Kinds: And this Cuſtom did remain a long Time in the Church, which can be prov'd by the Hiſtory and Writings of the Fathers. *Cyprianus* mentions in ſeveral Places, that in his Time the Cup hath been given to the Laymen. Alſo *Hieronymus* ſays, that the Prieſts gave the Blood of Chriſt unto the People. In the ſame Manner commands the Pope *Gelaſius*, not to ſeparate the Sacrament. And by all theſe, there is no Canon found, intimating to receive only one Kind of the Sacrament. Likewiſe, no body knows at what Time, and by whom this Cuſtom (to receive only one Kind) is introduced; tho' the Cardinal mentions at what Time it was approved of being abrogated. Now it appears clearly, that all ſuch Cuſtoms,

introduced

introduced against the Word of God, and the old Cannons. It was therefore not allowed to burden, force, or trouble the Consciences of such that desired to receive the Sacrament, according to Christ's Institution, but to refuse it to them contrary to Christ's Ordinance. And since the Separation of the Sacraments is contrary to Christ's Ordinance, we also made an End to the customary Processions with the Sacraments.

ARTICLE XXIII.

Of the Marriage of the Priests.

There hath been universal Complaints of all Men, of low and high Extraction in the World, against the great Unchastness and Dissolutenes of the Priests, which had not the Gift of Continence; and such abominable Crimes did rise up to the highest Degree: Now, to prevent such great and manifold abominable Scandals, Adultery, and other Unchastness, some of our Priests did marry; giving this Reason for it, that they have been obliged, and necessitated, by the strong urging of their Consciences, since the Scripture teaches, that Matrimony is ordained by God, to prevent Unchastness, as *Paul* says, *To prevent Fornication, let every one have his own Wife.* Item. *It is better to marry, than to burn.* And as Christ saith, they don't all comprehend the Word; wherewith Christ intimates, (who knew well, what Man is) that there are but few having the Gift of Continence. For God created one Man and one Woman, *Genesis* i. Now, whether it is in the Power of Man, without an especial Grace of God, through our own Undertaking and Promise, to alter, change, or make the Creatures of the most high God better, it is evidenced by Experience too clear. For, what good, honest, chaste Life, what Christian and honest Conversation did follow such Undertakings by many? What abominable and terrible Noise, and what grievous Torment upon their dying Hour, many felt in their Conscience, tis evident, and many did confess themselves. Therefore, since the Word and Command of God, may not be altered by Laws and Promises of Men, the Priests, and other Clergymen in Consideration, of this, and many other Causes, were married.

We can also demonstrate by the History and Writs of the Fathers, that the Priests and Deacons have been married in old Times, 1 *Tim.* iii. *A Bishop then must be blameless, the Husband of one Wife.* We know, that in *Germany*, first 400 Years, the Priests have been forced to this Promise of Continence, and violently divorced, which all and every one resisted so strongly and hot, that an Archbishop of *Mentz*, proclaiming this new Command of the Pope, was almost killed by a Mob of the whole Clergy: Which Interdict was undertaken in such a hasty and impudent Manner, that the Pope at that Time not only forbid the future Marriages of the Priest, but even he divorced the Matrimonies which

which were already contracted. Which is not only againſt all divine and natural Laws, but alſo intirely againſt the Canons (made by Popes themſelves) and the moſt notable Concilia.

It hath been no leſs obſerved by many high, noted, pious, and prudent Men, that ſuch forced Celibacy, and the bereaving of the matrimonial State (which by God is ordained and left free by him) never produced any Good, but rather many great and heavy Vices, with much Badneſs. A certain Pope himſelf, *vid. Pious* II. as his Hiſtory ſhews, hath had often Occaſion to ſay theſe Words.

There may be ſome Reaſon, why the Matrimony is interdicted unto the Clergy; but we have much higher, greater and importanter Cauſes, to let them have, and enjoy the Liberty to marry. This Pope, as a prudent and ſkilful Man, hath had, without Doubt, great Reaſons to ſay ſo. Therefore, we have the Confidence, with the greateſt Submiſſion to your Imperial Majeſty, as a Chriſtian and moſt glorious Emperor to conſider moſt graciouſly, that in theſe laſt Times, whereof the Scripture admoniſheth, the World grows from Time to Time worſe, and Mankind more corrupted and weaker.

It will be no leſs neceſſary, needful, and Chriſtian like, to make uſe of this Conſideration, that if Matrimony is forbidden, worſe and more abominable Unchaſtneſs and Vices may increaſe in *Germany*. For no Body can by any Means alter, or ordain theſe Things more wiſe and better than God himſelf, having inſtituted Matrimony to help human Frailty, and to avoid Unchaſtneſs. And this is alſo intimated by the old Canons. The Rigour of Ordinances muſt be indulged, by Reaſon of human Weakneſs, and to prevent a greater Evil. And it will be very needful in this Reſpect. For what harm can the Matrimony of the Prieſts do to the Catholick Church; eſpecially the Paſtors, and them that officiate. It is probable, that there will be a Want of Prieſts and Miniſters, if this rigorous Command ſhould indure any longer.

And whereas now, the Matrimony of the Prieſt is founded on the Command and Word of God; and that Hiſtory proves, that the Prieſts have been married, and the Promiſe of Continence hath cauſed ſo many abominable and unchriſtian Scandals, Adultery, unheard and deteſtable Unchaſteneſs, and abominable Vices; which, even by the *Cananicks* and *Countezans* at *Rome* hath been owned, and moſt lamentably reported; that, by ſuch ſhocking and deteſtable Vices, the Anger of God muſt needs be provoked. It is conſequently to be lamented, that a Chriſtian Marriage is not only forbidden, but ſome undertook alſo to puniſh it as a heavy Crime. It is known, that the Matrimonial State is very much recommended in the Imperial Laws, and in all Empires wherever Laws have been eſtabliſhed; except in our Times, it has begun to torment People innocently, (only for Marriage Sake) and more eſpecially the Prieſts, who ought to be indulged before others. And this is not only committed

committed againſt the Law of God, but alſo againſt the Canons. *Paul*, 1 *Tim.* iv. calls the Doctrine forbidding Marriage, *a Doctrine of the Devils*. Even Chriſt himſelf ſaith, *John* viii. *The Devil is a Murderer from the Beginning*; which agrees very well, that to forbid to marry, is a Doctrine of the Devils, more eſpecially, if it is maintained with Bloodſhed. But, ſince no human Law can aboliſh the Command of God, even ſo can no Promiſe or Vow alter the Word of God: And for this Reaſon, *Cyprianus* gives this Council, That the Women, not having the Gift of Continence, may marry: Epiſtle II. ſaying, If they wont keep Chaſtneſs, nor can, it is better to marry, than to fall by their Luſts into the Fire; and that they ſhould be careful, to give no Scandal to the Brethren or Siſters: And for all this, we obſerve in all the Canons, a great Indulgence and Condeſcenſion, towards them that have done a Vow in their Youth; in which Age, the Prieſts and the Monks came, for the moſt Part, by Ignorance, into ſuch a State.

ARTICLE XXIV.

Of the Maſs.

We are blamed without a Cauſe, that we have abrogated the Maſs; for it is manifeſt, that (without praiſing ourſelves) it is kept by us, with greater Devotion and Earneſtneſs than by our Antagoniſts. We alſo inſtruct the People, with the greateſt Deligence, very often, about the holy Sacrament, to what Purpoſe it is inſtituted, and how to uſe it; namely, to comfort the terrified Conſciences therewith, whereby the People are allured to the Sacraments and the Maſs. In the mean Time, we do give Inſtruction of the Hetorodox Doctrine againſt the Sacrament. We know of no notable Alteration in the publick Geremonies of the Maſs made by us, except that, in ſome Places, *High German* Songs are uſed to inſtruct and edify the People, which are ſung by (or with) the Latin Hymns; ſince all Ceremonies ſhould aim this Scope, eſpecially, that the People may know what is required by them of the Knowledge of Chriſt.

But, ſince the Maſs hath been abuſed in many Ways, as it is known that a yearly Market hath been made thereof, being ſold and bought, and for the moſt Part, was kept in all Churches for the Sake of Money; the Abuſe hath been reproved very often before our Times, by many learned and pious Men.

Whereas now the Preachers amongſt us have preached upon it; and the Prieſts are exhorted, with theſe terrifying Threatnings, which certainly ſhould move every Chriſtian, that, *whoſoever uſes the Sacrament unworthily, is guilty of the Fleſh and Blood of Chriſt*: Thereupon are ſuch Market Maſs, and Corner, (conventical Maſs, which till now, by Violence, for Money, and the Prebend's Sake, have been introduced) rejected in our Churches.

Whereby

Whereby is alſo reproved this moſt ſhocking Error, that Chriſt ſhould have only ſatisfied by his Death for the original Sin; and that the Maſs was inſtituted for an Oblation for the Living and Dead, thereby to take away the Sin, and to reconcile God: And this cauſed the Queſtion, Whether a Maſs kept for many, did merit ſo much as that kept for every one in particular? And this was the Offspring of ſo many unſpeakable Multitudes of Maſs, that every one thought to get by ſuch a Worſhip all they wanted; and gave an Occaſion, that thereby the Faith in Chriſt, and true Worſhip, been was forgotten by it.

Therefore, it has given Inſtruction, as Neceſſity did require it, without doubt, to know how the Sacrament ſhould be uſed rightly.

Firſt, That there is no other Oblation for the original Sin, as well as others, than the Death of Chriſt only, which is proved by the Scripture in ſundry Places. For thus it is written in the Epiſtle to the *Hebrews*, *That Chriſt did ſanctify himſelf* once, *and hath done by it a Reconciliation for all Sins*. It is an unheard of Newneſs, to *teach in the Churches*, that Chriſt's *Death ſhould be only* the Reconciliation for the original Sin, and not for all other Sins: *Therefore, we preſume, that every one will conceive*, that ſuch *an Error is not* rejected without Cauſe.

Secondly, *Paul* teaches, That we receive Grace before God by Faith, and not by Works. But againſt this, contradicts the Abuſe of the Maſs, if we think to receive Grace by it, to remove, or to take away Sins; to receive Grace, and all Good from God, not only for the Prieſts, but alſo for the whole World, for Living and for Dead.

Thirdly, The holy Sacrament is inſtituted, not to introduce by it a Sacrifice for Sin, (for the Oblation is made already,) but that our Faith might be excited and the Conſcience comforted, which are adminiſtred by the Sacrament, that Grace and Forgivneſs of Sin, is offered by Chriſt, and promiſed. Therefore requires this Sacrament, Faith, and is uſed to no purpoſe without Faith.

And ſince the Maſs is no Sacrament, for Living and Dead to take away their Sins; but it ſhall be a Diſtribution of the Sacrament to be received by the Prieſt and the People: Therefore we have this Cuſtom amongſt us, that, on Feaſt-Days or elſe where (if there are ſome deſiring the Sacrament of the Lord) it is given to thoſe, that deſire it. By Conſequence, remains by us the Maſs in its lawful Uſe, as it is uſed in the former Times in the Churches, which can be ſeen 1 *Cor.* xi. As well as in the Writings of the Fathers. *Chryſoſtom* ſays, that the Prieſt daily ſtands, and calls ſome to the Lord's Table, and ſome he forbids to come. Alſo the old Canons ſhew, that one hath officiated, and the others, Prieſts and Deacons have received the Sacrament. For thus intimate the Words in the *Canone Nicæno*. *The Deacons ſhall ordinary (decently) receive the Sacrament* after the Prieſts, from the *Biſhop or Prieſt*.

Whereas

Whereas it now appears, that we have not undertaken a Newneſs (*Novitiation*) which never might have been in the Church; and whereas in the publick Maſs no notable Alteration is made, but the other unneedful Maſſes are fallen away, which by an Abuſe with the parochce Maſs crept in: We preſume, that by no Right, this Way of officiating the Maſs can be declared heretical or unchriſtian, and condemned. For even in great Churches in former Times, where abundance of People was, there hath not been kept daily Maſs: Alſo on thoſe Days, when the Congregations met, as *Hiſtoria Tripartita* ſhews, *Lib.* 9. that in *Alexandria* on Wedneſday and Friday, the Scripture hath been read, and explained, and the whole Worſhip officiated without Maſs.

ARTICLE XXV.

Of the Confeſſion, and Abſolution.

The Confeſſion is not abrogated by our Preachers; for we hold this Cuſtom, to give the Sacrament to none who hath not duly confeſſed, and before he is abſolved.

In the mean Time is the People induſtriouſly inſtructed how comfortable the Word of Abſolution is, and how reverently it ought to be regarded: For it is not the Voice or Word of Men, but the Word of God, that abſolves and pardons the Sins, ſince it is ſpoken inſtead of God, according to his Word. We incultate and teach with the greateſt Induſtry, to ſhew, how needful and comfortable this Power of the Kees is for the terrified Conſciences. And alſo we teach, how God requireth to believe the Abſolution, none leſs, as if we did hear the Voice from Heaven, and to be comforted thereby, knowing that by ſuch Faith we receive the Remiſſion of Sins. In former Times the Preachers did not mention one ſingle Word of theſe Points: but made it their Buſineſs to terrify the Conſciences with a long Account of Sins, with Satisfactions, with Abſtinence, with Pilgrimage and Proceſſions, *&c.* And many of our Antagoniſts own themſelves, that many amongſt us did write more Orthodox of the true Chriſtian Repentance, than it had been done long before. For we teach of the Confeſſion thus: That none ſhould be forced to tell the Sins by their Names: For ſuch a Thing is impoſſible, as the Pſalmiſt ſays, *Who knows how often* he ſins. *Jeremiah* ſaid, *Who can ſearch it.* The miſerable human Nature is penetrated by ſin ſo deep, that we can't ſee or know them all. And it would be of a very ſmall Benefit to us, if we only ſhould be abſolved of them Sins, we know. It is therefore unneceſſary, to inſiſt upon telling all Sins by their Names. And this hath been the Cuſtom of the Fathers, ſince we read *Diſtinct.* 1. *Poenitentia*, where the Words of *Chryſoſtom* are alledged, ſaying, "I don't pretend that you ſhould proſtitute yourſelves publickly, or to accuſe and give yourſelves publickly up guilty to others; but obey the

Prophet, saying, *Confess unto the Lord thy Ways.* Therefore confess your Sins unto God the true Judge, in your Prayers, and dont say your Sins with your Tongue, but in your Conscience.' Here it is evident, that *Chrysostom* doth not require or force to tell the Sins Names. In the same Way teaches the *Glossa in Decretis de Poenitentia Distinct*, 3. 'That the Confession is not expresly commanded in the Word, but instituted by the Church: Notwithstanding our Mninsters of the Gospel teach and instruct diligently, that the Confession, for Absolutions sake, which is the most chief and principal in the Confession, in order to comfort the burthened Consciences, and for other Reasons, is to be preserved and kept up.

ARTICLE XXVI.

Of the Difference of Meat.

In former Times, they have preached and written, that the Difference of Victuals, and such-like Traditions, ordained by Men, serve to obtain Mercy, to merit Grace, and to make Satisfaction for their Sins: Upon this Foundation, have they daily invented new Fast Days, new Ceremonies, and new Orders; and press'd strong and hard upon these Inventions, as if they were meritorious before God, to obtain Grace, if they observe them; but the Transgressors would commit great Sins, if they neglected them, which was the Offspring of great Errors in the Church.

First, Through these Inventions are the Grace by Christ, and the Doctrine by Faith, darkened, which the holy Gospel, with great Sincerity preaches, and strongly presses, that the Sufferings and Merits of Christ only, should be esteemed by us, high and precious, that to believe in Christ, should far exceed all Works and human Inventions: Therefore, has St. *Paul* wrote with great Warmth, against the Laws and Institutions of Men; and taught that we, through Works, could not be acceptable before God, but only through Faith in Christ, that we only receive Mercy through Christ. This Article of Faith, is quite darkened, and blotted out by their Institutions, since they taught that we should receive Mercy through good Works, by fasting, with Deference to Meat and Clothing, *&c.*

Secondly, Such Institutions have darkened the Commandments of the Lord, for their Institutions were preferred before the Lord's. This was only believed by them to be the Christian Life, to keep the holy Days, to pray, to clothe themselves as they had invented.

Therefore, they accounted other necessary good Works, for worldly, ungodly, or unnecessary Business; as, what every Body, according to his Calling, was obliged to do; *i. e.* that a Man should be obliged to work for the Maintenance of his Family, and to bring them up in the Fear of God.

God; the Procreation and Education of Children; the Government of Kings or Magiſtrates, *&c.* Such Commandments of the Lord, they called a worldly and imperfect Work; but their Traditions and Inſtitutions, were boaſted and called by this fine Name, that ſuch only were holy and perfect Works; and therefore, there is no End or Meaſure of new Inſtitutions.

Thirdly, Such Inſtitutions occaſioned great burthening in the Conſcience; for, it was impoſſible to keep theſe Inſtitutions, ſince the People were kept in that Opinion, that theſe Inſtitutions were accounted needful to worſhip God. *Gerſon* writes, that many are fallen in Deſperation, and have killed themſelves, ſince they were not inſtructed in the Grace through Chriſt. For, we ſee by the Sommiſts and Divines, how they brought the Conſcience in Confuſion, who had undertaken to throw their Inſtitutions together, in one Uniform, to help Conſciences, did find ſo much Work therewith, that thereby all the needful and wholſome Chriſtian Doctrine of more Weight; as of Faith, of Comfort in Temptations, and ſuch like, were quite forgot and neglected. Wherefore many true Chriſtians, in former Times, complained, that their Inſtitutions made great Contentions in the Church, and that the pious People, were thereby hindered of coming to the true Knowledge of Chriſt. *Gerſon*, and others, have greatly complained of it. *Auguſtin* diſlik'd, that the Conſciences were ſo tortured by their Inſtitutions; and gives theſe Inſtructions, Not to keep them as needful to Salvation. Therefore, our Divines have been obliged, not out of Inſolence, or to deſpiſe the ſpiritual Power; but have been in Conſcience, bound to take no Notice of the abovementioned Errors, which are derived from their Inſtitutions, to teach againſt their Traditions: For the Goſpel requires, that we ſhould preach the Faith in Chriſt, in the Church, which can have no Effect, if we are inſtructed to receive Grace by our own invented Inſtitutions, or good Works; therefore do we teach, that we do not receive Grace by our own invented Inſtitutions, or good Works, to reconcile the Lord, or ſatisfy for our Tranſgreſſions and Sins; wherefore theſe good Works ſhall not be look'd on, as if we ſerve God with them. This we prove by the Scripture, *Mat.* xv. Chriſt defends his Diſciples, when they had tranſgreſſed againſt their Inſtructions: *But in vain they do worſhip me, teaching for Doctrines the Commandments of Men.* Since our Saviour calls this a vain Worſhip, then it is not needful, but needleſs. And directly after this he ſaith, *Not that which goeth into the Mouth defileth a Man, but that which cometh out of the Mouth*, this defileth a Man. Likewiſe, ſaith St. *Paul*, *Rom.* xiv. For, *the Kingdom of God is not Meat and Drink:* And in *Col.* ii. *Let no Man therefore judge you in Meat or in Drink, or in Reſpect of holy Days*, &c. And in the *Acts*, ſays St. *Peter*, Chap. xv. *Now, therefore, why tempt ye God, to put a Yoke upon the Neck of the Diſciples, which neither our Fathers, nor we were able to bear,*

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but we believe, through the Grace of the Lord Jesus Christ, we shall be saved. Here prohibits the Apostle *Peter*, that we should not lay any Yoke upon the Consciences with outward Ceremonies, be it of *Moses*, or any others. And, 1 *Tim.* Chap. iv. Such Institutions are called a Doctrine from the Devil, to forbid to marry, and commanding to abstain from Meat: For this is against the Gospel or Doctrine of Christ, to make such Institutions, or to oblige People to them; as if they could receive Remission of Sins through them, and as if no body could be a Christian without keeping them. But they reflect upon us, as if we prohibited the Correction and Discipline, as *Jovinianus* did;- but they will find the contrary in our Writing; for they always thought of the Crosses which Christians are obliged to bear; and this is the only Chastisement which Christians are bound to bear, and not self-invented Chastisements. Therefore, we teach likewise, that every one is obliged to crucify his Body, with fasting, and other bodily Exercises, that he gives no Offence, or Occasion to sin; not that we, through such Works, merit Mercy. This bodily Exercise should not only be practised upon certain Days, but constantly; as Christ speaks, to take heed, lest our Hearts be overcharged with Wantonness and Drunkenness; and that the Devil is not to be cast out, but by Fasting and Prayers; and St. *Paul* says, *He chastised his Body to bring it to Obedience:* Whereby he directs, that he chastised his Body, not to receive Grace thereby, but to keep the Body in Order, that he may be able to do what he is obliged to do, in his Business or Calling, therefore fasting is not prohibited; but not to make certain Days of Fasting from Meats, thereby to receive Mercy by it, for a Yoke of the Conscience. Likewise do we keep many Ceremonies and Institutions; as Prayers, Songs, and Feasts, *&c.* which serve to keep Orders in the Church: But our People are taught and instructed, that such outward Service deserves not any Grace before God, and that they without charging the Conscience; so that if any one neglects them without Offence, he don't thereby sin against his Conscience. This Liberty in outward Ceremonies, have the Forefathers likewise kept: For, in the Eastern Countries, they had not kept the Passover at the same Day or Time when they kept it at *Rome*; and when some People would take this, as if it was a Dissension or Schism in the Church; they are admonished by others, that it was not needful in such Customs to keep them. And *Iræus* says, that such Inequality, in Ceremonies or Fasting, don't break the Inequality in Faith: Likewise, *Distinct* 12, of such Inequalities in human Institutions, is wrote, that it is not against the Unity in christendom. And *Tripartita* Hist. Lib. 9, draws together several unequal Church Constitutions and Customs, making a needful Christianlike Observation on it. The Apostle's Meaning has not been, to make Fast-Days, or other Institutions, but to preach Faith and Love.

ARTICLE

ARTICLE XXVII.

Of the Cloyſter Vows.

To ſpeak of the Cloiſter Vows, it will be neceſſary, *Firſt*, how they have been manag'd this Time; what Sort of Oeconomy was kept in the Cloiſters; and that therein daily, much Sins have been committed, not only againſt the Word of God, but likewiſe againſt the papiſtical Laws. For, in St. *Auguſtin*'s Time, the Stations in the Cloiſter were free; but after that, the true Modeſty and Doctrine decayed. They have invented Cloiſter Vows, and therewith, as with a well-contriv'd Priſon, to erect the decaying Modeſty. Moreover, they have made daily, by the Cloiſter Vows, more Inſtitutions: And with ſuch Yokes and Bondage, a great many were bound and charged, before they arriv'd to the Years of Diſcretion. There are likewiſe many Perſons, out of Ignorance, gone into the Cloiſter; for, altho' they were not too young, yet ſtill, they were not able to ſearch into their own Abilities and Strength. All theſe bound and brought under Yoke, were obliged to remain under this Yoke; tho' the Pope's Laws has ſet many of them free: And it is more inſiſted upon in the Women's Cloiſter than in Men's, where it ought to have been more indulgent in the Women's than in the Men's Cloiſter; for the Women are called the weaker Veſſel. Theſe Hardſhips a great many pious People have diſlik'd; for they found, that the Boys and Girls, for their Maintenence, were only brought into the Cloiſter: They likewiſe ſaw, what bad Ends, what Offence and Scandal, and what Heavineſs in the Conſcience it occaſioned. And a great many People have complain'd, that they, in this hard Caſe, did not follow the Canons of the Church. They likewiſe have had ſuch Opinion of the Cloiſter Vows, which as it is well known, many Monks have diſlik'd, who had a little Inſight and Wit. For, they did teach, that the Cloiſter Vows was like the Baptiſm; And that, by living in the Cloiſter, a Body might receive Forgivneſs of Sins, and be juſtified thereby before the Lord. Yea, they added that, by living in a Cloiſter, they did deſerve and obtain not only the Juſtification and Piety, but likewiſe kept, and fulfilled the Commandments and Ordinations, which are contained in the Goſpel, and preferred the Cloiſter Vows unto the Baptiſm. Likewiſe, that we deſerved more by living within a Cloiſter, than with all other Inſtitutions which are ordained by the Lord; as, by being a Miniſter and Teacher, a Magiſtrate, or a Duke and Lord; all ſuch, ordained in the Goſpel, by the Lord in their Call, are done without ſelf-witted ſpiritual Service. All which cannot be denied, for we find the ſame in their Books; and above all, whoſoever is confined in the Cloiſters, learns but very little of Chriſt.

In former Times, there were erected Schools, wherein the Scripture and other Arts have been taught, which were ſerviceable to the Chriſtian Church, in theCir loiſters; ſo that they took Teachers and Biſhops out

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of them. But at preſent, it is quite otherways; for, in former Times, they did meet in the Cloiſters, for this Reaſon, that they were inſtructed in the Scriptures. At preſent, they ſay and teach, that, by living in a Cloiſter, they may merit the Grace of God, and live upright therein before God: Yea, it is a State of Perfection, and prefer it above all the Commands made by God. This is therefore mentioned, (without the leaſt Diſreſpect) that every one may ſee and underſtand what, and how our Miniſters teach. *Firſt*, They teach by us, of them which are going to be married; ſo that all which are not able or inclined to live ſingle, have Power and Right to be lawfully married: For the Vows are not able to break the Inſtitutions of God. Now are the Commandments of God; 1 *Cor.* vii. *To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Huſband.* Thereunto obliges and forces, not only the Lord's Commands, but likewiſe God's Creatures and Inſtitution, all them, who, without ſpecial Grace, with the Gift of Chaſtity, are indowed: As the Lord himſelf ſays, *Gen.* ii. 18. *It is not good that the Man ſhould be alone, I will make him an Help-meet for him.* Wherewith can they contradict this? They may praiſe their Cloiſter Vows as high as they pleaſe, and hold them as great as they will, ſo they cannot force thereout, that the Lord's Commandments are thereby broke. The learned Doctors ſay, that the Vows againſt the Pope's Laws, ſtand in no Force; much leſs ſhould this ſtand in Force againſt the Laws of God. The Diſpenſations of the Pope ſhews, and muſt ſhew, that the Obligations to the Cloiſter can be diſanulled; but not the Duties derived from the Word of God. For this Reaſon, the Popes have well conſidered, that in this Duty, an Equality ought to be uſed, and have often given their Diſpenſations; as to the King of *Arragon*, and ſeveral others.

Now if they could diſpenſate in Caſes belonging to the Conſervation of temporal Things, how much more ſhould they diſpenſate in the Soul's Concern. Further, why do our Antagoniſts ſtand ſo hard upon the Performance of Vows, and do not conſider firſt, whether they are lawfully done? For a Vow muſt be in a free Caſe willingly and not forced. But whether an everlaſting Continence or Chaſtneſs lays in the Power of Men, is known very well: And there are but few of both Sexs, that have vowed a Cloiſter Vow willingly, and with a due Conſideration. Before ever they come to their Years of Diſcretion, they are perſuaded to Cloiſter Vows, and often are they forced to it. Therefore it is not lawful to diſpute and argue in ſuch a rigorous Manner of the Duty of a Vow, ſince every one muſt own, that it is againſt the very Nature of the Vows to vow ſome Things unwillingly, without good Advice and Prudence.

Some Canons and Papiſtical Laws diſanul all Vows done or made before the Fifteenth Year of Age. For they ſuppoſe, that before ſuch Age, a Man or Woman uncapable to reſolve how to tranſact all his Life-time.

Another

Another Canon indulges human Frailty, forbidding a Cloiſter Vow before the Eighteenth Year.

By theſe the greateſt Part can take an Excuſe to quit the Cloiſter, for they came to it, for the greateſt Part in their Childhood, *&c.* And, finally, if the breaking of the Cloiſter's Vow ſhould reprove, it doth not follow that their Matrimony can be divorced. For St. *Auguſtin* ſays, 27. 9. cap. 1. *Nuptiarum*, that ſuch a Marriage muſt not be diſſolved. Now the Authority in the Chriſtian Church is great, though ſome afterwards did hold to the contrary. Howbeit, now the Word of God about Matrimony hath diſpenſated and cleared free from the Cloiſter's Vows: We can ſtill alledge more Arguments, why ſuch Vows are unlawful and irrational. For all Worſhip found out by Men, without the Command of God, is againſt God and his Commands, as Chriſt ſays, *Mat.* xv. *In vain do they worſhip me, teaching for Doctrines the Commandments of Men.* Thus *Paul* teaches every where, that we muſt not ſeek Righteouſneſs by our Works, and worſhip Inventions of Men; but that the Righteouſneſs and Holineſs before God, cometh forth by true Faith in Confidence in God; believing that God, will accept and receive us by his Grace in Chriſt Jeſus his only Son.

It is clear and evident, that the Monks have taught and preached, that the fictitious Spirituality imagined, did atone before God, merit Grace, and Righteouſneſs: This is nothing elſe than to diminiſh the Price and Honour of Chriſt's Merits, and to deny the Righteouſneſs of Faith. Hence it follows, that ſuch uſual Vows and Worſhip have been unlawful, and a falſe Worſhip, and are alſo irrational. For the Vow of a wicked Perſon, and done without a Command of God, is void, and irrational, according to the Canons, ſetting forth, that the Oath, ſhall not be a Bondage to Sin. *Paul* ſays to the *Galatians* v. *Chriſt is become of no effect unto you: Whoſoever of you are juſtified by the Law, ye are fallen from Grace.*

Therefore alſo them, deſiring to be juſtified by their Vows, fall from Chriſt, and the Grace of God: For they bereave Chriſt of his Honour, juſtifying alone, and give ſuch Honour to their Cloiſters Vows.

It can alſo not be denied, that the Monks have taught and preached, that they are juſtified by their Vows, and their living in the Cloiſter, and that they merit the Forgivneſs of Sins; yea, they pretend ſtill Things of a greater Impudence, ſaying, that they could communicate their good Works unto others. If now a Body would undertake to make uſe of ſuch Things, and publiſh them to the World, what commical Doctrines would appear, whereof now, even the Monks themſelves are aſhamed, and will not be guilty thereof. By all this they would perſuade the World, that a fictitious Spirituality was a ſpiritual Eſtate, and the Eſtate of Chriſtian Perfection. Is this not to boaſt of Works in Order to be juſtified by them? It is not a ſmall Scandal in the Chriſtian Church to impoſe upon the People with ſuch a Worſhip; teaching, that

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by a Worſhip, invented by Men, without the Command of God, Men ſhould be rendered innocent and righteous before God. For the Rightouſeneſs of Faith, which ought to be moſt chiefly worked upon in the Churches, is darkned by it, if People is deluded and blinded in their Eyes with ſuch a ſtrange angelical Spirituality of Poverty, Humility, and Chaſtneſs; yea the Commands of God, and the true Worſhip of God is corrupted, if common People hears, that only the Monks ſhould live in an Eſtate of Perfection: For the true Chriſtian Perfection is, that we fear God heartily and ſeriouſly, and in the mean Time have this Confidence and Reliance by Faith, that we enjoy a merciful and gracious God for Chriſt's Sake, having the Liberty to pray and to aſk of God, what we want, looking for Aſſiſtance in our Diſtreſſes, in every Station and Calling: And that we forget not to do outwardly good Works, following our Calling faithfully: This is true Perfection, but not a gray or black Cap, *&c.*

But common People conceives many falſe Opinions by the falſe Glory of the Life in the Cloiſters. For if they hear Virginity praiſed beyond Meaſure, it follows, that they enter into the matrimonial Eſtate, with a troubled Conſcience: For if common People hear, that the beggar Monks ſhall be alone perfect, they don't know whether they may poſſeſs their Goods lawfully. If they hear that it is only an Advice, not to ſeek Revenge, they will preſume, they can exerciſe Revenge without to be in Commiſſion. Some imagine, that neither Revenge or Magiſtrates is conſiſting with the Chriſtendom.

We have many Inſtances alſo, that ſome Women and Children have left their Station, and went into the Cloiſters: And this ſhould be, as they ſay, to flee from the World, and to ſeek a Way of Life more pleaſing to God, than the Life of others (living in their Calling.)

ARTICLE XXVIII.

Of the Power of Biſhops.

There hath been much Writings in old Times of the Power of the Biſhops in many Reſpects: Some have irrationally confounded, (or mixed,) the Epiſcopal Power and the Wordly Sword, and by theſe unhappy Confuſions, many great Wars and Rebellions did ariſe, (ſpring up.) Whence the Biſhops, under the Pretext of the Power given them by Chriſt, have not only erected a new Sort of Worſhip, and with Reſervation of ſome Caſes, they have violently overcharged the Conſciences; Yea, they have alſo untertaken to introduct Kings, Princes and Emperors, and to diſcharge them again: Which impudent Undertaking, hath been long ago, reproved by many learned and Chriſtian People.

Therefore, our Party hath been forced to the Comfort of the Conſcience, to ſhew the Diſtinction between the ſpiritual and temporal Power, between Sword and Authority: And taught, that theſe two Ordinances

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and Governments, for the Sake of God's Commands, are to be honoured and reverenced with all due Reſpect, as two of the greateſt Gifts of the Lord.

Now our People teaches thus, that the Power of the Kees or the Biſhops (according to the Goſpel) is the Power and Command of God, to preach the Goſpel, to pardon or retain the Sins, and to adminiſter the Sacraments. For Chriſt did ſend his Apoſtles with this Commiſſion; *As my Father hath ſent me, ſo have I ſent you. Receive ye the Holy Ghoſt. Whoſe ſoever Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye retain, they are retained.* The ſame Power of the Biſhops, is only exerciſed and practiſed by the preaching the Word of God, and the Adminiſtration of the Sacrament, as alſo by laying up the Hands: For by ſuch Means are not given bodily, but eternal Things and Gifts; namely, eternal Righteouſneſs, the Holy Ghoſt, and eternal Life. Theſe Goods can't be received but by the preaching the Word of God, and the Adminiſtration of the Sacraments. For *Paul* ſays, *The Goſpel is the Power of God unto Salvation, to every one that believeth.* Since now the Power of the Church, or the Biſhops, gives eternal Goods (Benefits) and this by the Office of Preaching the Word of God, it hinders or incroaches not the political or worldly Government. For the politicial Government hath entirely other Objects, as the Goſpel, whoſe Power doth not defend or protect the Soul, butthe Body and Goods againſt outward Violence, by the Sword, or bodily Puniſhment.

Therefore, the two Governments, the Temporal and Spiritual, are not to be mixed into one another: For the Spiritual hath its Commands to preach the Goſpel, and to adminiſter the Sacraments; and hath no Power to incroach on a ſtrange Office, nor to eſtabliſh Kings, nor to diſcharge them: Nor hath the ſpiritual Government, Power to reſiſt temporal Laws of the Magiſtrates, or to abrogate or break them, nor to make Laws unto the temporal Power, as Chriſt himſelf hath ſaid, *My Kingdom is not of this World.* Item. *Who has ordained me a Judge between you.* And, *Eph.* iii. *Our Converſation is in Heaven.* 2 *Cor.* x. For *the Weapons of our Warfare are not carnal, but mighty, through God, to the pulling down of ſtrong Holds, caſting down Imaginations, and every high Thing that exalts itſelf againſt the Knowledge of God, and bringing into Captivity every Thought, to the Obedience of Chriſt.*

And this is the Way our Party (or People) diſtinguiſhes the two Eſtates; and that they muſt be both honoured as the greateſt Gifts of God upon Earth. And if there are ſome Biſhops, having the temporal Government and the Sword, they have it not as Biſhops, but by human imperial Laws, as Gifts of Emperors and Kings, to the ruling their worldly Eſtates, and it doth not belong to the Office of the Goſpel: Therefore, is the Epiſcopal Office by the divine Laws, conſtituted, to preach the Goſpel, to pardon (or declare) the Forgivneſs of Sins, to decide Doc-

trines, to reject and condemn the Doctrines contrary to the Gospel, to exclude the wicked Ones, whose Wickedness is publickly manifest, from the Christian Congregation, without any human Power, but only by the Word of God. And in such Cases are the Hearers and Churches obliged to submit, as Christ says, *Luke* x. *He that heareth you heareth me.* But if they should ordain or establish any Thing contrary to the Gospel, we have the Command of God, not to submit or obey, *Mat.* vii. *Beware of false Prophets.* Gal. i. *But though we, or any Angel from Heaven, preach any other Gospel unto you, let him be accursed.* 2 Cor. ibid. *For we can do nothing against the Truth, but for the Truth.* Item, *Christ hath given me Power to mend but not to destroy.* In the same Manner teaches the Law of *Canonites*, 2, 9, 7. C. *Sacerdotes.* And Chap. Oves. *Augustin* in his Epistle against *Petiliancy*, writes, *We shall not obey the Bishops, tho' they are lawfully chosen, if they err; or if they teach and ordain any Thing against the Scriptures.*

That now at present the Bishops have Right and Power to act in some Cases by the Force of the Law, namely, about Marriage or Tithe, is only by human Laws: But if they should act in such Cases unlawful, it is the Duty of the Princes, (they may do it willingly or unwillingly) to procure or to do Justice to their Subjects, in Order to prevent Discontent and Rebellion. 'Tis also disputed and questioned, whether the Bishops have a Right to erect Ceremonies in the Church, about the Difference of Meat, about Feast Days, about the Distinction in the Orders of the Clergy: They that ascribe to the Bishops these Powers, allege for their Proofs the Words of Christ, *John* xvi. 12. *I have yet many Things to say unto you, but you cannot bear them now: Howbeit, when the Spirit of Truth is come, he will guide you unto all Truth.* They alledge also the Words, *Acts*, where they have forbidden the Blood, and to abstain from the strangled Things. They use likewise for their Proof, the Alteration of the Sabbath Day, which is done (as they imagine) against the Ten Commands, and no Instance is more used to prove their Opinion than these, desiring to demonstrate thereby, that the Power of the Church is great, since she dispensed about the Ten Commands, and made an Alteration therein.

But our Party (People) teaches in this Question thus, that the Bishops have no right to establish any Thing against the Gospel, as it is mentioned in the foregoing, and as the canonical Laws shews in the whole ninth Distinction. Now this is openly against the Word and Command of God, to make Ordinances in View to satisfy by them for our Sins, and to merit Grace: For the Glory of Christ's Merits is thereby offended, or blasphemed, if we by such Ordinances undertake to merit Grace: It is also manifest, that in these Respects unspeakable Ordinances are intruded, and in the mean Time the Doctrine of Faith, and the Righteousness by Faith, hath been suppressed, and kept under. It is known, that most

every

every Day, new Feaſt Days, new Feaſt Commands, new Ceremonies, new Adorations of the Saints have been inſtituted, in order to merit by ſuch works Grace, and all good Things from God. *Item*, Them that eſtabliſh human Ordinances, act by it againſt the Command of God, making more Sins in the Commands about Meat-Days and ſuch like, &c. burthening Chriſtendom with the Bondage of the Laws, even as if there was or ſhould be amongſt the Chriſtans ſuch a Worſhip, like the Levitical Œconomy, which God ſhould have commanded unto the Apoſtles and the Prophets, to eſtabliſh ſuch Things, as ſome write thereof. We have good Reaſon to believe, that ſome Biſhops have been ſeduced by the Law of *Moſes*, which was the Offspring of ſo many unſpeakable Ordinances, that it was a mortal Sin, if a Body was a Working with his Hands upon a Feaſt Day, (eſpecially when it was done without Deſign to give a Scandal to others.) A mortal Sin it was, if a Body neglect the ſeven Times, (of reading and praying) that ſome Meat ſhould ſpoil the Conſcience; that feaſting ſhould be a Work of meriting Grace, or reconcile God; that the Sin in a reſerved Caſe was not forgiven, except the Reſerver of the Thing is ſpoken firſt, tho' the canonical Laws don't ſpeak of the Reſervation of the Guilt, but of the Church Diſcipline, (or Puniſhment.) And from whence have the Biſhops Power and Right to intrude ſuch Ordinances unto Chriſtendom, or to intangle the Conſciences; for *Peter* in the *Acts*, forbids, *to put a Yoke upon the Neck of the Diſciples*. And *Paul* ſays to the *Corinthians*, *that unto him was given the Power to mend, but not to deſtroy*: Why do they then multiply Sins by ſuch Inſtitutions; for we have plain Scripture Proofs, wherein it is forbidden to erect ſuch Ordinances in View to merit Grace, or as if they were needful to Salvation. *Col.* ii. *Let no Man therefore judge you in Meat or in reſpect of an Holy-Day, or of the new Moon, or the Sabbath Days: Which are a Shadow of Things to come, but the Body is of Chriſt. Wherefore if ye be dead with Chriſt from the Rudiments of the World; are yet ſubject to the Ordinances? Touch not, taſte not; which all are to periſh with the Uſing, after the Commandments and Doctrines of Men: Which Things have indeed a ſhow of Wiſdom. Item*, *Paul* forbids plainly, 1 *Tim.* i. *Not to give Heed to Fables and Doctrines of Men*, which ſeduce from the Truth.

And thus Chriſt himſelf ſpeaks againſt them that drive Men to human Doctrines, *Let them alone, they are blind, and blind Teachers*; and reſpecting their Worſhip, ſaying, *Every Plant which my heavenly Father hath not planted, ſhall be rooted up.*

If now the Biſhops have Power to burthen the Church with unſpeakable Ordinances, and to intangle the Conſciences: Why is it then ſo often forbidden in the holy Records for Men to make Inſtitutions, and to hear them? Why is it called a Doctrine of the Devils? Hath then the Holy Ghoſt admoniſhed it in vain?

Therefore,

Therefore, ſince ſuch Ordinances are erected as if they were needful to reconcile God therewith, and to merit Grace, and are contrary to the Goſpel; it doth not become the Biſhops by no Means to intrude ſuch Things by Force and Power: For the Doctrine of the Chriſtian Liberty muſt be preſerved in the Chriſtianity, namely, that the Servantſhip (or Servitude) of the Law, is not neceſſary to the Juſtification, whereof *Paul* ſpeaks *Gal.* v. *Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not intangled again with the Yoke of Bondage.* For the moſt chief Article of the Goſpel muſt be preferred before any, *vid.* that we receive Grace by Faith in Chriſt Jeſus without our Merits, and not to merit it by a Worſhip inſtituted by Men.

What ſhall we think or ſay then of the Sunday, or ſuch like Church Ordinances? As for this, our Party (or People) anſwer thus, That the Biſhop or Paſtors may appoint Ordinances to hinder all Diſorders, but not in View to receive the Grace of God thereby, or to ſatisfy for our Sins therewith, nor to bind the Conſciences, or to hold all ſuch Things for a needful Worſhip of God, even as if they, who break them without a Scandal, ſhould commit Sins. Thus ordained *Paul* to the *Corinthians*, That the Women in the Church ſhould cover their Heads: Alſo, that the Miniſters ſhould not ſpeak all at once in the Church, but orderly, one after the other.

Such Ordinances ought a Chriſtian Church to preſerve to promote Peace and Unity, and to obey the Biſhops and Paſtors in this Reſpect, that one doth not offend the other, leaſt in the Churches ſome Diſorder, or Confuſion might ariſe: But ſo, that the Conſciences don't get burthened. As if ſuch Things were needful to Salvation, or as if they, that break them Ordinances, without to offend any Body, did a Sin; ſince no Body ſays, that a Woman, going to the Church with an uncovered Head, and offends no Body by it, commits a Sin.

Thus likewiſe is the Ordinance of the Lord's Day, of the Eaſter Feaſts Days, of the Pinxter Feaſts, and ſuch like Feaſt Days, and Cuſtoms. But thoſe who think that the Ordinance of the Lord's is needfully appointed for the Sabbath Day, they err greatly: For the holy Scripture has abrogated the Sabbath, and learns, that all the Ceremonies of the old Law, according to the Revelation of the Goſpel, muſt be let alone; and yet while it has been needful to appoint a certain Day, that the People might know when they muſt meet together, thus the Catholick Church has appointed for it the Lord's Day. And to this Alteration they have been ſo much the more inclin'd, to give a Patron of the Chriſtian Liberty, to let us know, that neither the keeping of the Sabbath Day, or of any other Day is needful.

There are many uſeleſs Diſputes concerning the Alteration of the Law, concerning the Ceremonies of the New Teſtament, and concerning the Alteration of the Sabbath; all which have proceeded out of a falſe and

erroneous

erroneous Meaning, as if we must have such a Religion in the Christendom, which was like unto the *Levitish* or *Jewish* Religion, and as if Jesus should have commanded the Apostles and Bishops to invent new Ceremonies, which were necessary to Salvation. The same Errors have crept in the Christendom, since we have not learnt and preach'd the Righteousness of the Faith pure and sound. Some dispute likewise concerning the Lord's Day, that we must keep it, although not out of a divine Right, and put Restrictions how far we may labour upon solemn Feast Days. But what are such Disputes otherwise, than Snares of the Consciences? For although they themselves undertake to indulge human Institutions, yet we can't get no Mitigation or Dispensation, as long as that meaning stays and remains, that they should be necessary. Now the same Meaning must remain, if we have no Knowledge of the Righteousness of the Faith, and of the Christian Liberty. The Apostles have commanded that we must keep ourselves from Things strangled, and from Blood.: But who keeps that now? And yet they do no Sin, who don't keep it; for likewise the Apostles themselves would not burthen their Consciences with such a Servitude, but have upon the Account of giving Offence, forbid it for a long Time: For we must have regard always in this Institution, to the chief Christian Doctrine, that the same may not be overthrown by such Institutions.

We keep almost no old Canons, accordingly to their Contents, and they daily fall away greatly in their Institution, even by those, who keep such Institutions most diligently. There we cannot advise nor help the Consciences, if this Mitigation is not kept, that we may know that such Institutions are likewise to be kept, not that keep it for that, that they are necessary, that it may likewise not be burthensome to the Consciences, if so be such Institutions may happen to fall? But it would be easily to bear Obedience to the Bishops, if they did not force (insist) upon it, to keep such Institutions which may not be kept without Sin. But now they do one Thing, and forbid the double Form of the holy Sacraments. *Item.* They forbid Marriage to the Priest, and accept no Body before that he first has taken an Oath, that he will not preach this Doctrine, which without Doubt is conformable unto the holy Gospel.

The Members of our Church, do not pretend, that the Bishops should make Peace and Unity against their Honour and Dignity, (or to hurt their Honour and Dignity) although it was becoming in a Case of Necessity to do such Things; but their only Desire is, to quit some irrationable Burthens, which in former Times never have been received in the Church, against the Custom of the Catholick Church, which perhaps in the Beginning hath had some Reasons for it, but they won't suit our Times, as being not consistent with it.

And it cannot be denied by no Means, that some Ceremonies have been introduced without Reason; therefore the Bishops ought to be so-

kind,

kind, to dispensate, or mitigate such Ceremonies, since such an Alteration would not be an Impediment to entertain Peace and Unity in the Christian Church; for many Institutions ordained by Men, fell by the Progress of Time by themselves, and are not necessary, as the Papistical Canons witness themselves. But if it is impossible to prevail upon them to quit or mitigate some Ordinance, which without Sin cannot be kept, we are obliged to follow the Rule of the Apostles, *We ought to obey God rather than Men.*

The Apostles forbids the Bishops to use Force or Dominion, which proves plainly, that they have no Power to necessitate Churches to what they please. But now our Intention is not to diminish or to take away the Power from the Bishops, but our Meaning and Desire is not to force Consciences to sin: But if they will not consent to that, and contemn this our Petition, they may see how they will answer God for it, since by rigorous Proceedings they will give an Occasion to Dissensions and Schism, which they ought to prevent by all Means.

Conclusion of these ARTICLES.

These are the chief Articles, whereof we thought, that there was some Dispute about it. For, though we might here alledge many Abuses and Disorders, we have given only an Account of the most notorious to escape Prolixity; and of them we left out, may be given the same Judgment: For in former Times, there hath been a great Complaint about or against the Banishment.

Also the Priests have had an endless Quarrel with the Monks about the Confession and Absolution, Burial, funeral Sermons, and unspeakably more: And such we pass with a good View to preserve their Honour, *&c.* in Order to set the chief Articles into a clearer Light, that any one may Judge thereof the better. No Body must think, that any Thing is alledged by hatred or in View to dishonour any Body; but the needful Points have been only alledged to shew the clearer, that by us is nothing received in Doctrine or Ceremonies contrary to the Holy Scripture, or Catholick Church. For it is clear and evident, that we by the Grace of God, have done our utmost Endeavour, that no new or erroneous Doctrine might creep in or prevail. These abovementioned Articles are delivered according to the Proclamation, to shew our Confession and Articles of Faith: And if there might be some wanting the Knowledge thereof, we offer our Service to give a larger Instruction, according to the holy Word of God.

N. B. It was subscribed by the Electors and Princes, *&c.* mentioned in the Beginning.

FINIS.

Kind Reader,

BEHOLD the long Pen, whereof Dr. MARTIN LUTHER *dreamed once, that he had a Pen reaching to* Rome, *to the* Pope's Miter, *wherewith he throwed of his* Miter; *I mean the Confession delivered by the* Lutheran *Princes at* Ausbourg *to the Emperor* CHARLES V. *Every Reader being acquainted with the History before the Reformation, and the blessed Consequences following thereupon, must acknowledge, that the tyrannical Slavery of Popery hath been a falling till now.* Kind Reader, *I have nothing to add here, but to beseech you to correct the few Faults committed in translating and printing, which escaped my Sight, according to Love and Truth. Readers that* will *find Fault, will even find Fault in the holy Word of God, and for such, I have no Advice. The private Opinions of the Author of the Sermons, no candid Reader will ascribe to the holy Evangelical Church, as their Articles of Faith.*

I remain,

Kind Reader,

Your willing Servant,

NEW-YORK, *the* 11*th*, Nov. 1755.

In the Lord,

JOHN ALBERT WEYGAND,

Minister of the Gospel in the old Lutheran *Church in* New-York, *and* Hackensack.

ERRATA.

Page 17, Line 12, Inſtead of paſs, read, can ſhew his Preſence. Page 18, Line 37, for ſeeking, read, ſeeing his Face. Page 26, Line 27, to cleanſe the Good, may be counted to the private Opinions of the Author. Page 26, Line 31, for *Michael*, read, *Micha*. Page 29, Line 24, for to ſent, read, to have ſent in Time. Page 30, Line 12, by the Words, in its Eſſence, add, tho' not ſeparated from the Eſſence of the Son and the holy Ghoſt. Page 30, Line 39, by the Words, but alone in Regard, leave *alone* out. Page 37, Line 22, by the Word ten Thouſand, leave out *ten*. Page 53, Line 26, for the God, read, to God. Page 53, Line 32, by the Word unalterable, add, Good. Page 57, Line 42, for pardon the Holy, read, regard the Holy. Page 59. Line 43, by the Word *all*, add, by Nature. Page 116, Line 17, by the Word againſt, leave out ſt. Page 119, Line 6, for mocpleated, read, compleated. Page, 120, Line 9, for teaching, read, deceiving, Page 134. Line 32, for faithfulneſs, read, Fullneſs. Page 145, Line 23, for external, read, eternal. Page 147, Line 17, for Good, read, God. Page 147, Line 42, for Ejection, read, Reprobation. Page 156, Line 12, by the Word Nothing, add, ſhould be done. Page 161, Line 38, by the Words the three Perſons, add, which became one, but are one from Eternity. Page 161, Line 41, for live, read, Life. Page 168, Line 39, by the Word Three, add, of the three Offices. Page 180, Line 17, for circumciſed, read, crucified. Page 134, Line 25, by the Word *out*, add, in this World, in the Articles of Juſtification.

Note, That the Pages are wrong folio'd from Page 210.

Errata in the AUSBOURGH CONFESSION.

Page 3, Line 13, read *Manichæi*. Page 3, Line 30, for another Sect, read, and other Sects. Page 5, Line 9, read after the Word *God* (:) inſtead of (.) Page 7, Line 2, for ſtengthening, read, ſtrengthening. Page 8, Line 31, for implaned, read, implanted. Page 9, Line 28, for hath, read, have. Page 12, in undermoſt Line, by the Word Cardinal, add, Cuſanus, *and being abrogated*, leave out. Page 17, Line 4, for Paroche, read, Parochie.

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